

1 KINGS 9

written and compiled by Gary Kukis

1Kings 9:1–28

God Appears to Solomon/Solomon's Building Projects

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

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

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These exegetical studies are *not* designed for you to read each and every word. For instance, the Hebrew exegesis is put into greyish tables, so that if you want to skip over them, that is fine. If you question a translation, you can always refer back to the appropriate Hebrew tables to sort it all out. The intent is to make this particular study the most complete and most accurate examination of 1Kings 9 which is available in writing. The idea is to make every phrase, verse and passage understandable and to make correct application of all that is studied.

Besides teaching you the doctrinal principles related to this chapter, this commentary is also to help bring this narrative to life, so that you can understand the various characters, their motivations, and the choices that they make. Ideally, you will be able to visualize the peoples, their temporal and spiritual leaders, and their armies as they move across the landscape of the Land of Promise. I hope to provide not only an accurate exegesis of the chapter in view, but to also quote many of the great insights that past commentators have offered us.

Although much of this chapter is based upon narrative from the book of Kings, I will make every attempt possible to provide enough historical information and theological context so that you will have a sufficient background to understand what is going on.

Preface: God appears to Solomon a second time, after Solomon has completed all of his building projects, giving him a promise as well as a solemn warning. This chapter also ties up some loose ends regarding Solomon's building projects: (1) a deal with Hiram that went sour; (2) Solomon's building and fortification of a half-dozen named cities; (3) the King of Egypt's conquering of Gezer, subsequently giving it to his daughter (Solomon's wife) as a present; (4) the peoples that Solomon enslaved in order to complete his building projects (including Israelites who were pressed into service). This chapter concludes with Solomon offering up burnt sacrifices and peace offerings thrice a year; and the building up of his navy.

This should be the most extensive examination of 1Kings 9 available, where you will be able to examine in depth every word of the original text.

Quotations:

Preacher's Complete Homiletical Commentary: *Solomon erected his own royal palace, fortified Jerusalem, and built cities and fortresses in different parts of his dominions. And yet where are these vast structures to-day? They have succumbed to the violence of dynastic changes, and the relentless ravages of time. From the gorgeous temple of Moriah to the massive and elaborate edifices of Tadmor in the Wilderness, whose ruins now lie "lonely and forsaken, like bleached bones on a long-neglected battle-field," the same fate has overtaken them.*

Then Preacher's Complete Homiletical Commentary adds: *But the great works of an imperious prince must proceed, and he who will not voluntarily help must be compelled. Every form of human slavery is degrading. Most of the great buildings of antiquity are the work of slaves. Will the works of freemen be more enduring?*¹

Kukis: *When you are at peace, that is when you prepare for war.*

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Introduction	Brief, but insightful observations of 1Kings 9 (various commentators)
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¹ *The Preacher's Complete Homiletical Commentary*; edited by Joseph S. Exell, 1892; from e-sword, Homiletics of 1Kings 9:15–28.

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Many who read and study this chapter are 1st or 2nd generation students of R. B. Thieme, Jr., so that much of this vocabulary is second nature. One of Bob's contributions to theology is a fresh vocabulary along with a number of concepts which are theologically new or reworked, yet still orthodox. Therefore, if you are unfamiliar with his work, the definitions below will help you to fully understand all that is being said. Also included are various technical terms from Christian theology along with a few new terms and concepts which I have developed.

Sometimes the terms in the exegesis of this chapter are simply alluded to, without any in-depth explanation of them. Sometimes, these terms are explained in detail and illustrated. A collection of all these terms is found here: ([HTML](#)) ([PDF](#)) ([WPD](#)). Often, the terms below are linked to complete doctrines.

Definition of Terms	
4th Stage of National Discipline	This is when a foreign nation comes in and rules over the country which is under discipline. These stages of discipline were devised primarily for nation Israel, but there is some application to us today. Thieme called this the 4 th Cycle of Discipline.
5th Stage of National Discipline	This is the stage of discipline God brings upon Israel when the people are removed from their own land and taken into slavery by some foreign power. Thieme called this the 5 th Cycle of Discipline. The Five Cycles of Discipline (Free Republic—R. B. Thieme, Jr.) (Lex-Rex) (Mark Perkins) (L. G. Merritt) (Joe Griffin—a chart).
Chiasmus	This is a format where the first passage can be matched to the final passage; the second passage can be matched to the second-to-the-last passage, etc. It is called a <i>chiasmus</i> (or, <i>chiasmus</i>) based upon the letter chi (X). Many times, this structure can be used to find the key element of the psalm or to rearrange the psalm. (Chiasmus example) (Thomas B. Clarke) (Brad McCoy) (Biblical Chiasm Exchange)
Client nation	The client nation is a nation where there are a lot of believers and a lot of mature and growing believers. This nation is known for its evangelization, for its Bible teaching, its Bible scholarship, and missionary activity. The government and leaders may or may not be supportive of such activity. However, generally speaking, such activity is allowed within the national entity. It is this activity which preserves such a national entity. Doctrine of the Client Nation (HTML) (PDF) (WPD).
Divine institutions	<i>A divine institution is a social structure that God has established for the safety, security, perpetuation and stability of the human race.</i> ² These are (1) the volitional function of the human soul; (2) work; (3) marriage; (4) family; and (5) human government. See Divine Institutions (HTML) (PDF) (WPD).
Laws of Divine Establishment	Since the world appears to be made up of mostly unbelievers, God must have some kind of plan for the unbelievers while they are alive. These are called the laws of divine establishment, and they are applicable to both believers and unbelievers. These are the laws which protect the freedom of a nation, and allow for evangelism and for the teaching of the Word of God. See the Laws of Divine Establishment (HTML) (PDF) (WPD).
Pivot	These are the mature and maturing believers in a geographical or corporate entity. The way that the pivot goes determines the way that the nation goes with respect to its freedom and prosperity. For more information, see R. B. Thieme, Jr.
Priest nation	A priest nation is a nation through which God works. The Word of God will be preserved in a priest nation (and even written in a priest nation); and evangelization will occur both within that priest nation, and men will be sent out to evangelize (like Jonah). See (L. G. Merritt) and (Ron Adema) on the priest nation.
Rebound (Restoration to fellowship with God)	In the New Testament, this is naming your sins to God, so that you are both restored to temporal fellowship with God and are then filled with the Spirit of God. In the Old Testament, naming your sins to God would result in a restoration of fellowship and, in some cases, the empowerment of the Holy Spirit once again (the Holy Spirit was not given to all Old Testament believers). The Doctrine of Rebound (HTML) (PDF).
Reversionism	Spiritual decline brought about by rejection of Bible doctrine. This is a reverting to one's sin pattern before salvation. Sometimes, one develops a sin pattern after being saved. (Reversionism—Ken Reed) (Reversionism—Jim Rickard) (Reversionism—divine viewpoint)

² From <http://phrasearch.com/Trans/DBM/setup/Genesis/Gen100.htm> accessed August 15, 2014.

Definition of Terms	
Spinoff	<p>These are believers who get sucked into the cosmic system (which is the thinking of Satan as over against the thinking of God). A great modern example of this are the civil rights protestors of the 50's and 60's, many of whom began as strong, Bible-believing Christians, but ended up as political and social activists. They achieved their political ends and lost their spiritual impact.</p> <p>A more up-to-date example would be those who have truly exercise faith in Jesus Christ, but then have gotten caught up in political or social action or attend a church which teaches liberation theology (or any other anti-Biblical organization).</p>
Spiritual Atlas	<p>Often, during a time of national crisis, God promotes one man who, for all intents and purposes, carries his nation on his shoulders. God protects and even prospers a nation based upon the spiritual Atlas of that day. We have historical examples of Israel under Moses, Joshua and David (among many others) and Rome under Paul. In the Church Age, there can be many people who function as spiritual Atlases in any given period of time.</p>
The Way; the Way of God; the Ancient Way	<p><i>The way</i> is a designation of the faith practiced in the Jewish Age and the Age of the Hypostatic Union. This is the spiritual life of the believer prior to the giving of the Holy Spirit. During the Church Age, this same walk would be called <i>the Christian way of life</i> or <i>the Christian walk</i>. The Way of God (HTML) (PDF) (WPD)</p>
<p>Some of these definitions are taken from https://www.gotquestions.org/ http://gracebiblechurchwichita.org/ http://rickhughesministries.org/content/Biblical-Terms.pdf http://www.gbible.org/index.php?proc=d4d http://www.wordoftruthministries.org/terms-and-definitions/ http://www.theopedia.com/</p>	
Chapter Outline	Charts, Graphics and Short Doctrines

An Introduction to 1Kings 9

Introduction: 1Kings 9 covers a number of topics. At the beginning of this chapter, God speaks to Solomon a second time, after all of his initial building projects have been completed (chiefly, the Temple and his own palace). Although God reiterates His promises to David, He also warns Solomon about a number of things that Solomon warned the people about in his Temple-dedication message, 12 years previous. This approach by God has caused many commentators to become confused about the timing of these various events (myself included). It seems strange that, 12 years after Solomon gives the Temple dedication that God would speak to him and even make some of the same points to Solomon that he made to the people. Logically, it would seem that God would speak to Solomon, and that Solomon would then work these points into his dedication. But, that is not what happened. However, what the order of events appears to be is: (1) Solomon built the Temple in 7 years; (2) After a year of preparation, Solomon commemorated the opening of the Temple before the people of Israel. (3) 12 years after Temple dedication, Solomon completes his initial set of building projects and then God speaks to him, making some of the same points to Solomon that Solomon made to the people. This will require some explanation.

After these building projects, Hiram, the supplier of the raw materials for Solomon's building projects, had entered into some kind of deal with Solomon, wherein he would receive 20 cities in Israel and Hiram would send Solomon some gold. It becomes apparent that Hiram got the worst of this deal, but he goes through with it anyway. This

incident begins to reveal some chinks in Solomon's armor—how can he sell any part of the promised land to a foreigner and why would Solomon cheat this man in business?

Solomon continues with various building projects in vv. 15–19, enslaving many of the heathen groups still living in the land (vv. 20–21). Solomon also gave various Israelites some specific supervisory jobs as related to these building projects (vv. 22–23). Solomon built a house for his Egyptian wife and built up the Millo in v. 24.

Solomon also held the 3 feast celebrations each year which required the men of Israel to gather in one place. It appears that Solomon took over the duties to host and lead these ceremonies (v. 25).

Solomon also built a large navy and he sent it out to collect or take gold (vv. 26–28). Several of the incidents recorded in this chapter cause us to question Solomon's actions. They may or may not have been overtly sinful (possibly not sinful at all); but much of what we read in this chapter are, at the very least, questionable.

What happened when? I have been thinking and considering this chapter from the standpoint of *when did Solomon give his message at the inaugural celebration of the Temple?* This is somewhat tricky because many of the points which Solomon makes in his message, God repeats these points to Solomon. My first thought was, God taught (or, reaffirmed) this information to Solomon and did not just take it to heart, but he used it when speaking to the people. But now, in reviewing this material, I am thinking that Solomon gave the message, and then, 12 years later, God gives some of that material back to Solomon. God is not saying, "I told you so" or anything like that; He is bringing Solomon back to a point where he knew and understood these doctrines. Ideally, Solomon will hear these words and they will jog his conscience, and he will make a turnaround. In other words, Solomon is about to go off in the wrong direction and God speaks to him before he does that (or while Solomon is in the early stages of going spiritually rogue), bringing him back to a time when he knew the truth—sort of in hopes of bringing Solomon back to his senses.

For those who know anything about Solomon, he went his own way for much of his life—he married 700 wives and took 300 mistresses—so he did exactly what he, as king, was not supposed to do. We do not know exactly where Solomon went awry, but there are several hints throughout this chapter which suggest that Solomon's spiritual life was in question. For example, Solomon had a deal with Hiram, king of Tyre; and it appears that he took advantage of Hiram and gave him a raw deal in the end. Throughout this chapter, there are several incidents which makes one question Solomon's spiritual stability.

In any case, when determining the timing of the celebration at the Temple, there are two basic questions to be answered: (1) Why exactly did God come to Solomon and speak to him; and (2) did Solomon use the words of God in his sermon to the people or did God use Solomon's words from the sermon against him?

With this chapter, Solomon begins engaging in some possibly questionable behavior. He does not appear to have lost his wisdom yet, but he is showing some chinks in his armor. (1) Solomon seems to have swindled the old family friend, Hiram, in a business deal (vv. 10–14). (2) Solomon massively built up his chariot and cavalry (v. 19). (3) There were peoples of the land who should have been devoted to destruction (at least, originally). Solomon made slaves of them instead. (4) Solomon seems to have taken over the responsibilities of the priesthood in v. 25; but there does not appear to be any emphasis upon teaching (there was a lot of teaching in 1Kings 8). (5) Solomon seems to have acquired a lot of gold (vv. 14, 28).

Even though it was easy in 1Kings 8 to speculate about the order of events, in this chapter, God's appearance to Solomon is carefully given a timeline. God appears to Solomon *after* he was completed his initial building projects (vv. 1–2) and *after* God heard Solomon's prayer and supplication (v. 3). About the only event which requires some examination and speculation with regards to a timeline is, *when did Solomon give his Temple address?* We have discussed this topic almost ad nauseam in the previous chapter and it really comes down to one question—did Solomon give this public address 11 months after the completion of the Temple or 13 years? Without going into great detail, there is nothing in this chapter which suggests that Solomon waited 13 years to celebrate the opening of the Temple. Furthermore, even though God says, "I have heard your prayer and your

plea, which you have made before Me. I have consecrated this house that you have built, by putting My name there forever. My eyes and my heart will be there for all time.” (v. 3); this does not mean that God spoke to Solomon the next day after his message. That God waited 12 years before talking to Solomon is not difficult to explain—what God says to Solomon in this chapter is going to be pertinent to Solomon’s spiritual state at this time (but it would not have been pertinent 13 years previous).

As Lang points out: *The dedication had been performed in a spirit and manner that could have given no cause for such a sharp warning and severe threatening as are found in 1Kings 9:6–9; and yet this threatening seems to be the principal thing in the divine discourse. It is very possible that it was occasioned by circumstances of a later date.*³

This is the key argument as to when Solomon gave the Temple inauguration message. There was nothing in the Temple celebration to require God to give Solomon such a harsh warning as He does in vv. 6–9. 13 years later, on the other hand, might be the exact right time for God to say these things to Solomon.

As an aside, Gill says that the appearance of God to Solomon *was an answer to prayer in the preceding chapter.*⁴ I just did not get that impression from 1Kings 8—that Solomon’s prayer and sermon did not seem to call for God to speak to him—nor could I point to a passage in a previous chapter which suggests this.

It is important to note that, the Jewish people were enjoying a great period of peace and prosperity at this time, which was true throughout most of Solomon’s reign (1Kings 4:20 5:4 8:66). Their devotion to the Revealed God and to **the way** were key elements to such blessing; but if they turned in another direction, and served other gods, then they faced the wrath of their God in the form of divine discipline. God’s warning to Solomon in this chapter will be stern; yet not too different from the warning given by Solomon to the people 12 years previous.

Application: In the nearly 70 year sweep of my life, I have observed the same great peace and prosperity—as well as the foundation for similar great blessings in this nation, which was faith in Jesus Christ (as illustrated by the Billy Graham crusades) and then access to spiritual maturity for those who want it. At the same time, I can see the faith and devotion to the spiritual life both decreasing now in America, and atheism and false religions on the rise. Every sort of evil seems poised on the horizon, as we seem to be moving in that direction. I am so appreciative for the wonderful blessings that I have enjoyed throughout my life; and yet, I am worried of the direction that these new generations appear to be going in.

Lange: *Then came the second appearing, which contained with the remembrance of the prayer answered at the dedication of the temple, and the promise of blessing in the future, a threatening and warning very wholesome, and even necessary now for Solomon himself, who, though hitherto loyal and faithful to the Lord, was open to the temptation to fall away, as the after–history shows, and whose heart the searcher of hearts knew better than he did himself (cf. 1Kings 8:39). But it was also needed (the discourse ceases to concern Solomon alone after 1Kings 9:6) by that ever restless, fickle people which in the enjoyment of the greatest happiness were in danger of forgetting their Lord and God, and of relapsing into the idolatrous worship which was more agreeable to the flesh.*⁵

A title or one or two sentences which describe 1Kings 9.

Titles and/or Brief Descriptions of 1Kings 9 (by Various Commentators)

David Guzik: *God’s Warning to Solomon.*⁶

³ The Rev. Dr. John P. Lange, *Lange’s Commentary*; 1857–1864; in the Public Domain; from E-sword; 1Kings 9:1–2 (Exegetical and Critical).

⁴ Dr. John Gill, *John Gill’s Exposition of the Entire Bible*; from e-Sword, 1Kings 9 chapter comments.

⁵ The Rev. Dr. John P. Lange, *Lange’s Commentary*; 1857–1864; in the Public Domain; from E-sword; (Historical and Ethical).

⁶ *David Guzik’s Commentary on the Old Testament*; courtesy of e-sword; ©2006; 1Kings 9:1–28.

Titles and/or Brief Descriptions of 1Kings 9 (by Various Commentators)

Arno Gaebelein: *Jehovah Appears unto Solomon and the Greatness of the King.*⁷

Hawker: *This chapter relates the gracious circumstance of the Lord's second appearance to Solomon. An interview takes place between Solomon and Hiram. Solomon's yearly sacrifices are also mentioned in the close of this chapter.*⁸

Joseph Parker: *Solomon's Prayer Answered.*⁹ This strikes me as a completely wrong summary.

929 Chapters: *Yahweh Speaks to Solomon; Solomon's Building Campaign.*¹⁰

929's summary: *God exhorts Solomon to obey him. Solomon does business with king Hiram, enslaves many foreigners, and fortifies his cities.*¹¹

Dr. Thomas Constable briefly covers this and the next two chapters: *The writer next recorded what happened to Solomon and to Israel as a result of the king's provision to exalt the reputation of Yahweh among His people. He narrated God's covenant with Solomon (1Kings 9:1–9), further evidences of Yahweh's blessing (1Kings 9:10–28), Solomon's greatness (ch. 10), and Solomon's apostasy (ch. 11).*¹²

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

Brief, but insightful observations of 1Kings 9 (various commentators)

David Guzik: *This was some 24 years after Solomon came to the throne. The temple and the palace work at Jerusalem were finished. Now Solomon had to deal with life after completing his greatest accomplishment.*¹³

Morgan: *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.*¹⁴

Whitcomb: *Solomon's was surely the most glorious kingdom the world had yet seen, not because it was the largest or even the most prosperous, but because of the wisdom of its king and the perfection of its government.*¹⁵

Lange: *This section now before us closes the account of Solomon's buildings, which account embraces the largest portion of the history of this reign. Never would the narrative have dwelt so long upon them, had all these building-undertakings stood outside of all relation to the theocratic kingdom.*¹⁶

⁷ Arno Clement Gaebelein, *The Annotated Bible*; 1919; from e-Sword, 1Kings 9:1–28.

⁸ Robert Hawker *The Poor Man's Commentary*; ©1805; from e-sword, 1Kings 9:1.

⁹ Joseph Parker, *The People's Bible*; 19th century; from e-Sword, 1Kings 9:1–28.

¹⁰ From <https://929chapters.com/the-books-of-1-and-2-kings/> accessed May 3, 2018.

¹¹ From [929 Chapters](#); accessed May 3, 2018.

¹² Dr. John Constable *The Expository Notes of Dr. Constable*; ©2012; from e-sword, 1Kings 9:1–9.

¹³ *David Guzik's Commentary on the Old Testament*; courtesy of e-sword; ©2006; 1Kings 9:1–5.

¹⁴ *David Guzik's Commentary on the Old Testament*; courtesy of e-sword; ©2006; 1Kings 9:1–5.

¹⁵ *The College Press Bible Study Textbook Series*; (a compilation of many commentaries); from e-sword; 1Kings 9 chapter comments.

¹⁶ The Rev. Dr. John P. Lange, *Lange's Commentary*; 1857–1864; in the Public Domain; from E-sword; (Historical and Ethical).

Brief, but insightful observations of 1Kings 9 (various commentators)

Preacher's Complete Homiletical Commentary: *At two important eras in the career of Solomon, Jehovah appeared to him. The first appearance was at Gibeon, at the outset of his kingly career, when the Lord gave him not only what he asked for, but also riches, dignity, and fame: the second occurred some years after, when Solomon had completed all his great works, and stood at the highest pinnacle of his external and imperial grandeur. Each appearance had its own peculiar significance and worth. The one afforded the opportunity and power to advance on a pathway of unexampled greatness and authority; the other was fraught with warning as to the danger of apostasy and decline, and that at a time when he had reached the very summit of success. Favoured, indeed, is the man whose life is divinely guided in its beginning, prospered in its progress, and cautioned and guarded in its mid-career. To fall, after being thus divinely fenced, is a saddening proof of the fickleness of human promises, of base ingratitude, of gross criminality. Every revelation of God to man is a distinguished privilege and a grave responsibility.*¹⁷

James Burton Coffman: *Both this and 1 Kings 10 magnify the splendor and glory of the reign of Solomon, but even in these chapters we find startling evidences of the failures that dissolved his kingdom.*¹⁸

Solomon will long be remembered for building the Temple, which would become the center of Israel's worship for the next 1000 years (the Temple would be destroyed and rebuilt). What does a spiritual man do for an encore? Solomon's spiritual life, unfortunately, would take a deep downturn. However, at the end of his life, Solomon will write several books of Scripture, quite handily answering the *encore* question.

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As I study a chapter, questions will occur to me—some of them important and many of them minor.

Fundamental Questions About 1Kings 9

1. Exactly why is God appearing to Solomon in this chapter?
2. Why did God wait all of this time? Why did He wait for 12 years to speak to Solomon? Why didn't God speak to Solomon right after the Temple had been built?
3. Does this chapter help us determine when Solomon held the ceremony to celebrate the Temple?
4. What is this thing about the 20 cities that Solomon gives to Hiram. Why doesn't Hiram like them and why is this in the Bible?
5. All of a sudden, the narrative of this chapter changes from the positions of authority that Solomon gave to his people to the daughter of Pharaoh having her own house and being able to travel there. I do not quite understand how or why this verse is placed there or how it relates to the surrounding verses; or even how it relates to v. 24b.
6. We don't hear about Solomon's wives; but we do hear about his Egyptian wife—why?
7. What about Solomon's navy? What is that all about?

Not all of these questions will be satisfactorily answered.

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It is important to understand what has gone before.

¹⁷ *The Preacher's Complete Homiletical Commentary*; edited by Joseph S. Exell, 1892; from e-sword, Homiletics of 1Kings 9:1-2.

¹⁸ From <https://www.studydrive.org/commentaries/bcc/1-kings-9.html>; accessed May 4, 2018.

The Prequel of 1Kings 9 (from Chuck Smith)

Chuck Smith sets us up for the second time that God speaks to Solomon: *At the beginning of Solomon's reign, the Lord appeared unto him while he was in Gibeon, there offering sacrifices unto God. And the Lord basically said to Solomon, "Ask me whatever you want."*

So Solomon asked that the Lord would give him wisdom and understanding that he might govern over this glorious people of God. And God was pleased with the request that Solomon made. Because he didn't ask for riches, or the life of his enemies, or for fame, the Lord said, "Because you have asked that you might just have wisdom and understanding, I'm going to give you what you have asked. But I'm going to give you even more than that. I'm going to give you honor and fame and riches and all in abundance."

So as we get to the ninth chapter, we find the Lord appearing to Solomon the second time. Solomon has now completed the temple, which took him seven years to build and he has also completed his own palace, which took him thirteen years to build. So the twenty-year building project is over and the Lord now is appearing unto Solomon who has, of course, gained in fame and stature and notoriety through the world for his marvelous wisdom and the glories of the kingdom that he has established.

And so when he was finished the building, The LORD came to him the second time, even as he appeared to him in Gibeon.

Chuck Smith, *Through the Bible Commentary C2000 Series*; from e-Sword, 1Kings 9:1–28.

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Joseph Parker refers back to Solomon’s great prayer of the previous chapter: *Now what has become of that prayer? Can such eloquence be lost? Will even the wind itself care nothing for it—or will it keep it as music, and breathe it upon the coming days, to tell them what did happen in the brightest hours of the Israelitish history? Do such events go for nothing? Do such prayers perish in the air?*¹⁹

What happens is, the next day happens, and then the day after that and the day after that. Solomon’s prayer and substance is retained in the Word of God for all to see and study. Whether or not it is heeded, is a totally other thing. In fact, did Solomon heed his own prayer?

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

The Principals of 1Kings 9

Characters	Biographical Material
God	God appears to Solomon, delivering him promises and warnings.
Solomon	Solomon is king throughout this chapter. There is more about his building projects here.
Hiram	Hiram is the king of Tyre who has been Solomon’s partner, to some degree, in these building projects. This is likely David’s friend Hiram, who built David’s palace.
Pharaoh of Egypt	Pharaoh brings his army into Israel and defeats the heathen in Gezer; and then gives this city to his daughter.
Pharaoh’s daughter	Pharaoh’s daughter is mentioned twice—as the recipient of Gezer from her father and as going up to her own house (she therefore lived separately from Solomon).

¹⁹ Joseph Parker, *The People’s Bible*; 19thcentury; from e-Sword, 1Kings 9:1–28.

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We need to know where this chapter takes place.

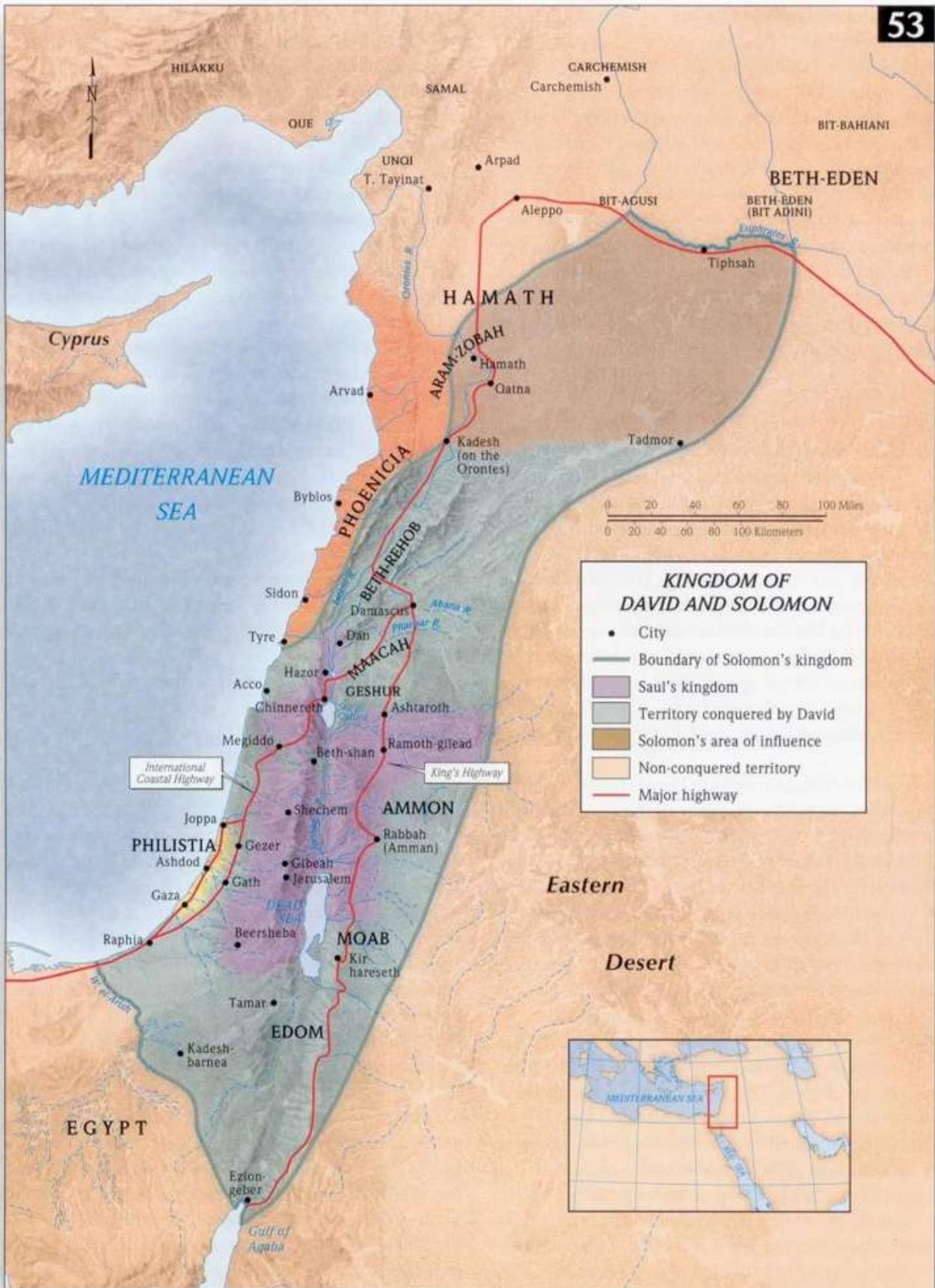
The Places of 1Kings 9

Place	Description
Jerusalem	Much of this chapter takes place in Jerusalem, where the newly built Temple is; where Solomon's palace is, and presumably where God appeared to Solomon in his dreams.
Egypt	One of the great nations of human history; the birthplace of Solomon's royal wife. This country is in the northeast of Africa and it is southwest of Israel.
Tyre	Hiram's city, located in Phœnicia, which is north and west of Israel.
Hazor and Megiddo	These are two cities in northern Israel which were fortified and designed to function as military outposts.
Gezer	Gezer is a city originally controlled by Philistines. It is east of Jerusalem.
Lower Beth-horon, Baalath and Tamar	These 3 cities are closer in to Jerusalem, and were fortified by Solomon, so that they could function as military outposts as well.
Lebanon	This is the region north of Israel. It is not completely clear what portion of this is controlled by Hiram and what is controlled by Solomon.
Ezion-geber, which is near Eloth on the shore of the Red Sea, in the land of Edom	Solomon's control went far south to the Gulf of Aqaba, which is a gulf off of the Red Sea. Ezion-geber and Eloth (Elath) are northern ports of the Gulf of Aqaba. Edom was once an independent land of Esau and Seir; apparently under Solomon's control at this time (it would have stood between Israel and the Gulf of Aqaba).
Ophir	The actual location of Ophir is not known even to this day. See The location of Ophir (various commentators).

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David and Solomon's Kingdom (a map); from [Christipedia](#); accessed May 9, 2018.



By the Numbers

Item	Date; duration; size; number
The era of 1Kings 9	Benson: A.M. 3012. — B.C. 992. ²⁰
God appears to Solomon...	In the 24 th year (4+7+13=24) of Solomon's reign—946 B.C. ²¹
Time since Solomon had come to the throne:	24 years (4 years of his initial reign followed by 20 years of building).
The timing of God's appearance to Solomon.	Barnes: <i>[God's] appearance is fixed by 1Kings 9:1 to Solomon's twenty-fourth year, the year in which he completed his palace 1Kings 6:37–38; 1Kings 7:1.</i> ²²

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Legend for the Timeline of the Kings

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

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

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

The Abbreviated Timeline of the Kings

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

²⁰ Rev. Joseph Benson, *Commentary of the Old and New Testaments*; 1857; from e-Sword, 1Kings 9 chapter comments.

²¹ *The NIV Study Bible*; ©1995 by The Zondervan Corporation; p. 484 (footnote).

²² Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, 1Kings 9:2.

The Abbreviated Timeline of the Kings				
Fenton-Farrar (F. L. Smith)	Reese's Chronology Bible	Gerrit Verkuyl (Bible Truth 4U)	Scripture	Narrative
			2Sam. 5:4–5	2Sam. 5:4–5 David was thirty years old when he began to reign. He reigned forty years. In Hebron he reigned over Judah 7 years and 6 months, and in Jerusalem he reigned 33 years over all Israel and Judah.
	1003 B.C. c. 1015 B.C. (Klassen)	c. 993 B.C. (1000 B.C.)	2Sam. 12:24–25	Birth of Solomon. David is approximately 40 years old (BT4U).
	986 B.C.	970 B.C.	1Kings 1	David's health fails; there is intrigue among his sons. Solomon is made king. 2Sam. 5:4 David was 30 years old when he began to reign. He reigned 40 years. Obviously, this would make him 70 years old when he dies. Compare 1Chron. 26:31
			1Chron. 22	Preparations are made by David for the Temple. His son, Solomon, assists.
	985 B.C.	971–970 B.C.	1Chron. 23–29	A national convocation.
	985 B.C.	970 B.C.	1Chron. 28–29	A national convocation.
(c. 971 B.C.)	985 B.C.	970 B.C. (970 B.C.)	1Kings 2	David dies; Solomon becomes king in his stead. 1Kings 2:11 And the days that David reigned over Israel were 40 years. He reigned seven years in Hebron, and he reigned 33 years in Jerusalem. 1Chron. 29:27 is a parallel passage.
1Kings 2:39: 3 years after Solomon confines Shimei to Jerusalem, he leaves. Treasury of Scriptural Knowledge suggests the date 1011 B.C. ²³				
	985–945 B.C.		1Kings 2:12 1Chron. 29:23–25	Reign of Solomon will last for 40 years.
			1Kings 2:13–38	Adonijah, Abiathar, and Joab killed or removed.
1011 B.C.			1Kings 2:39	Shimai leaves the area to which he is assigned and is therefore executed.
	985 B.C.		1Kings 3:1 (Psalm 45)	Solomon marries an Egyptian princess to establish an alliance between Israel and Egypt. Treasury of Scriptural Knowledge lists this as 1014 B.C.
1014 B.C.	983 B.C.		1Kings 3:5–15	Solomon asks God for wisdom.
1014 B.C.			1Kings 4	Solomon appoints his ministers and provincial governors.

²³ *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880, with introduction by R. A. Torrey; courtesy of E-sword, 1Kings 2:39.

The Abbreviated Timeline of the Kings				
Fenton-Farrar (F. L. Smith)	Reese's Chronology Bible	Gerrit Verkuyl (Bible Truth 4U)	Scripture	Narrative
1014 B.C.			1Kings 5	The extent of Solomon's empire.
	982–962 B.C.		1Kings 5:1–12 1Kings 7:13–14 2Chron. 2:1–18 1Kings 5:13–18	Solomon builds (20 years).
1014 B.C.			1Kings 5:15	The King of Tyre provides timber for Solomon's Temple.
1018 B.C.			1Kings 5:26	Solomon orders a conscription of workers.
	982 B.C. (983 B.C.)		1Kings 2:39–46	Shimea is executed.
1012 B.C.	2May 982 B.C.	April-May 966 B.C.	1Kings 6:1–35 2Chron. 3:1–14	Solomon begins the building of the Temple.
	982–975 B.C.		1Kings 6:1–35 2Chron. 3:1–14	Construction of the Temple (7 years).
	975 B.C.		1Kings 6:14, 38 (Psalm 127–128)	Completion of the Temple.
1005 B.C.	975–962 B.C.		1Kings 7	Solomon builds the royal palace and possibly other palaces (13 years).
1005 B.C.			1Kings 7:13	The works of Hiram the engineer.
	975–972 B.C.		1Kings 7:15–51 2Chron. 3:15–17 2Chron. 4:1–22 1Chron. 5:1	Making the furnishings for the Temple (3 years).
1004 B.C.	14Oct. 972 B.C. (14Oct. 974 B.C.)	959 B.C.	1Kings 8:1–11 2Chron. 5:2–14	The consecration/dedication of the Temple. Moving the Ark of God into the Temple.
1004 B.C.			1Kings 8:12	Solomon's psalm to dedicate the Temple.
1004 B.C.			1Kings 8:22	Solomon's prayer of dedication of the Temple.
1004 B.C.			1Kings 8:56	Solomon's psalm of blessing.
			Psalms 118 115 134 135:21 136	Dedication psalms.

The Abbreviated Timeline of the Kings				
Fenton-Farrar (F. L. Smith)	Reese's Chronology Bible	Gerrit Verkuyl (Bible Truth 4U)	Scripture	Narrative
	972 B.C.		1Kings 8:12–61 2Chron. 6:1–42 (Psalm 99 100 132 possibly)	Solomon's address, his prayer of dedication and his benediction. Reese gives this order: 1Kings 8:12–16 2Chron. 6:1–6 (Psalm 99 possibly) 1Kings 8:17–20 2Chron. 6:7–10 (Psalm 100 possibly) 1Kings 8:21 2Chron. 6:11 (Psalm 132 possibly) 1Kings 8:22–53 2Chron. 6:12–42 1Kings 8:54–61
	972 B.C.		2Chron. 7:1–3	Divine confirmation and blessing.
	972 B.C.		1Kings 8:62–66 2Chron. 7:4–10 Psalm 99 100	Sacrifice and public festival.
1004 B.C.			1Kings 8:62	The dedicating sacrifice.
About 992 B.C. ²⁴			1Kings 9	The second rebellion against Solomon.
	Circa 962 B.C. 962 B.C.		1Kings 9:1 2Chron. 7:11	Birth of Abijah, Building program completed.
	962–945 B.C.		1Kings 9:2–9 2Chron. 7:12–22	Solomon's fame and downfall (17 years). Solomon's growth; God warns Solomon.
	962 B.C. ²⁵		1Kings 9:10–14 2Chron. 8:1–2	Exchange of cities with Hiram.
	962 B.C.		2Chron. 8:3	Hamath conquered.
	962 B.C.		1Kings 9:24 2Chron. 8:11	Solomon brings his wife, the daughter of the Egyptian pharaoh, to his house.
	962 B.C.		The Song of Solomon	Events of or writing of Song of Solomon.
	962 B.C.		1Kings 9:20–15 2Chron. 8:7–19	Solomon's fame; his forced labor.
	962 B.C.		1Kings 9:16–19 2Chron. 8:4–6	Building of the cities.
	962 B.C.		1Kings 9:25 2Chron. 8:12–16	The burnt offerings.

²⁴ It reads 902 B.C., but I believe that is a typo.

²⁵ These dates are at the heading above the pages, but they are not set with the events themselves.

The Abbreviated Timeline of the Kings				
Fenton-Farrar (F. L. Smith)	Reese's Chronology Bible	Gerrit Verkuyl (Bible Truth 4U)	Scripture	Narrative
	962 B.C.		1Kings 9:26–28 1Chron. 10:22 2Chron. 8:17–18 2Chron. 9:21	Solomon's prosperity; his ships and his gold.
992 B.C.			1Kings 9:10	Solomon, Hiram and Tyre settle up accounts.
		950 B.C.	1Kings 9:10	
1006 B.C.			1Kings 9:26	Trade with ____.
993–992 B.C.	961 B.C. (Circa 964 B.C.)		1Kings 10:1–13 2Chron. 9:1–12	The Queen of Sheba comes to visit Solomon.
985 B.C.	961 B.C. ²⁶		1Kings 10:14–25 2Chron. 1:15 2Chron. 9:13–24	Solomon's wealth.
	961 B.C.		1Kings 4:20 1Kings 10:26, 28–29 2Chron. 1:14, 16–17 9:25, 28	Solomon's chariots, horsemen and traffic.
	961 B.C.		1Kings 4:20–21, 24–26	The extent of Solomon's kingdom.
	961 B.C.		1Kings 4:34	Visitors from everywhere.
	961 B.C.		1Kings 4:29–33	Solomon is the wisest man on earth.
	961 B.C.		Psalms 88 89	Psalms of praise.
	961 B.C.		Prov. 1–29	Solomon writes and distributes the book of Proverbs.
	961 B.C.		Prov. 30	Agur's proverb of nature.
	961 B.C. ²⁷		1Kings 11:1–13	Solomon's backsliding. First his heart is turned away from God by his many heathen wives.
	Circa 954 B.C.		1Kings 11:14, 23–40	Solomon's adversaries: Hadad, Rezon, Jeroboam.
	950 B.C. (Circa 954 B.C.)		2Chron. 24:15	Birth of Jehoiada.

²⁶ These dates are from the heading above the pages and they are not placed with the events themselves.

²⁷ The is continued in the heading of Reese's chronological Bible; but all of these events did not occur in the year 961 B.C.

The Abbreviated Timeline of the Kings

Fenton-Farrar (F. L. Smith)	Reese's Chronology Bible	Gerrit Verkuyl (Bible Truth 4U)	Scripture	Narrative
	947 B.C.		Eccles. 1–3 Psalm 49 Eccles. 4–12	The unhappy condition of a backslidden believer. Solomon writes Ecclesiastes.
1000–970 B.C.			1Kings 11	Solomon's faults and sins.
About 984 B.C.			1Kings 11:14	___ appear in Edom.
980 B.C.			1Kings 11:23	___ appear in Aram.
980 B.C.		(930 B.C.)	1Kings 11:26	Reign of Jeroboam in Israel. Reigned 22 years. Built Capital City (Shechem). Set up 2 golden calf-idols. Let nation into sin. Allowed anyone to be priest. 1Kings 11:26-14:34 2 Chr 10:12-13:20
975 B.C.	945 B.C.		1Kings 11:41–43 2Chron. 9:29–31	The death of Solomon. Reese suggests that he is 58 years old.
			1Chron. 3:10–24	Solomon's descendants.
		(930 B.C.)	1Kings 11:43	Reign of Rehoboam in Judah. Reigned 17 years. Built many fortified cities and strengthened the economy. Followed God for 3 years then set up idols and shrines to foreign gods. 1Kings 11:43-14:31 1 Chr 9:31-12:16

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I have also summarized this chapter at the beginning of the [Introduction](#).

Clarke's Synopsis of 1Kings 9

The Lord appears a second time to Solomon, and assures him that he had heard his prayer; and that he would establish his worship for ever in that temple, and him and his successors on the throne of Israel, provided he and they would keep his statutes and judgments (1Kings 9:1–5); but if they should transgress and forsake the Lord, then they should be cast off, the temple itself abandoned, and their enemies permitted to prevail over them (1Kings 9:6–9). Solomon having finished the temple and the king's house, about which he was employed twenty years, and having received assistance from Hiram king of Tyre, he gave him in return twenty cities in Galilee, with which he was not pleased (1Kings 9:10–14). Solomon's levies, buildings, and the persons employed (1Kings 9:15–23). Pharaoh's daughter comes to the city of David (1Kings 9:24). He sacrifices thrice a year at the temple (1Kings 9:25). Solomon's navy, and the gold they brought from Ophir (1Kings 9:26–28).

Adam Clarke, *Adam Clarke's Commentary on the Bible*; from e-Sword, 1Kings 9 (chapter comments).

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This chapter is easily divided into two parts.

Outlines of 1Kings 9 (Various Commentators)

Preacher's Complete Homiletical Commentary:

Chapter divides itself into two sections: 1Kings 9:1-9, Gods answer, of promise and warning, to Solomon's prayer; 1Kings 9:10-27, transactions between Solomon and Hiram, with a record of Solomon's levy of labourers, his officers and servants, his navy and foreign trade.²⁸

College Press Bible Study:

- I. The Revelation to Solomon 9:1–9
- II. The Basis of Solomon's Glory 9:10–28
 - A. Solomon and Hiram 9:10–14
 1. The Projects of the Corvee (1Kings 9:15–19)
 2. The Composition of the Corvée (1Kings 9:20–23)
 3. Final Construction Notices (1Kings 9:24–25)
 - B. Solomon's Navy 9:26–28.²⁹

Dr. Peter Pett:

Solomon's Dream Concerning YHWH's Hallowing Of His House In Which YHWH Warns That By Itself The House Means Nothing. Its Continued Hallowing Will Depend On A Full Response By The House Of David To The Davidic Covenant And Thus Subsequently to the Mosaic Covenant (1Kings 9:1–10).³⁰

Solomon Has So Extended His Resources That He Feels It Necessary To Obtain A Secured Loan From Hiram, Secured Against Galilean Settlements (1Kings 9:11–14).³¹

Solomon's Extensive Building Projects (1Kings 9:15–25).³²

Solomon's Seafaring Activity And The Visit Of The Queen Of Sheba (1Kings 9:26–28).³³

Arno Gaebelein:

1. The second appearance of the LORD to Solomon (1Kings 9:1–9)
2. Transactions with Hiram (1Kings 9:10–14)
3. The levy of the king (1Kings 9:15–23)
4. Pharaoh's daughter occupies the house (1Kings 9:24)
5. The king's offerings (1Kings 9:25)
6. Solomon's navy (1Kings 9:26–28)³⁴

Matthew Henry:

²⁸ *The Preacher's Complete Homiletical Commentary*; edited by Joseph S. Exell, 1892; from e-sword, 1Kings 9:1–2.

²⁹ *The College Press Bible Study Textbook Series*; (a compilation of many commentaries); from e-sword; 1Kings 9 (slightly edited).

³⁰ Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, 1Kings 9:1–10.

³¹ Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, 1Kings 9:11–14.

³² Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, 1Kings 9:15–25.

³³ Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, 1Kings 9:26–28.

³⁴ Arno Clement Gaebelein, *The Annotated Bible*; 1919; from e-Sword, 1Kings 9:1–28.

Outlines of 1Kings 9 (Various Commentators)

- I. The answer which God, in a vision, gave to Solomon's prayer, and the terms he settled with him (1Kings 9:1–9).
- II. The interchanging of grateful kindnesses between Solomon and Hiram (1Kings 9:10–14).
- III. His workmen and buildings (1Kings 9:15–24).
- IV. His devotion (1Kings 9:25).
- V. His trading navy (1Kings 9:26–28).³⁵

Treasury of Scriptural Knowledge:

- 1Kings 9:1–9 God's covenant in a vision with Solomon;
 1Kings 9:10–14 The mutual presents of Solomon and Hiram;
 1Kings 9:15–23 In Solomon's works the Gentiles were his bondmen, the Israelites honourable servants;
 1Kings 9:24 Pharaoh's daughter removes to her house;
 1Kings 9:25 Solomon's yearly solemn sacrifices;
 1Kings 9:26–28 His navy fetches gold from Ophir.³⁶

Dr. Thomas Constable:

- D. The Fruits of Solomon's Reign chs. 9-11
 1. God's covenant with Solomon 9:1-9
 2. Further evidences of God's blessing 9:10-28³⁷
 3. Solomon's greatness ch. 10
The Queen of Sheba's visit 10:1-13³⁸
Solomon's wealth 10:14-29³⁹
 4. Solomon's apostasy ch. 11
Solomon's foreign wives 11:1-8⁴⁰
Solomon's sentence from God 11:9-13⁴¹
Solomon's external adversaries 11:14-25⁴²
Solomon's internal adversary 11:26-40⁴³
Solomon's death 11:41-43⁴⁴

David Guzik:

- A. God appears to Solomon again.
 1. (1Kings 9:1–5) God confirms the answer to Solomon's prayer.
 2. (1Kings 9:6–9) God warns Solomon.
- B. The ways and means of Solomon's great building projects.
 1. (1Kings 9:10–14) Lumber and gold from King Hiram of Tyre.
 2. (1Kings 9:15–24) Slave labor from remnant Canaanite peoples.
 3. (1Kings 9:25–28) Financing from naval expeditions that brought back gold⁴⁵

³⁵ Matthew Henry, *Matthew Henry's Commentary on the Whole Bible*; from e-Sword, 1Kings 9 chapter comments.

³⁶ *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880; from E-sword, 1Kings 9 chapter comments (edited).

³⁷ Dr. John Constable *The Expository Notes of Dr. Constable*; ©2012; from e-sword, 1Kings 9:1–9, 10–28.

³⁸ Dr. John Constable *The Expository Notes of Dr. Constable*; ©2012; from e-sword, 1Kings 10:1.

³⁹ Dr. John Constable *The Expository Notes of Dr. Constable*; ©2012; from e-sword, 1Kings 10:14.

⁴⁰ Dr. John Constable *The Expository Notes of Dr. Constable*; ©2012; from e-sword, 1Kings 11:1.

⁴¹ Dr. John Constable *The Expository Notes of Dr. Constable*; ©2012; from e-sword, 1Kings 11:9.

⁴² Dr. John Constable *The Expository Notes of Dr. Constable*; ©2012; from e-sword, 1Kings 11:14.

⁴³ Dr. John Constable *The Expository Notes of Dr. Constable*; ©2012; from e-sword, 1Kings 11:26.

⁴⁴ Dr. John Constable *The Expository Notes of Dr. Constable*; ©2012; from e-sword, 1Kings 11:41.

⁴⁵ *David Guzik's Commentary on the Old Testament*; courtesy of e-sword; ©2006; 1Kings 9:1–28.

There does not appear to be a great deal of difference in these outlines.

Chapter Outline

Charts, Maps and Short Doctrines

God exhorts Solomon to obey him. Solomon does business with king Hiram, enslaves many foreigners, and fortifies his cities.

929 Chapters Outline of 1Kings 9

- 1-9. God's message to Solomon
 - 1-2. Introduction
 - 3. God has heard the prayer
 - 4-5. Promise
 - 6-9. Warning
- 10-11. Solomon gives Hiram 20 cities
- 12-13. Hiram's dissatisfaction; Etiological note
- 14. Hiram pays Solomon in gold
- 15. Solomon's building campaign
- 16. A note about Gezer
- 17-19. Solomon fortifies his towns
- 20-22. Solomon enslaves the foreigners, not the Israelites
- 23. Solomon's prefects
- 24. The millo is built
- 25. Offerings at the temple
- 26-28. Solomon and Hiram send a fleet to Ophir

From 929chapters.com accessed April 14, 2018.

Chapter Outline

Charts, Graphics and Short Doctrines

The ESV; capitalized is used below.

A Synopsis of 1Kings 9 from the Summarized Bible

- Contents:** Jehovah appears to Solomon. Covenant made. Solomon's fame.
- Characters:** God, Solomon, Hiram.
- Conclusion:** God deals plainly with men and sets before them blessing or cursing. God never fails to perform His part of a covenant and if we improve the grace He is willing to give, He will confirm us to the end.
- Key Word:** Covenant, 1Kings 9:4–5 *And as for you, if you will walk before Me, as David your father walked, with integrity of heart and uprightness, doing according to all that I have commanded you, and keeping My statutes and My rules, then I will establish your royal throne over Israel forever, as I promised David your father, saying, 'You shall not lack a man on the throne of Israel.'*
- Strong Verses:** 1Kings 9:8–9 *And this house will become a heap of ruins. Everyone passing by it will be astonished and will hiss, and they will say, 'Why has the LORD done thus to this land and to this house?' Then they will say, 'Because they abandoned the LORD their God who brought their fathers out of the land of Egypt and laid hold on other gods and worshiped them and served them. Therefore the LORD has brought all this disaster on them.'*
 1Kings 9:25 *Three times a year Solomon used to offer up burnt offerings and peace offerings on the altar that he built to the LORD, making offerings with it before the LORD. So he finished the house.*
- Striking Facts:** 1Kings 9:7. (Israel shall be a byword) lit. a "sheninah." Some have thought that the epithet "sheeney" used in speaking disgustingly of Jews throughout the centuries, came from this

A Synopsis of 1Kings 9 from the Summarized Bible

prophecy.

Keith L. Brooks, *Summarized Bible; Complete Summary of the Bible*; ©1919; from e-Sword, Gen. 9 (edited).

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

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

The Big Picture (1Kings 5 –11)

Scripture	Text/Commentary
1Kings 5	Hiram and Solomon speak about building the Temple and a new palace; and organize work forces.
1Kings 6	The Temple is built.
1Kings 7:13–51	The furniture and furnishings for the Temple are constructed.
1Kings 7:1–12	Solomon's palace and living quarters are built.
1Kings 8	About a year after the Temple is built, this celebration is held; presumably because all of the furnishings and furniture have been completed.
1Kings 9:1–9	God speaks to Solomon (for the second time) right after Solomon completes his building projects.
1Kings 9:10–28	Solomon's other activities as king.
1Kings 10	The Queen of Sheba visits Solomon; the opulence of Jerusalem.
1Kings 11:1–8	Solomon's many marriages and his idolatry.
1Kings 11:9–39	God disciplines with Solomon.
1Kings 11:40–43	Solomon's death.

Everett gives us the big picture for the first 11 chapters of 1Kings 1:

1. The Establishment of Solomon's Reign — 1Kings 1:1 to 1Kings 2:46
2. The Prosperity of Solomon's Reign — 1Kings 3:1 to 1Kings 10:29
3. The Failure of Solomon's Reign — 1Kings 11:1–40
4. Epilogue — 1Kings 11:41–43⁴⁶

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

⁴⁶ Gary H. Everett *Gary Everett's Bible Commentary*; ©1981-2013; from e-sword, 1Kings 1:1–11:43.

The first chapter heading sometimes does double duty, giving an overall view of the chapter and/or telling what the first section is about.

Paragraph Divisions of Modern Translations for 1Kings 9				
Amplified Bible	Good News Bible	NET Bible	NRSV	New Living Trans.
God's Promise and Warning	God Appears to Solomon Again	The Lord Gives Solomon a Promise and a Warning	God Appears Again to Solomon	The LORD's Response to Solomon
vv. 1-5	vv. 1-9	vv. 1-5	vv. 1-5	vv. 1-3 vv.4-5
vv. 6-9		vv. 6-9	vv. 6-9	vv. 6-8 v. 9
Cities Given to Hiram	Solomon's Agreement with Hiram	Foreign Affairs and Building Projects		Solomon's Agreement with Hiram
vv. 10-14	vv. 15-22	vv. 10-14	vv. 10-14	vv. 10-14
vv. 15-22		vv. 15-23	Other Acts of Solomon	Solomon's Many Achievements
v. 23	v. 23		vv. 15-22	vv. 15-19
v. 24	v. 24	v. 24	v. 23	vv. 20-23
v. 25	v. 25	v. 25	v. 24	v. 24
			v. 25	v. 25
vv. 26-28	vv. 26-28	vv. 26-28	Solomon's Commercial Activity	vv. 26-28
			vv. 26-28	

From www.biblegateway.com/passage/?search=1kings%205&version=NASB;NKJV;NRSV;CEB;CEV; concept inspired by Dr. Bob Utley.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

There are a variety of details in this chapter and the next; and it is easy to think that these are a few miscellaneous thoughts and historical incidents just thrown in here. There are some important connections to be made; some that you will read and think to yourself, "Oh, I get it now; why this is included."

Changes—additions and subtractions:

I added quite a number of new charts with the Kings series: Titles and/or Brief Descriptions of 1Kings 9 (by Various Commentators); Brief, but insightful observations of 1Kings 9 (various commentators); Fundamental Questions About 1Kings 9; A Synopsis of 1Kings 9; Outlines of 1Kings 9 (Various Commentators); A Synopsis of 1Kings 9 from the Summarized Bible; and The Big Picture (1Kings –), all added to the introduction.

One of the reasons for having doctrines which have the opinions of 5+ commentators—if you have no interest in Gezer (for instance), then you can just skip of that doctrine.

I will begin to quote from the Christian Standard Bible (I do not know how close this is to the Holman Christian Standard Bible). At first, I placed it with the literal Bibles to begin with. However, once I got to v. 14, I decided that it is more properly placed with the *mostly* literal translations.

Many of these new charts and ideas will be eventually added to previous chapters of 1Kings (and other books).

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

The footnotes from the NIV Study Bible are particularly excellent for this chapter and should not be skipped over. It appears that these same footnotes are being used in the Christian Study Bible (based upon this [link](#), which will open up the notes for this chapter in Word).

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

God Both Promises and Warns Solomon Regarding Obedience

2Chronicles 7:11–22



1Kings 1:1–9 (section graphic); from [Oak Pointe Church](#); accessed May 5, 2018. This looked so good as a graphic, I had to use it here.

In vv. 1–9, God speaks to Solomon for the second time, apparently after all of his building projects had been completed.

Introduction to 1Kings 9:1–9 (various commentators)

L. M. Grant: *The Lord had appeared to Solomon before he built the temple (ch.3:5), now at its completion the Lord appears again to him. There was a danger of Solomon's being puffed up with pride because he was so greatly blessed as the king of the most illustrious nation on earth and had built the most magnificent building that has ever been built. Thus, the appearance of the Lord to him was necessary to give him a sober and subdued realization that he was only a servant of the God of Israel.*⁴⁷

Dr. Thomas Constable introduces 1Kings 9:1–9: *First, God promised He would do what Solomon had petitioned in his dedicatory prayer (1Kings 8:22–53; 1Kings 9:3). Second, He said He would provide a continuous line of descendants from Solomon to sit on Israel's throne if Solomon would continue to follow God faithfully. The alternative would have been cutting off Solomon's descendants and replacing them with descendants from another branch of David's family (cf. the fate of Eli's house). God maintained Solomon's line because, generally speaking, Solomon remained faithful to the Lord. Third, if Solomon, the subsequent kings, or the people abandoned the Lord's covenant, He would do three things. He would remove the people from their land, abandon the temple, and make Israel a byword instead of a blessing. This, too, God did for Israel, because overall, Israel did not remain faithful.*⁴⁸

⁴⁷ From <https://www.studydrive.org/commentaries/lmg/1-kings-9.html>; accessed May 4, 2018.

⁴⁸ Dr. John Constable *The Expository Notes of Dr. Constable*; ©2012; from e-sword, 1Kings 9:1–9.

Introduction to 1Kings 9:1–9 (various commentators)

Bridgeway Bible Commentary: *In accepting the temple, God again reminded Solomon that the important 'house' was not the house of God (the temple), but the house of David (those whom God had appointed to govern Israel for ever). Though in relation to the people they were kings, in relation to God they were servants, and they had to be obedient to his will if they were to enjoy the fulfilment of his promises (9:1-5). Solomon had built the temple to show that God dwelt among his people. But if the king or his people rebelled against him, God would destroy the temple to show his displeasure with them (6-9).*⁴⁹

Jamieson, Fausset and Brown: *This first verse is connected with 1Kings 9:11, all that is contained between 1Kings 9:2–10 being parenthetical.*⁵⁰ 1Kings 9:1,11 read: **As soon as Solomon had finished building the house of the LORD and the king's house and all that Solomon desired to build,...and Hiram king of Tyre had supplied Solomon with cedar and cypress timber and gold, as much as he desired, King Solomon gave to Hiram twenty cities in the land of Galilee.** (ESV) God speaking to Solomon is what they believe it parenthetical.

Dr. Robert Dean, Jr. makes some excellent observations, in applying this passage to our time: *We are looking at God's response to Solomon's prayer. A lot of times we don't see God's direct response to prayer in the Old Testament or hear His articulation of that response. There are times, of course, that we do but for the most part we don't. The same thing happens to day in the church age. We live today in an era of no revelation, no ongoing special revelation, so praying to God often seems to a lot of people to be just a sort of one way conversation. It is hard for people to recognise that the second part of the conversation takes place as we read the Word of God, because God communicates to us through His Word.*

Dean continues: *He is not a God who has ever communicated through feeling or through impressions or through intuitive insights. There is always a clear juxtaposition in the way that God has dealt with His people. God has revealed Himself, He has preserved Scripture, and the way and means of the various pagan religions, no matter what they are, all have certain things in common. This brings up the whole area which is theologically called bibliology and has to do with the ultimate authority in our life and how well we as believers conform to the Word of God as the ultimate authority in our lives.*⁵¹

[Chapter Outline](#)

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In reviewing these words, I can see how it could be taken as a **chiasmus**. It might be noted that many place v. 10 with the next section.

1Kings 9:1–10 as a Chiasmus (Dr. Peter Pett)

- a And it came about, when Solomon had finished the building of the house of YHWH, and the king's house, and all Solomon's desire which he was pleased to do, that YHWH appeared to Solomon the second time, as He had appeared to him at Gibeon (1Kings 9:1–2).
- b And YHWH said to him, "I have heard your prayer and your supplication, that you have made before me. I have hallowed this house, which you have built, to put my name there for ever, and my eyes and my heart will be there perpetually" (1Kings 9:3).
- c "And as for you, if you will walk before me, as David your father walked, in integrity of heart, and in uprightness, to do according to all that I have commanded you, and will keep my statutes and my ordinances" (1Kings 9:4).
- d "Then I will establish the throne of your kingdom over Israel for ever, according as I promised to David your father, saying, 'There shall not fail you a man on the throne of Israel.'" (1Kings 9:5).
- c "But if you shall turn away from following me, you or your children, and not keep my

⁴⁹ Don Fleming, *Bridgeway Bible Commentary*; ©1988, 1994, 2005; from e-Sword, 1Kings 8:22–9:9.

⁵⁰ Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; 1871; from e-sword, 1Kings 9:1.

⁵¹ From [Dean Bible](#); accessed May 4, 2018.

1Kings 9:1–10 as a Chiasmus (Dr. Peter Pett)

commandments and my statutes which I have set before you, but shall go and serve other gods, and worship them” (1Kings 9:6).

- b “Then I will cut off Israel out of the land which I have given them, and this house, which I have hallowed for my name, will I cast out of my sight, and Israel will be a proverb and a byword among all peoples, and though this house is so high (or ‘this house shall be very high’), yet will every one who passes by it be astonished, and will hiss, and they will say, “Why has YHWH done thus to this land, and to this house?” “And they will answer, ‘Because they forsook YHWH their God, who brought forth their fathers out of the land of Egypt, and laid hold on other gods, and worshipped them, and served them. Therefore has YHWH brought all this evil on them” (1Kings 9:7–9).
- a And it came about at the end of twenty years, in which Solomon had built the two houses, the house of YHWH and the king’s house (1Kings 9:10).

Note that in ‘a’ the emphasis is on the fact that this took place when both the Temple and the Palace Complex were complete, and in the parallel the same is emphasised. In ‘b’ YHWH declares that He has hallowed the House, so that His presence would be there, but in the parallel warns that the hallowing of the House is totally dependent on their faithfulness to Him so that if they are unfaithful it will be cut off and will become a place of hissing. In ‘c’ obedience in accordance with the ways of David is required, and in the parallel the possibility of the opposite is expressed. Centrally in ‘d’ the dynasty of David will be permanently established for ever.

Chapter Outline

Charts, Graphics and Short Doctrines

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

Kukis slavishly literal:

And so he is as a completing of Solomon to building a house of Y^ehowah and a house of the king and every desire of Solomon which he willed to build; and so appears Y^ehowah unto Solomon a second [time] as which he appeared unto him in Gibeon.

1Kings
9:1–2

Kukis moderately literal:

And it was, as Solomon completed building the house of Y^ehowah, the house of the king and everything [lit., every desire] that Solomon wanted to build, that Y^ehowah appeared to Solomon a second [time] just as He had appeared to him [previously] in Gibeon.

Kukis paraphrase

And it came to pass, after Solomon had completed building the house of Jehovah, the house of the king, and everything else that he chose to build, that Jehovah appeared to Solomon a second time, just as he had previously appeared to him in Gibeon.

Here is how others have translated this verse:

Ancient texts:

Note: I compare the Hebrew text to English translations of the Latin, Syriac (= Aramaic) and Greek texts, using the Douay-Rheims translation⁵²; George Lamsa’s translation, and Sir Lancelot Charles Lee Brenton’s translation as revised and edited by Paul W. Esposito, respectively. I often update these texts with non-

⁵² I have begun to doubt my e-sword Douay-Rheims version, so I now use www.latinvulgate.com.

substantive changes (e.g., *you* for *thou*, etc.). I often use the text of the Complete Apostles' Bible instead of Brenton's translation, because it updates the English text. In Kings, I have used the [webpage](#) of Ernest C. Marsh.

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

When there are serious disparities between my translation and Brenton's (or the text of the Complete Apostles' Bible), I look at the Greek text of the Septuagint (the LXX) to see if a substantive difference actually exists (and I reflect these changes in the English rendering of the Greek text). I use the Greek LXX with Strong's numbers and morphology available for e-sword. The only problem with this resource (which is a problem for similar resources) is, there is no way to further explore Greek verbs which are not found in the New Testament. Although I usually quote the Complete Apostles' Bible here, I have begun to make changes in the translation when their translation conflicts with the Greek and note what those changes are.

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

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

Underlined words indicate differences in the text.

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

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

Ancient texts:

Masoretic Text (Hebrew)

And so he is as a completing of Solomon to building a house of Y^ehowah and a house of the king and every desire of Solomon which he willed to build; and so appears Y^ehowah unto Solomon a second [time] as which he appeared unto him in Gibeon.

Latin Vulgate

And it came to pass when Solomon had finished the building of the house of the Lord, and the king's house, and all that he desired, and was pleased to do, That the Lord appeared to him the second time, as He had appeared to him in Gabaon. This is the *You* version from <http://www.cormacburke.or.ke/node/1710>.

Peshitta (Syriac) ⁵³	AND when Solomon had finished the building of the house of the LORD and the king's house and all Solomon's desire which he was pleased to do, Then the LORD appeared to him the second time, as He had appeared to him at Gibeon.
Septuagint (Greek)	And it came to pass when Solomon had finished building the house of the Lord, and the king's house, and all the work of Solomon, whatever he wished to perform, that the Lord appeared to Solomon a second time, as He appeared in Gabaon. This is the New Brenton translation from ecmarsh
Dead Sea Scrolls	No part of 1Kings 9 is preserved in the Dead Sea Scrolls.
Significant differences:	<i>Pleased to do</i> (Latin and Syriac) seems equivalent to <i>willed to build</i> . No significant differences.

Limited Vocabulary Translations:

Bible in Basic English	Now when Solomon came to the end of building the house of the Lord and the king's house, and all Solomon's desires, which he had in mind were effected; The Lord came to him again in a vision, as he had done at Gibeon;...
Easy English	The LORD appears again to Solomon Solomon had finished building the temple of the LORD and the king's palace. He had built everything that he had wanted to build. Then the LORD appeared to (Solomon) a second time, as he had appeared to him at Gibeon. The LORD appeared to Solomon the first time in 1 Kings 3:5.
Easy-to-Read Version–2001	So Solomon finished building the Lord's temple and his own palace. Solomon built all the things that he wanted to build. Then the Lord appeared to Solomon again, just as he had done before in the town of Gibeon.
<i>The Message</i>	After Solomon had completed building The Temple of God and his own palace, all the projects he had set his heart on doing, God appeared to Solomon again, just as he had appeared to him at Gibeon.
Names of God Bible	The LORD Answers Solomon's Prayer Solomon finished building Yahweh's temple, the royal palace, and everything else he wanted to build. Then Yahweh appeared to him a second time, as he had appeared to him in Gibeon.
NIRV	The LORD Appears to Solomon Solomon finished building the Lord's temple and the royal palace. He had accomplished everything he had planned to do. The Lord appeared to him a second time. He had already appeared to him at Gibeon.
New Simplified Bible	Solomon finished building Jehovah's Temple, the royal palace, and everything else he wanted to build. Jehovah came to him again in a vision just as he had done at Gibeon.

Thought-for-thought translations; paraphrases:

Common English Bible	Solomon again meets God Now once Solomon finished building the Lord's temple, the royal palace, and everything else he wanted to accomplish, the Lord appeared to him a second time in the same way he had appeared to him at Gibeon.
Contemporary English V.	The LORD's temple and Solomon's palace were now finished, and Solomon had built everything he wanted. Some time later the LORD appeared to him again in a dream, just as he had done at Gibeon.
The Living Bible	When Solomon had finished building the Temple and the palace and all the other buildings he had always wanted, the Lord appeared to him the second time (the first time had been at Gibeon)...

⁵³ From the George Lamsa Translation of the Peshitta, taken from <http://www.studylight.org/>

New Life Version	The Lord Comes to Solomon the Second Time Solomon had finished building the house of the Lord, and the king's house, and all that he wanted to build. Then the Lord came to Solomon a second time, as He had come to him at Gibeon.
New Living Translation	The LORD's Response to Solomon So Solomon finished building the Temple of the Lord, as well as the royal palace. He completed everything he had planned to do. Then the Lord appeared to Solomon a second time, as he had done before at Gibeon.

Partially literal and partially paraphrased translations:

American English Bible	Well, after Solomon had finished building the Temple of Jehovah, his own palace, and all the other things that he wanted to do, the Lord appeared to him a second time (as He had appeared to him in GibeOn)...
Beck's American Translation	<i>"I Have Heard Your Prayers"</i> When Solomon finished building the LORD's temple and the king's palace—everything Solomon delighted in doing— the LORD appeared to Solomon a second time, as He had appeared to him in Gibeon.
International Standard V	God Appears to Solomon (2 Chronicles 7:11-22) Later, after Solomon had finished building the LORD's Temple, the royal palace, and everything else that Solomon wanted to do, the LORD appeared to Solomon for a second time, just as he had appeared to him at Gibeon.
New Advent (Knox) Bible	When Solomon had finished building temple and palace, and achieved all his purpose, the Lord appeared to him a second time, as he had appeared to him once at Gabaon.
Translation for Translators	After Solomon's <i>workers</i> had finished building the temple and his palace and everything else that Solomon wanted them to build, Yahweh appeared to him <i>in a dream</i> a second time, like he had appeared to him at the city of Gibeon.

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	When Solomon is to accomplish to build the house of Jehovah, and the king's house, and the appends, even which he is to have delighted to make, that Jehovah was to appear to Solomon for a second time, as he is to have appeared to him at Gibeon.
Ferrar-Fenton Bible	(About B.C. 902) Second Revelation to Solomon And when Solomon had finished building the House of the EVER-LIVING, and the King's Palace, and all the columns Solomon delighted to make, then the EVER-LIVING appeared to Solomon as He appeared to him in Gibaon,...
God's Truth (Tyndale)	And when Salomon had finished the building of the house of the Lord and of the kings palace, and of all that his desire and lust was to make: the Lord appeared unto him again, as he appeared to him at Gabaon.
HCSB	The LORD's Response When Solomon finished building the temple of the Lord, the royal palace, and all that Solomon desired to do, the Lord appeared to Solomon a second time just as He had appeared to him at Gibeon.
Lexham English Bible	Yahweh's Challenge to Solomon It happened that as Solomon finished the building of the house of Yahweh, the king's house, and all the things Solomon desired to do, Yahweh appeared to Solomon a second time, as he had appeared to him in Gibeon.

Catholic Bibles (those having the imprimatur):

The Heritage Bible	Solomon's activities After Solomon had finished building Yahweh's house, the royal palace, and everything he wanted to build, Yahweh appeared to him a second time, as he had appeared to him at Gibeon..
New American Bible (2011)	<i>Promise and Warning to Solomon.</i> After Solomon finished building the house of the LORD, the house of the king, and everything else that he wanted to do, a the LORD appeared to Solomon a second time, as he had appeared to him in Gibeon. 1 Kgs 3:4–15; 6:11–13; 11:9–13.
New English Bible	A warning. - 2Chr.7.11-22 [vv1-9: cp 2Chr. 7.11-22] WHEN SOLOMON HAD FINISHED the house of the LORD and the royal palace and all the plans for building on which he had set his heart, the LORD appeared to him a second time, as he had appeared to him at Gibeon.
Revised English Bible	<u>The reign of Solomon</u> WHEN Solomon had completed the house of the LORD and the palace and all the plans for building on which he had set his heart, the LORD again appeared to him, as he had appeared to him at Gibeon,...

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	After Shlomo had finished building the house of Adonai, the royal palace and everything else he wanted to build for himself, Adonai appeared to Shlomo a second time, as he had appeared to him in Giv'on.
exeGeses companion Bible	<u>AH VEH IS SEEN BY SHELOMOH</u> And so be it, Shelomoh finishes building the house of Yah Veh and the house of the sovereign and all the desire Shelomoh delights to work: and Yah Veh is seen by Shelomoh the second time, as he was seen by him at Gibon.
Israeli Authorized Version	And it came to pass, when Shlomo had finished the building of the house of YY , and the king's house, and all Shlomo's desire which he was pleased to do, That YY appeared to Shlomo the second time, as he had appeared unto him at Givon.
JPS (Tanakh—1985)	When Solomon had finished building the House of the Lord and the royal palace and everything that Solomon had set his heart on constructing, the Lord appeared to Solomon a second time, as He had appeared to him at Gibeon.
Orthodox Jewish Bible	And it came to pass, when Sh'lomo had completed the building of the Beis Hashem, and the Bais HaMelech, and all Sh'lomo's desire which he was pleased to do, That Hashem appeared to Sh'lomo the second time, as He had appeared unto him at Giveon.
<i>The Scriptures</i> 1998	And it came to be, when Shelomoh had finished building the House of הוה and the house of the sovereign, and all the desire of Shelomoh which he was pleased to do, that הוה appeared to Shelomoh the second time, as He had appeared to him at Gib'on.

Expanded/Embellished Bibles:

The Expanded Bible	The Lord Appears to Solomon Again Solomon finished building the ·Temple [^l house] of the Lord and ·his royal palace [^l the king's house] and everything he wanted to build. Then the Lord appeared to him ·again [^l a second time] just as he had done before, in Gibeon.
Kretzmann's Commentary	Verses 1-9 The Lord's Answer to Solomon's Prayer And it came to pass, when Solomon had finished the building of the house of the Lord, which occupied seven years, and the king's house, his own palace, which

occupied thirteen years, and all Solomon's desire which he was pleased to do, such public works as he undertook in various parts of his dominions, that the Lord appeared to Solomon the second time, as he had appeared unto him at Gibeon, 1Kings 3:5.

NET Bible®

The Lord Gives Solomon a Promise and a Warning

After Solomon finished building the Lord's temple, the royal palace, and all the other construction projects he had planned [Heb "and all the desire of Solomon which he wanted to do.'], the Lord appeared to Solomon a second time, in the same way he had appeared to him at Gibeon [*In the same way he had appeared to him at Gibeon. See 1 Kgs 3:5.*]. When it comes to making an actual material change to the text, the NET Bible® is pretty good about indicating this. Since most of these corrections will be clear in the more literal translations below and within the Hebrew exegesis itself, I will not continue to list every NET Bible® footnote. Language footnotes will be placed in the Hebrew exegesis. Some footnotes will be quoted elsewhere in this document.

The Voice

After Solomon had constructed the Eternal's temple, his own palace, and many other building projects that he desired, the Eternal came to Solomon again just as He had at Gibeon.

Literal, almost word-for-word, renderings:

Christian Standard Bible

The Lord's Response

When Solomon finished building the temple of the Lord, the royal palace, and all that Solomon desired to do, the Lord appeared to Solomon a second time just as he had appeared to him at Gibeon.

Katapi New Study Bible

A warning. 1Kgs.9.1-9 | 2Chr.7.11-22

When Solomon had finished building the house of Yahweh and the king's house and all that Solomon desired to build, Yahweh appeared to Solomon a second time, as he had appeared to him at Gibeon.

Modern English Version

The LORD Appears to Solomon

When Solomon had finished building the house of the Lord and the king's house and all else he desired, the Lord appeared to Solomon a second time, as He had appeared to him at Gibeon.

New American Standard B.

God's Promise and Warning

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 [*Lit Solomon's desire which he was pleased to do*], that the Lord appeared to Solomon a second time, as He had appeared to him at Gibeon.

New European Version

God Warns Solomon

It happened, when Solomon had finished the building of the house of Yahweh, and the king's house, and all Solomon's desire which he was pleased to do, that Yahweh appeared to Solomon the second time, as He had appeared to him at Gibeon.

New King James Version

God's Second Appearance to Solomon

And it came to pass, when Solomon had finished building the house of the Lord and the king's house, and all Solomon's desire which he wanted to do, that the Lord appeared to Solomon the second time, as He had appeared to him at Gibeon.

Young's Updated LT

And it comes to pass, at Solomon's finishing to build the house of Jehovah, and the house of the king, and all the desire of Solomon that he delighted to do, that Jehovah appears unto Solomon a second time, as He appeared unto him in Gibeon.

The gist of this passage:

After Solomon had completed the Temple and his own palace, Y^ehowah God appeared to him, just as He had previously in Gibeon.

1-2

1Kings 9:1a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
hâyâh (הָיָה) [pronounced <i>haw-YAW</i>]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine singular, Qal imperfect	Strong's #1961 BDB #224
Without a specific subject and object, the verb hâyâh often means <i>and it will come to be, and it will come to pass, then it came to pass</i> (with the wâw consecutive). It may be more idiomatically rendered <i>subsequently, afterwards, later on, in the course of time, after which</i> . Generally, the verb does not match the gender whatever nearby noun could be the subject (and, as often, there is no noun nearby which would fulfill the conditions of being a subject).			
kaph or k ^e (כ) [pronounced <i>k^e</i>]	<i>like, as, just as; according to, after; about, approximately</i>	preposition of comparison, resemblance or approximation	No Strong's # BDB #453
The kaph preposition can be used of time, and translated <i>about, at; as, when, at the time of</i> . ⁵⁴			
kâlâh (כָּלָה) [pronounced <i>kaw-LAWH</i>]	<i>to complete, to finish; to prepare, to come to an end; to consume, to waste, to destroy, to annihilate; to make pine away</i>	Piel infinitive construct	Strong's #3615 BDB #477
The kaph preposition, or k ^e (כ) [pronounced <i>k^e</i>], which means <i>like, as, according to</i> , when this is combined with an infinitive, it can also take on the meaning <i>as, often, when, as soon as</i> . It carries with it a temporal connotation.			
This makes all of v. 1 a temporal clause which leads into v. 2 where the main verb is to be found.			
lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
bânâh (בָּנָה) [pronounced <i>baw-NAWH</i>]	<i>to build, to construct; to erect; to rebuild, to restore</i>	Qal infinitive construct	Strong's #1129 BDB #124
Dr. Robert Dean: <i>[This] means to carefully build and construct something through the use of craftsmanship...it is something that is thought out, something that has been prepared for and planned, not something that is done haphazardly...[it] is the same word used to describe God's creation of Eve in the garden of Eden.</i> ⁵⁵			
'êth (אֵת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
bayith (בַּיִת) [pronounced <i>BAH-yith</i>]	<i>house, residence; household, habitation as well as inward</i>	masculine singular construct	Strong's #1004 BDB #108

⁵⁴ As per *The Brown-Driver-Briggs Hebrew and English Lexicon*; Hendrickson Publishers; ©1996; p. 454.

⁵⁵ From [Dean Bible.org](http://DeanBible.org); accessed December 10, 2015.

1Kings 9:1a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217

Translation: [And it was, as Solomon completed building the house of Y^ehowah,...](#) In the past 3 chapters, we have studied the nuts and bolts of all the Solomon built with regards to the Temple. It was quite an amazing project for that period of time. Solomon had worked hand-in-hand with Hiram, king of Tyre.

I have had a similar relationship with a friend of mine, where we both have ideas and plans; but he is able to actually execute these ideas and plans when it comes to building and remodeling. I suspect that Solomon learned a great deal about building when doing these several projects which he had not known before (he and his father David both very much acted as idea men; and Hiram was the man able to bring their plans to life (obviously, he had in his employ thousands of skilled workers).

The Temple was completed in **1Kings 7** ([HTML](#)) ([PDF](#)) ([WPD—zipped](#)) and dedicated in **1Kings 8** ([HTML](#)) ([PDF](#)) ([WPD—zipped](#)). In this chapter, God will come to Solomon and speak to him of the future, promising future blessing and/or future cursing, depending upon him and his sons (referring to all of his descendants); and according to the behavior of nation Israel.

1Kings 9:1b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wāw conjunction	No Strong's # BDB #251
'êth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
bayith (בַּיִת) [pronounced <i>BAH-yith</i>]	<i>house, residence; household, habitation as well as inward</i>	masculine singular construct	Strong's #1004 BDB #108
melek ^e (מֶלֶךְ) [pronounced <i>MEH-lek</i>]	<i>king, ruler, prince; royal, royalty</i>	masculine singular noun with the definite article	Strong's #4428 BDB #572

Translation: [...the house of the king...](#) The house of Y^ehowah (the Temple) and the house of the king were very different buildings with very different purposes. However, all of this building stuff was so new that, there is one word used to describe them both: bayith (בַּיִת) [pronounced *BAH-yith*].

Interestingly enough, little or nothing is said about David's palace, which Hiram built. My educated guess is, for the royal palace, it was too small.

1Kings 9:1c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or וַ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'êth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
kôl (כֹּל) [pronounced <i>kohl</i>]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
chêsheq (חֶשֶׁק) [pronounced <i>KHAY-sheik</i>]	<i>desire, thing desired; delight, pleasure</i>	masculine singular construct	Strong's #2837 BDB #366
This word is only found in 1Kings 9:1 2Chron. 8:6 Isa. 21:4.			
Sh ^e lômôh (שְׁלוֹמֹה) [pronounced <i>sh^el-oh-MOH</i> or <i>shloh-MOH</i>]	<i>peace, peaceful; transliterated Solomon</i>	masculine singular, proper noun	Strong's #8010 BDB #1024
'âsher (אֲשֶׁר) [pronounced <i>uh-SHER</i>]	<i>that, which, when, who, whom; where; in that, in which, in what</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81
châphêts (חָפֵץ) [pronounced <i>khaw-FATES</i>]	<i>to will, to desire, to take pleasure in, to delight in, to long to, to be inclined to; to move, to bend down</i>	3 rd person masculine singular, Qal perfect	Strong's #2654 BDB #342
lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
'âsâh (עָשָׂה) [pronounced <i>gaw-SAWH</i>]	<i>to do, to make, to construct, to produce, to fashion, to form, to prepare, to manufacture; accomplish</i>	Qal infinitive construct	Strong's #6213 BDB #793

Translation: ...and every thing [lit., every desire] that Solomon wanted to build,... I would assume that there was a good deal more construction that Solomon had done in the city of Jerusalem. There may have been streets, public buildings, water fountains, or whatever. We might say that he got this building bug out of his system. For some people, there are desires or things which they want to do or accomplish; but, at some point, they lose their enthusiasm for this project. Perhaps Solomon had a set of building projects in his mind, he built them, and then figured that was enough.

Solomon built the Temple in 7 years (1Kings 6:38); his palace and other buildings in 13 years (1Kings 7:1); together, the two general projects taking 20 years (1Kings 9:10). At this time, Solomon had been king over Israel for 24 years. He would only be king for another 16 years (1Kings 11:42). It is unclear when exactly all the other things in this chapter took place. Without a clear revelation to indicate otherwise, I will assume that these events take place roughly in chronological order.

Gill: *...and all Solomon's desire which he was pleased to do; all his other buildings, the house for Pharaoh's daughter, the house of the forest of Lebanon, and may include his vineyards, gardens, orchards, and pools of water, made for his pleasure, Eccles. 2:4 in which he succeeded and prospered, 2Chron. 7:11.*⁵⁶

Although it does not state this specifically, Solomon appears to have run out of the desire to build or perhaps the money to build. I believe that it is the former, based upon Eccles. 2:4–6, 10–11 *I made great works. I built houses and planted vineyards for myself. I made myself gardens and parks, and planted in them all kinds of fruit trees. I made myself pools from which to water the forest of growing trees. And whatever my eyes desired I did not keep from them. I kept my heart from no pleasure, for my heart found pleasure in all my toil, and this was my reward for all my toil. Then I considered all that my hands had done and the toil I had expended in doing it, and behold, all was vanity and a striving after wind, and there was nothing to be gained under the sun.* (ESV)

True appreciation and gratitude for life and what God gives us is found in Bible doctrine saturating our souls. Solomon started out strong; he pursued the wisdom of God. However, he came to a point where he was no longer pursuing Bible doctrine, but the works of his hands; or the desires of his eyes.

The book of Ecclesiastes is Solomon's great social experiment, where he could do anything that he wanted to do; and so he did. But, with all that he built, bought and enjoyed, none of it brought him any real or lasting pleasure. Like many things, you buy a new car, a new house, a new gadget; you get married—whatever it is, you latch on to those things and, for a few moments (even a few days), they bring you great pleasure and enjoyment. However, at some point in time, *they are all vanity and grasping at the wind.*

Application: Because of this grand experiment by Solomon, believers are to understand that the key to their happiness is not winning the lottery or inheriting a boatload of money.

Based upon all that we have studied, taken with the 2nd chapter of Ecclesiastes, we may rest assured that sometime after the completion of the Temple and prior to the completion of his own palace, Solomon began to suffer from **ennui** (Solomon had the blues) (this is based upon his own testimony in Ecclesiastes 2).

1Kings 9:1 *And it came to pass, after Solomon had completed building the house of Jehovah, the house of the king, and everything else that he chose to build,...*

The parallel passage in Chronicles has *and all that came into Solomon's heart.* Solomon, as inspired by God, built the Temple (and even his own palace, as God does not expect us to live in a van down by the river). However, it appears that he continued to build, which, in many ways, was the focus of his kingship. Wisdom and Bible doctrine should have been the focus of Solomon's reign, but it was not. He wrote many books and we learn a great deal from Solomon's wisdom, but he seemed to focus more on work and women. He took his eye off the ball, one might say.

So that there is no misunderstanding, there is no problem with working long and hard. God places us on this earth, and work is the 2nd **divine institution**, being a part of life before and after the fall. The problem is, is when the focus is so much on work (or whatever else), that there is no time to learn the Word of God.

Believers, for the most part, ought to be working; there is no such thing as retirement in the Bible (although there is clearly some slowing down which takes place in the lives of the patriarchs). But, even though a believer ought to be working; the believer should also continue to grow spiritually (which means, to take in Bible doctrine).

Application: There is another matter to consider, and that is the likely opulence of Solomon's palace. Many Christians would object to this. I know, because there is a particular pastor who lives in this general area and he has a very nice house. It can't be seen from outer space, but it is, nevertheless, a large castle, if you will. Let me make a couple of points here. (1) Solomon should not have built himself a tiny shack; he is the king of Israel and

⁵⁶ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 1Kings 9:1.

he would receive royalty from all over the world. Therefore, his palace ought to be that of a king. That it is well-designed and a marvel is a credit to the craftsmanship of the builder (s). So, Solomon building the Temple first, but then spending a great deal of time on his palace is okay. He did nothing wrong there. (2) There are wealthy Christians and there are *very* wealthy Christians; and some drive really nice vehicles and live in lovely, large and opulent homes in excellent neighborhoods. This drives some other Christians batty. It is none of your damn business how another believer lives, pastor, deacon, parishioner, etc. When it is a pastor, that is a matter between him and God and the board of deacons. This one particular pastor I am thinking of, given the anger I have observed on the internet towards him, I would think that his congregation would want him in a big, safe, and well-protected home. And Christians and non-Christians who complain about it are completely out of line. It is simply none of their business; it is not their call. Whether he is wrong or right has *nothing* to do with the cost of his home; it all has to do with his responsibilities before God—and God is more than able to handle that without believers and unbelievers posting their stupid opinions on facebook.

Application: In life, there are a great many choices and avenues when it comes to what church you go to. If you do not like pastor so-and-so, then you just don't go to his church. If you believe that he is teaching false doctrine, then deal with the doctrinal problems, not with the pastor. **To his own master, he stands or falls.** Your feelings and opinion do not mean diddly-squat; and most of the time, your complaining simply indicates that you are a busy-body who is out of fellowship.

Solomon himself has editorialized (in Ecclesiastes) how he felt about what had been happening in his life and in his own psyche. His problem was not that he built the Temple; his problem was not that he built a wonderful palace; his problem was not that he built a navy, built up Israel's army, and fortified many cities. His problem was, during all of these building projects, Solomon's heart wandered from God (not his emotions, but his thinking).

Application: There are some people reading this who will have the opportunity to build whatever it is that they want to live in; however, most people who read this will buy a used house on the market and maybe, they will be able to do some remodeling during their lives; and some will only have the chance to rent a few homes during their lifetimes. None of this matters. You can be happy in a low-cost rent house, in an average suburban house which you own, or in a virtual palace. The key is the amount of doctrine in your soul, not in the amount of marble used in your home.

As Solomon concludes: Eccles. 12:1, 9–12 [Remember also your Creator in the days of your youth, before the evil days come and the years draw near of which you will say, "I have no pleasure in them";...Besides being wise, the Preacher also taught the people knowledge, weighing and studying and arranging many proverbs with great care. The Preacher sought to find words of delight, and uprightly he wrote words of truth. The words of the wise are like goads, and like nails firmly fixed are the collected sayings; they are given by one Shepherd. My son, beware of anything beyond these.](#) (ESV) Do not let your life pass, and you move further and further away from God, to the point where you no longer take pleasure in your life. Focus on the truth as given by the One Shepherd.

1Kings 9:2a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
râ'âh (רָאָה) [pronounced raw-AWH]	<i>to be seen, to be visible; to let oneself be seen, to appear; to present oneself; to be provided [cared] for (i.e., looked after)</i>	3 rd person masculine singular, Niphal imperfect	Strong's #7200 BDB #906

1Kings 9:2a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
'el (אל) [pronounced <i>ehl</i>]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
Sh ^e lômôh (שלום) [pronounced <i>sh^el-oh- MOH</i> or <i>shloh-MOH</i>]	<i>peace, peaceful; transliterated Solomon</i>	masculine singular, proper noun	Strong's #8010 BDB #1024
shênîyth (שני) [pronounced <i>shay- NEETH</i>]	<i>second, the second; two, both, double, twice; secondly; in addition, again; another. When only two items are named, it can be rendered [the] other, following, next</i>	adjective singular numeral ordinal; feminine form	Strong's #8145 BDB #1041

Translation: ...that Y^ehowah appeared to Solomon a second [time]... I read this to understand that Solomon had completed those building projects, summarized in v. 1, and then God appears to him. Not everyone sees it this way.

Let me suggest to you that Solomon, at this point, was at somewhat of a crossroads. He had completed the big project of his life, building the house of God. He has dedicated the Temple of God. But now, what would he do next?

God would give him a general direction.

A time that many believers are particularly vulnerable is when they have enjoyed some success or achievement. They are just standing on that pedestal smiling and shaking hands, and they become an easy target for Satan. Solomon has just finished building the Temple and his own palace. These would, in many ways, define nation Israel for the next millennium (even though the Temple would be destroyed, Israel will not go back to the Tabernacle system of worship).

What should Solomon focus on over the next few years? That is why God will speak to him. "You are taking a breather, Solomon; now let me tell you what your new focus should be."

The first time that God appeared to Solomon (in Gibeon), it was in a dream, at night (1Kings 3:5); this appears to be the same thing, as this happens to Solomon at night (2Chron. 7:12).

Clarke: *The design of this appearance, which was in a dream, as that was at Gibeon, was to assure Solomon that God had accepted his service, and had taken that house for His dwelling-place, and would continue it, and establish him and his descendants upon the throne of Israel forever, provided they served Him with an upright heart; but, on the contrary, if they forsook Him, He would abandon both them and his temple.*⁵⁷

⁵⁷ Adam Clarke, *Adam Clarke's Commentary on the Bible*; from e-Sword, 1Kings 9:2.

Mike Smith asks the important question: *[W]hy does God appear to Solomon right now? He writes: God appeared to Solomon this second time at about the 20th year of his reign. Why then? Solomon had finished all he had desired to do." As long as he was striving toward a goal, he was spiritually strong because his life had meaning and purpose, and he felt the need to rely on God. But when he in effect "retired," he was in great spiritual danger. God's appearance to Solomon at this spiritual crossroads was a gracious warning to him, and to us. Our goal should be to serve God daily, in whatever work we do, and in whatever relationships we may develop.*⁵⁸

I do not think Solomon's problem was a lack of goals or that he had retired. His problem was a lack of spiritual growth, which is a problem for the believer at any age.

1Kings 9:2b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kaph or k ^e (כ) [pronounced k ^e]	<i>like, as, according to; about, approximately</i>	preposition of comparison, resemblance or approximation	No Strong's # BDB #453
'āsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
Together, ka'āsher (כְּאֲשֶׁר) [pronounced kah-uh-SHER] means <i>as which, as one who, as, like as, as just, according as; because; according to what manner, in a manner as, when, about when</i> . Back in 1Sam. 12:8, I rendered this <i>for example</i> . In Gen. 44:1, I have translated this, <i>as much as</i> .			
rā'āh (רָאָה) [pronounced raw-AWH]	<i>to be seen, to be visible; to let oneself be seen, to appear; to present oneself; to be provided [cared] for (i.e., looked after)</i>	3 rd person masculine singular, Niphal perfect	Strong's #7200 BDB #906
'el (אֵל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied); with the 3 rd person masculine singular suffix	Strong's #413 BDB #39
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
Gib ^e ōwn (גִּבְעוֹן) [pronounced gibv ^e -GOHN]	<i>hill, hill-city; transliterated Gibeon</i>	proper noun, masculine singular	Strong's #1391 BDB #149

Translation: ...just as He had appeared to him [previously] in Gibeon. Back in 1Kings 3, God appeared to Solomon. It is my opinion that Solomon was quite young when he became king. No doubt, he was 20 or younger; but I would not be surprised if Solomon, when David and he ruled together, could have been as young as 8, 10 or 12 years old. When his father David died, that left a great gap in Solomon's life.

⁵⁸ Pastor Mike Smith [notes](#) (a Word document which will open in Word or WP); accessed May 3, 2018.

For every child, the most important person in his life is his father (or step-father). Every normal child who has had a halfway decent father, when asked, *who is the most important man in your life?*, would quickly answer, *my father*. I am beginning to write this at age 67, my father passed away over 40 years ago, and no other male comes close to impacting my life as he has. I have been a hard worker for most of my life, I don't swear, and you will never see me drinking too much—all characteristics which my father possessed, all of which I took on myself without him telling me that these were the things that I needed to do.



The Dream Of Solomon (a painting by Luca Giordano); from [Fine Art America](#); accessed May 5, 2018.

God has appeared to Solomon a second time; Solomon has just completed some wonderful building projects. There are no doubt people living to day who believe that they have been shortchanged in life, as God has not appeared to them. Even worse, there are people have had what they consider to be encounters with God in some sort of a mystical experience. This has become a very big deal in the charismatic movement.

Do personal interactions with God improve a person's spiritual life? What happens as a result of God appearing to an individual? Does his spiritual life considerably improve? Many people would think so.

I recall reading about one young evangelist (his ministry mostly occurred during his childhood); and he claimed to have dreams where he is in heaven where he and Jesus having splash fights. (In the Jordan River? In some heavenly swimming pool? I forget.)

Most people would think that God's appearance to Solomon beefed up his spiritual life. The Bible Illustrator: *I cannot forget when the Lord appeared unto me in Gibeon at the first. Truly there are things about the lives of Christian men that would not have been possible if God had not appeared to them at the beginning. If He had not strengthened and tutored them, and given them wisdom beyond what they possess in themselves; if He had not inspirited them. It is a priceless blessing to begin with God, and not to lay a stone of the temple of our life-work till the Lord has appeared unto us.*⁵⁹

Now, from human viewpoint thinking, God appearing to man automatically jump starts their spiritual lives; and perhaps kicks them out into the spiritual stratosphere. There are believers (and even nonbelievers) in this era who search out such an experience, believing some mystical experience to be superior to all else in the Christian life.

⁵⁹ *The Biblical Illustrator*; by Joseph S. Exell; Pub. 1900; from E-sword; 1Kings 9:2–9 (slightly edited). The Bible Illustrator went on to say that, if your spiritual life sucks, then you need to ask God *for a second visitation of the Most High*. Not going to happen.

Let me push back on such notions. Solomon started out quite well and was moving in the right direction early on. However, at some point (possibly in this chapter), he took a wrong turn and totally involved himself in human viewpoint. He gave into his various lusts; he tried a variety of human activities in order to achieve happiness (these are described in the book of Ecclesiastes). These things apparently took place *after* God's second appearance to him. So God does appear to Solomon; but Solomon's life goes wrong afterwards.

Let's take another example: the Exodus generation: God appeared to them in a myriad of ways; to get them out of Egypt and to sustain them when traveling in the Sinai desert—and they were such a pitiful generation that God said, **"And I loathed that generation!"** God was ready to kill them all and just start over with Moses.⁶⁰

My point being, there is no indication that a special appearance by God to anyone changes them from red to green. God appeared many times to Abraham and he was a great believer; even called *a friend of God*. God also appeared on many occasions to Jacob, and throughout most of Jacob's life, he was fighting God. Only near the end of his life when he was in Egypt did Jacob seem to turn his life around (insofar as we know, God never appeared to Jacob in Egypt).

Then why does God appear to some men? Why does God, during human history, manifest Himself? Simple—God is revealing divine truth to these men; and by revealing truth to them, God reveals divine truth to us as well (through God's Word, which records these incidents). This does not mean that they apprehend this truth or latch onto it.

How can we jump-start our spiritual lives? Simple, go back to Bible class for another night or re-listen to a MP3 file of the sermon or review your notes—look up some of the Scriptural references. Your growth comes from Bible doctrine being built up in your human spirit. If you have experiencing audible and visual visits from God, then you are experiencing a psychotic breakdown; you are not growing in grace and knowledge of the Lord Jesus Christ.

This can be found examined in much greater depth here: **1Kings 3** ([HTML](#)) ([PDF](#)) ([WPD](#)). The ESV; capitalized is used below:

God Appears to Solomon: A Review of 1Kings 3:3–15

Scripture	Text/Commentary
1Kings 3:3–4 <i>Solomon loved the LORD, walking in the statutes of David his father, only he sacrificed and made offerings at the high places. And the king went to Gibeon to sacrifice there, for that was the great high place. Solomon used to offer a thousand burnt offerings on that altar.</i>	Category #1 love is love towards God. This is not an emotional welling up of the soul where you alternately cry and praise; but it is a matter of time and focus. Solomon was focused on the Revealed God.
1Kings 3:5 <i>At Gibeon the LORD appeared to Solomon in a dream by night, and God said, "Ask what I shall give you."</i>	Gibeon was the spiritual center of Israel, at that time (it is where the Tabernacle was); and God appeared to Solomon after a period of worship. God asks Solomon, "What should I give to you?"

⁶⁰ God actually wasn't; but God wanted Moses to act as a mediator between the Exodus generation and God.

God Appears to Solomon: A Review of 1Kings 3:3–15

Scripture	Text/Commentary
<p>1Kings 3:6 And Solomon said, "You have shown great and steadfast love to your servant David my father, because he walked before you in faithfulness, in righteousness, and in uprightness of heart toward you. And you have kept for him this great and steadfast love and have given him a son to sit on his throne this day.</p>	<p>Solomon thinks about this, speaking of David's walk before God and of God's faithfulness towards David, allowing David's son to sit upon the throne of Israel (being a son of David was no guarantee of the throne).</p>
<p>1Kings 3:7–9 And now, O LORD my God, you have made your servant king in place of David my father, although I am but a little child. I do not know how to go out or come in. And your servant is in the midst of your people whom you have chosen, a great people, too many to be numbered or counted for multitude. Give your servant therefore an understanding mind to govern your people, that I may discern between good and evil, for who is able to govern this your great people?"</p>	<p>Solomon recognizes that he is a <i>servant-king</i> and that he knows very little about what he is to do (I suspect that Solomon is quite young at this time—as young as 8 or 10 or 12).</p> <p>Solomon asks for the understanding and discernment to rule over God's people.</p>
<p>1Kings 3:10–12 It pleased the Lord that Solomon had asked this. And God said to him, "Because you have asked this, and have not asked for yourself long life or riches or the life of your enemies, but have asked for yourself understanding to discern what is right, behold, I now do according to your word. Behold, I give you a wise and discerning mind, so that none like you has been before you and none like you shall arise after you.</p>	<p>God is pleased at Solomon's answer. There are things for which Solomon could have asked, but did not. Long life, the death of his enemies, riches, etc. But Solomon did not ask for any of those things.</p> <p>Solomon asks for wisdom. This is the key to our life, no matter how poor or rich we are, no matter what our job is, no matter where God has placed us in this world.</p>
<p>1Kings 3:13–14 I give you also what you have not asked, both riches and honor, so that no other king shall compare with you, all your days. And if you will walk in my ways, keeping my statutes and my commandments, as your father David walked, then I will lengthen your days."</p>	<p>Because Solomon thought about this and answered wisely, God would not just give him wisdom, but God would give him riches and honor as well.</p>
<p>1Kings 3:15 And Solomon awoke, and behold, it was a dream. Then he came to Jerusalem and stood before the ark of the covenant of the Lord, and offered up burnt offerings and peace offerings, and made a feast for all his servants.</p>	<p>Even though this was just a dream, Solomon recognized that God truly spoke with him, and he celebrated this by offering up burnt offerings and peace offerings.</p>

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

1Kings 9:1–2 And it came to pass, after Solomon had completed building the house of Jehovah, the house of the king, and everything else that he chose to build, that Jehovah appeared to Solomon a second time, just as he had previously appeared to him in Gibeon.

The Gracious Appearances of God (Preacher's Complete Homiletical Commentary)

- I. **That Divine manifestation to man is an act of gracious condescension.** In all ages man has eagerly longed for revelations of the Divine. Heathen authors speak of the appearance of gods on the earth, and of the exaltation of heroic men to the dignity of deity; the former in the incarnations of the Eastern world, the latter in the apotheoses of the Western. Though these are but poetic fancies, they indicate the strong aspirations of the human heart after God. Sin has broken the union that once existed between God and man, and created a moral gulf which man is wholly unable to cross. But the infinite mercy of God has followed man in all his wanderings, met him more than half way, and bridged the otherwise impassable chasm. The yearnings of humanity have been satisfied by Divine manifestations. The revelations of Jehovah in Israel were preliminary and prophetic of the great revelation in which He was Himself to appear in the person of His Son, and thus restore the harmony between God and man that had been disturbed by sin. Sin was the reason for the incarnation: the needs of humanity were met by the gracious condescension of God.
- II. **That Divine manifestation to man often occurs at a critical juncture in his individual history.** Solomon was now at the height of his fame—in the full tide of prosperity. Temptations unlike any he had had before assailed him, and he was, perhaps, less prepared to resist them. There was no one around him who had the courage or the ability to warn him of his dangers. At this crisis, Jehovah appeared to him a second time, and, while encouraging him in the pathway of integrity, cautioned him as to the consequences of disobedience. How deep and untiring is the interest God takes in His children. His manifestations are the most timely, and His words fraught with profound significance. The extremity of the individual life has been the opportunity for Divine interference; the crisis has been successfully passed, and the destiny changed. The Divine manifestations are unmistakable. A poor Arabian of the Desert was one day asked how he came to be assured that there was a God. “In the same way,” said he, “that I am able to tell by the print impressed on the sand whether it was a man or a beast that had passed this way.” The manifestation of the God-Man was at a critical period in the world's history; and who shall estimate the influence of that manifestation on the destinies of the human race!
- III. **That Divine manifestation to man involves a solemn responsibility.**
1. Because it is made to one who can apprehend and appreciate its significance. It is not a display to insensate and unthinking matter. However gorgeous might be the revelation in its external aspect, there is nothing in star, or flower, or tree to catch and respond to its meaning; they robe themselves in the glory, while all unconscious of the truth it unfolds. But the revelation to man is to one gifted with intelligence and formed in the Divine image. “If we think of God, we think of Him after our image; and we do not think incorrectly. And as God has ever thought of and willed Himself, so has He ever lovingly willed man, in order to impart Himself to him.” Thus having affinity with the Divine nature, man is competent to understand the meaning and appreciate the value of Divine manifestations.
 2. Because it is made to one who is capable of carrying out the Divine behests. Man has capacity for accomplishing great things. Vast, indeed, is his power for good or for evil. Marvellous are the productions of human genius. Solomon had just exemplified what one man could do, when divinely aided, in building up an empire which was the wonder of succeeding ages. Man is exalted to the highest dignity when he becomes a medium for carrying out Divine ideas and purposes.
 3. Because it is made to one who may abuse the blessings it confers. The will of man is free, and that which may be the instrument of the greatest good may become a power for propagating terrible mischief. The noble may become ignoble, the refined base, the honoured contemptible. Few great men exercise the questionable caution of a certain celebrated musical composer who spent the last forty years of his life in almost complete idleness, saying, “An additional success would add nothing to my fame; a failure would injure it. I have no need of the one, and I do not choose to expose myself to the other.” Mayhap, it would have been well for some lives if they had terminated when, to all appearance, they had reached the highest point of moral goodness, rather than be prolonged to present such pitiful examples of degeneracy and sin.

Chapter Outline

Charts, Graphics and Short Doctrines

Jamieson, Fausset and Brown: *This appearance was, like the former one at Gibeon, most probably made in a supernatural vision, and on the night immediately following the dedication of the temple (2Chron. 7:12).*⁶¹

Whedon: *These two appearances to Solomon marked two memorable turning points in his career. The one given him in the simplicity of his youth (1Kings 3:7) lifted him into an element of wisdom and favour with both God and man; the other, given in the blaze of his worldly glory, was, alas! soon followed by shameful idolatries.*⁶²

1Kings 9:1–2 And it came to pass, after Solomon had completed building the house of Jehovah, the house of the king, and everything else that he chose to build, that Jehovah appeared to Solomon a second time, just as he had previously appeared to him in Gibeon. Based upon the text, it is likely that God came to Solomon again in a dream; however, this is not specifically stated in the text.

Some commentators understand this to be an answer to Solomon's prayer in 1Kings 8—and it certainly is (God said to him, "I have heard your prayer...")—but one has to be careful and not think that God's answer needs to come to Solomon 2 or 3 days after his prayer. There is no requirement that God immediately respond. Perhaps the timing of God's response (12 years later) has to do with Solomon's current spiritual state. When Solomon spoke before the people, he was on a spiritual mountaintop; but that may no longer be the case.

And so says Y^ehowah unto him, "I have heard your prayer and your petition which you have made petition to My faces. I have consecrated the house the this which you have built, to put My name there as far as forever and are My eyes and My heart there all the days.

1Kings
9:3

Y^ehowah said to him, "I have heard your prayer and your supplication [for My grace] which you have made [lit., *requested*] before Me. I have set apart this house which you have built, to place My name there forever, so that My eyes and My heart are there all the time.

Jehovah said to Solomon, "I have heard your prayer and your supplication for My grace that you made before Me. Therefore, I have set apart as holy this house which you have built. I will place My name there forever, and My eyes and My heart will be there at all times.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

And so says Y^ehowah unto him, "I have heard your prayer and your petition which you have made petition to My faces. I have consecrated the house the this which you have built, to put My name there as far as forever and are My eyes and My heart there all the days.

Revised Douay-Rheims

And the Lord said to him: I have heard your prayer and your supplication, which you have made before me: I have sanctified this house, which you have built, to put my name there forever, and my eyes and my heart shall be there always.

⁶¹ Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; 1871; from e-sword, 1Kings 9:2.

⁶² *Whedon's Commentary on the Old and New Testaments*; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; 1Kings 9:2.

Peshitta (Syriac)	And the LORD said to him, I have heard your prayer and your supplication that you have made before me; and I have hallowed for me this house which you have built to put my name there forever; and my eyes and my heart shall be there perpetually.
Updated Brenton (Greek)	And the Lord said to him, I have heard <u>the voice of</u> your prayer, and your supplication which you made before me: <u>I have done for you according to all your prayer</u> : I have hallowed this house which you have built to put my name there forever, and my eyes and my heart will be there always.
Significant differences:	The Greek adds the words <i>the voice of</i> and <i>I have done for you according to all your prayer</i> .

Limited Vocabulary Translations:

Bible in Basic English	And the Lord said to him, Your prayers and your requests for grace have come to my ears: I have made holy this house which you have made, and I have put my name there for ever; my eyes and my heart will be there at all times.
Easy English	The <i>LORD</i> said to (Solomon), 'I have heard what you have prayed to me. And (I have heard) what you have asked me. I have made this temple special, which you have built. I have put my Name on it for all time. My eyes and my heart will always be there. 'Put my Name on it' means 'I will be there'. 'For all time' means 'for always'. Perhaps 'my eyes' means 'I will watch it'. And perhaps 'my heart' means 'I will think about it'.
Easy-to-Read Version–2006	The LORD said to him, "I heard your prayer and what you asked me to do. You built this Temple, and I have made it a holy place. So I will be honored there forever. I will watch over it and think of it always.
<i>The Message</i>	And GOD said to him, "I've listened to and received all your prayers, your ever-so-passionate prayers. I've sanctified this Temple that you have built: My Name is stamped on it forever; my eyes are on it and my heart in it always.
Names of God Bible	Yahweh said to him, "I have heard your prayer for mercy that you made to me. I have declared that this temple which you have built is holy so that my name may be placed there forever. My eyes and my heart will always be there.
NIRV	The LORD said to him, "I have heard you pray to me. I have heard you ask me to help you. You have built this temple. I have set it apart for myself. My Name will be there forever. My eyes and my heart will always be there.

Thought-for-thought translations; paraphrases:

Contemporary English V.	The LORD said: I heard your prayer and what you asked me to do. This temple you have built is where I will be worshiped forever. It belongs to me, and I will never stop watching over it.
The Living Bible	...and said to him, "I have heard your prayer. I have hallowed this Temple that you have built and have put my name here forever. I will constantly watch over it and rejoice in it.
New Century Version	The LORD said to him: "I have heard your prayer and what you have asked me to do. You built this Temple, and I have made it a holy place. I will be worshiped there forever and will watch over it and protect it always.
New Living Translation	The LORD said to him, "I have heard your prayer and your petition. I have set this Temple apart to be holy—this place you have built where my name will be honored forever. I will always watch over it, for it is dear to my heart.

Partially literal and partially paraphrased translations:

American English Bible	...and said to him: 'I heard what you said in your prayer, and of the things that you asked and begged of Me. So I've now done everything that you asked for in your prayer... I've made this [Temple] (which you built to [honor] My Name) holy through the ages, and I will [always] watch over it and keep it in My heart.
Beck's American Translation	"I have heard your prayers and your pleas that you made before Me," the LORD said to him. "I have consecrated this temple you built to put My name there forever, and My eyes and My heart will always be there.
International Standard V	The LORD told him: "I've heard your prayer and your request that you made to me. I have consecrated this Temple that you have built by placing my name there forever. My eyes and my heart will be there continuously.
New Advent (Knox) Bible	I have listened to thy prayer, the Lord told him, to the suit thou hast preferred before me; and this temple thou hast built I myself have hallowed, to be the everlasting shrine of my name; never a day but my eyes shall be watching, my heart attentive here.
Translation for Translators	Yahweh said to him, "I heard what you prayed and what you pleaded for me to do. I have set apart/dedicated this temple which your workers have built to be the place where people will worship me forever. I will always watch over it and protect it.

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	Jehovah was to say: I am to have heard your imploration and petition, which you is to have sought favor turned before me. I am to have set this house apart, which you is to have built to affix my name, as far as continually, and my eye and the sensibility of my heart is to be on it, throughout the days.
Ferrar-Fenton Bible	...and the EVER- I have heard your prayer and the supplication that you supplicated before Me when you consecrated this House, which you have built, to place My NAME in for ever, and for My eyes and heart to be there at all times;...
God's Truth (Tyndale)	And the Lord said unto him: I have heard your prayer and intercession that you made before me, and have hallowed this house which you have built, to put my name there for ever and mine eyes and mine heart shall be there perpetually.
Urim-Thummim Version	And YHWH said to him, I have heard your prayer and your supplication, that you have made before me: I have consecrated this Temple that you have constructed, to put My Name there for the ages; and my eyes and my heart will be there for times.

Catholic Bibles (those having the imprimatur):

The Heritage Bible	Yahweh said to him, "I have heard the prayer and supplication you made before me. I have consecrated this house you have built, that my Name may be there forever. My eyes and my heart will be there forever. Deut. 12:5
New Jerusalem Bible	Yahweh said to him, 'I have heard your prayer and the entreaty which you have before me. I consecrate this temple which you have built: I place my name there for ever; my eyes and my heart will be there always.
Revised English Bible–1989	...and said, "I have heard the prayer and supplication which you have offered me. I have consecrated this house which you have built to receive my name for all time, and my eyes and my heart will be fixed on it for ever.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	<i>ADONAI</i> said to him, "I have heard your prayer and your plea that you made before me: I am consecrating this house which you built and placing my name there forever; my eyes and heart will always be there.
The Complete Tanach	And the Lord spoke to him: "I have heard your prayer and your petition, which you have petitioned before Me. I have consecrated this Temple which you have built to place My name there forever, and My eyes and My heart shall be there at all times.
	and My eyes and My heart shall be there at all times: Jonathan rendered: And My Shechinah shall dwell there if My will is done.
	And My eyes and My heart shall be there: if My heart and My will are there.
exeGesés companion Bible	And Yah Veh says to him, I heard the prayer and your supplication you besought at my face: I hallowed this house you built to set my name there eternally; my eyes and my heart being there all days.
JPS (Tanakh—1985)	The Lord said to him, "I have heard the prayer and the supplication which you have offered to Me. I consecrate this House which you have built and I set My name there forever. My eyes and My heart shall ever be there.
Orthodox Jewish Bible	And Hashem said unto him, I have heard thy tefillah and thy techinnah, that thou hast made before Me; I have set apart as kodesh this Beis [HaMikdash], which thou hast built, to put Shemi there ad olam; and Mine eyes and Mine lev shall be there kol hayamim.

Expanded/Embellished Bibles:

The Expanded Bible	The LORD said to him: "I have heard your prayer and what you have asked me to do [I pleas/requests/supplications that you made before me]. I have made this Temple holy [I consecrated this house] that you built, and I will be worshiped there [I have put my name there] forever. I will watch over it and protect it always [My eyes and my heart will be there all the days].
Kretzmann's Commentary	And the Lord said unto him, I have heard thy prayer and thy supplication that thou hast made before Me, at the dedication of the Temple. I have hallowed this house which Thou hast built to put My name there forever; by filling the Temple with the cloud of His gracious presence He assured Solomon and all Israel of His merciful assistance; and Mine eyes and Mine heart shall be there perpetually, His eyes, to watch over His chosen people, also against their enemies, and His heart in sincere love and solicitude for their welfare.
NET Bible®	The Lord said to him, "I have answered [<i>Heb</i> "I have heard."] your prayer and your request for help that you made to me. I have consecrated this temple you built by making it my permanent home [<i>Heb</i> "by placing my name there perpetually" (or perhaps, "forever").]; I will be constantly present there [<i>Heb</i> "and my eyes and my heart will be there all the days."].
[Updated] Pulpit Comment.	And the Lord said unto him [This message is given at greater length in 2Ch_7:12-22. 2Ch_7:13, 2Ch_7:14, e.g; contain a reference to that part of the prayer which related to drought and rain], I have heard your prayer and your supplication [These two words are found similarly united in Solomon's prayer, verses 38, 45, 54], that you have made [<i>Heb.</i> supplicated] before me; I have hallowed this house which you have built [sc. by the manifestation described 1Ki_8:11. Cf. Exo_29:43: "the tabernacle will be sanctified" (same word) "by my glory." In 2 Chronicles we read, "I have chosen this place to myself for a house of sacrifice," where, however, it is worth considering whether instead of the somewhat singular חבד תיב the original text may not have been לבד תיב, as in 1Ki_8:13] to put my name there [1Ki_8:29; cf. 1Ki_8:16, 1Ki_8:17, 1Ki_8:18, 1Ki_8:19; also Deu_12:11; Luk_11:12] forever

[1Ki_8:13. As Solomon offered it, so God accepted it, in perpetuity. That the house was subsequently "left desolate" and destroyed (2Ki_25:9) was because of the national apostasy (1Ki_8:8, 1Ki_8:9)], and *My eyes and My heart will be there perpetually.* [In 1Ki_8:29 Solomon asked that God's "eyes may be open... towards the house." The answer is that not only His eyes will be open, but eyes and heart will be there [Eph_3:20; see Homiletics on 1Ki_3:5];—the eye to watch, the heart to cherish it.].

The Voice

Eternal One: *I have received all the prayers and requests you have prayed to Me, and I have honored what you have asked of Me. I have consecrated this temple, which you have raised, by putting My name there forever. My eyes and heart will be there continuously.*

Literal, almost word-for-word, renderings:

Concordant Literal Version	...and Yahweh said unto him, `I have heard your prayer and your supplication with which you have made supplication before Me; I have hallowed this house that you have built to put My name there--unto the eon, and Mine eyes and My heart have been there all the days.
Katapi New Study Bible	And Yahweh 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, and put my name there for ever; my eyes and my heart will be there for all time.
NASB	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.
New European Version	Yahweh said to him, I have heard your prayer and your supplication, that you have made before Me. I have made this house holy, which you have built, to put My name there forever; and My eyes and My heart shall be there constantly.
Young's Updated LT	And Jehovah says unto him, "I have heard your prayer and your supplication with which you have made supplication before Me; I have hallowed this house that you have built to put My name there unto the age, and My eyes and My heart have been there all the days.

The gist of this passage: God tells Solomon that He has heard his prayer and supplication; and that He has set apart the Temple, placing His name there forever. God will be thinking about and have His eye on the Temple that Solomon built.

1Kings 9:3a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âmar (אָמַר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
YHWH (יהוה) [pronunciation is possibly yoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217

1Kings 9:3a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'el (אל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied); with the 3 rd person masculine singular suffix	Strong's #413 BDB #39

Translation: Y^ehowah said to him,... God speaks to Solomon a second time. Solomon has prayed to God concerning his people and the Temple.

God never speaks to mankind on some higher plane, one which transcends knowledge and understanding. When God speaks to man, it is in words that men understand and can, when necessary, act upon. God does not communicate by mystical images which must then be interpreted by a spiritual soul.

Furthermore, what God says to a believer in the Bible is *transferable*. That is, you and I can study and think about what God says and learn from it. There are no mystical appearances of God to various saints in the Bible which go beyond words and rational thought. In fact, the whole concept of Christian mysticism is non-Christian.

1Kings 9:3b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
shâma' (שמע) [pronounced shaw-MAHÇ]	<i>to listen [intently], to hear, to listen and obey, [or, and act upon, give heed to, take note of], to hearken to, to be attentive to, to listen and be cognizant of</i>	1 st person singular, Qal perfect	Strong's #8085 BDB #1033
'êth (אֶת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
t ^e phillâh (תפלה) [pronounced t ^e -phil-LAWH]	<i>prayer, intercession, supplication for any one; prayer or supplication in general; a hymn or inspired song</i>	feminine singular noun with the 2 nd person masculine singular suffix	Strong's #8605 BDB #813
w ^e (or v ^e) (וְ, or וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'êth (אֶת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
t ^e chinnâh (תחנון) [pronounced t ^e -khin-NAW]	<i>grace, supplication for grace; an entreaty, request, petition, or appeal for grace or favor or mercy</i>	feminine singular noun with the 2 nd person masculine singular suffix	Strong's #8467 BDB #337

1Kings 9:3b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾăsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
chânan (חָנַן) [pronounced khaw-NAHN]	<i>to petition for grace, to make a request for grace, to make an appeal for grace, to entreat for mercy, to make a request as an inferior for something from a superior, to ask for gracious treatment</i>	2 nd person masculine singular, Hithpael perfect	Strong's #2603, #2589 BDB #335
Owens has this as an imperfect, but I believe it is a perfect tense; which BHSEk agrees with.			
lâmed (ל) [pronounced l̄]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
pânîym (פָּנִים) [pronounced paw-NEEM]	<i>face, faces countenance; presence</i>	masculine plural noun (plural acts like English singular); with the 1 st person singular suffix	Strong's #6440 BDB #815

Literally, this would be translated *to faces of me, to my faces*. Together, these words mean *before me, before my face, in my presence, in my sight, in front of me; before me (in the sense of, before my time), prior to my being here*.

Translation: ...“I have heard your prayer and your supplication [for My grace] which you have made [lit., requested] before Me. God listened to what Solomon had to say—I am assuming that this refers back to what Solomon said and prayed publically at the inaugural celebration at the Temple. His public prayer was important.

That God hears the prayers of His people is found in: 2Kings 20:5 Psalm 10:17 66:19 116:1 Dan. 9:23 John 11:42 Acts 10:31 1Jo. 5:14.⁶³

This particular verse indicates that God appeared to Solomon *after* he made his public dedication at the Temple, with his prayers and petitions. There is no reason to assume that God is speaking to Solomon the next day after his speaking before the Temple (and before God). In fact, these first few verses place in time all of the events of this and the previous chapter (the first 9 verses of this chapter).

I do not know if I can easily distinguish between prayer and supplication for grace; but God does, indicating to me that there is a clear difference. We find these together here: 1Kings 8:28 1Kings 8:38 1Kings 8:45 1Kings 8:49 1Kings 8:54 Psalm 6:9 Psalm 55:1 Psalm 86:6 Psalm 143:1.

I am seriously considering putting aside the People's Bible, because the commentary seems goofy to me: *Was the answer worthy of God? We reply: It was a great answer.*⁶⁴ In reading the commentary for this chapter, I found nothing worthwhile to quote or to ponder.

Solomon prayed to God in the previous chapter when dedicating the Temple. This is the prayer to which God is referring to.

⁶³ *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880; from E-sword, 1Kings 9:3.

⁶⁴ Joseph Parker, *The People's Bible*; 19th century; from e-Sword, 1Kings 9:1–28.

The ESV; capitalized is used below.

A Quick Study of Solomon's Prayer (1Kings 8:22–62)

Scripture	Text/Commentary
1Kings 8:22–24 Then Solomon stood before the altar of the LORD in the presence of all the assembly of Israel and spread out his hands toward heaven, and said, "O LORD, God of Israel, there is no God like You, in heaven above or on earth beneath, keeping covenant and showing steadfast love to Your servants who walk before you with all their heart; You have kept with your servant David my father what You declared to him. You spoke with Your mouth, and with Your hand have fulfilled it this day.	Solomon is dedicating the Temple to God, which means that it would be used exclusively for spiritual things. God has maintained His promises to David, Solomon's father.
1Kings 8:25–26 Now therefore, O LORD, God of Israel, keep for Your servant David my father what You have promised him, saying, 'You shall not lack a man to sit before me on the throne of Israel, if only your sons pay close attention to their way, to walk before me as you have walked before me.' Now therefore, O God of Israel, let Your word be confirmed, which You have spoken to Your servant David my father.	Solomon quotes the promises of God to David back to Him. He asks that this word be confirmed.
1Kings 8:27 "But will God indeed dwell on the earth? Behold, heaven and the highest heaven cannot contain You; how much less this house that I have built!	Solomon observes that God cannot be confined to any place on this earth, much less this house.
1Kings 8:28–29 Yet have regard to the prayer of Your servant and to his plea, O LORD my God, listening to the cry and to the prayer that Your servant prays before You this day, that Your eyes may be open night and day toward this house, the place of which You have said, 'My name shall be there,' that You may listen to the prayer that your servant offers toward this place.	Solomon asks that his prayer be heard and considered by God.
1Kings 8:30 And listen to the plea of Your servant and of Your people Israel, when they pray toward this place. And listen in heaven Your dwelling place, and when You hear, forgive.	Solomon asks that God hear his prayer and forgive (this seems to be a forgiveness for all the people).
1Kings 8:31–32 "If a man sins against his neighbor and is made to take an oath and comes and swears his oath before Your altar in this house, then hear in heaven and act and judge Your servants, condemning the guilty by bringing his conduct on his own head, and vindicating the righteous by rewarding him according to his righteousness.	The first of 7 petitions. When one man sins against another, and they have made oaths before the altar; Solomon asks that God find justice if the human courts cannot.
1Kings 8:33–34 "When Your people Israel are defeated before the enemy because they have sinned against You, and if they turn again to You and acknowledge Your name and pray and plead with You in this house, then hear in heaven and forgive the sin of Your people Israel and bring them again to the land that You gave to their fathers.	#2: Solomon asks that, if Israel sins against God and loses a battle to the enemy, but acknowledge their sin; then God will forgive them and bring them to the land once again.
1Kings 8:35–36 "When heaven is shut up and there is no rain because they have sinned against You, if they pray toward this place and acknowledge Your name and turn from their sin, when You afflict them, then hear in heaven and forgive the sin of Your servants, Your people Israel, when You teach them the good way in which they should walk, and grant rain upon your land, which You have given to Your people as an inheritance.	#3: If there is no rain because of discipline, if they pray toward the Temple and turn away from their sins, that God will hear and forgive them; and teach them the way that they should walk.

A Quick Study of Solomon's Prayer (1Kings 8:22–62)

Scripture	Text/Commentary
<p>1Kings 8:37–40 "If there is famine in the land, if there is pestilence or blight or mildew or locust or caterpillar, if their enemy besieges them in the land at their gates, whatever plague, whatever sickness there is, whatever prayer, whatever plea is made by any man or by all Your people Israel, each knowing the affliction of his own heart and stretching out his hands toward this house, then hear in heaven Your dwelling place and forgive and act and render to each whose heart You know, according to all his ways (for You, You only, know the hearts of all the children of mankind), that they may fear you all the days that they live in the land that You gave to our fathers.</p>	<p>#4: Solomon names off a number of plagues that He may bring down on the people, that when they turn toward Him, that God will hear them and render to each man according to all his ways, for only God knows their hearts.</p>
<p>1Kings 8:41–43 "Likewise, when a foreigner, who is not of your people Israel, comes from a far country for Your name's sake (for they shall hear of Your great name and Your mighty hand, and of Your outstretched arm), when he comes and prays toward this house, hear in heaven your dwelling place and do according to all for which the foreigner calls to You, in order that all the peoples of the earth may know Your name and fear You, as do Your people Israel, and that they may know that this house that I have built is called by Your name.</p>	<p>#5: Regarding foreigners who come to the Temple and pray to God, that they will be heard; and that they may come to know His name and to fear Him, just as the sons of Israel do.</p>
<p>1Kings 8:44–45 "If Your people go out to battle against their enemy, by whatever way you shall send them, and they pray to the LORD toward the city that You have chosen and the house that I have built for Your name, then hear in heaven their prayer and their plea, and maintain their cause.</p>	<p>#6: Solomon prays that God be with their armies in battle.</p>
<p>1Kings 8:46–51 "If they sin against You—for there is no one who does not sin—and You are angry with them and give them to an enemy, so that they are carried away captive to the land of the enemy, far off or near, yet if they turn their heart in the land to which they have been carried captive, and repent and plead with You in the land of their captors, saying, 'We have sinned and have acted perversely and wickedly,' if they repent with all their mind and with all their heart in the land of their enemies, who carried them captive, and pray to You toward their land, which You gave to their fathers, the city that you have chosen, and the house that I have built for Your name, then hear in heaven Your dwelling place their prayer and their plea, and maintain their cause and forgive Your people who have sinned against You, and all their transgressions that they have committed against You, and grant them compassion in the sight of those who carried them captive, that they may have compassion on them (for they are Your people, and Your heritage, which You brought out of Egypt, from the midst of the iron furnace).</p>	<p>#7: Solomon prays that, if the people sin against Him (and all men sin), and even if He subjects them to the 5th stage of national discipline, that there be a way to Him; that they may be able to turn towards Him, towards His Temple, and to be forgiven.</p>
<p>1Kings 8:52–53 Let your eyes be open to the plea of Your servant and to the plea of Your people Israel, giving ear to them whenever they call to You. For You separated them from among all the peoples of the earth to be Your heritage, as You declared through Moses Your servant, when You brought our fathers out of Egypt, O Lord GOD."</p>	<p>Solomon asks that God be open to the please of His servants and of His people, as they have been called out from among all the peoples in the world.</p>
<p>1Kings 8:54 Now as Solomon finished offering all this prayer and plea to the LORD, he arose from before the altar of the LORD, where he had knelt with hands outstretched toward heaven.</p>	<p>Solomon stands up. He had been kneeling with his hands stretched towards heaven.</p>

A Quick Study of Solomon's Prayer (1Kings 8:22–62)

Scripture	Text/Commentary
1Kings 8:55–56 And he stood and blessed all the assembly of Israel with a loud voice, saying, "Blessed be the LORD who has given rest to his people Israel, according to all that he promised. Not one word has failed of all his good promise, which he spoke by Moses his servant.	Solomon blesses the assembly of peoples there; and notes that not a single word of God's promises to Moses have failed.
1Kings 8:57–58 The LORD our God be with us, as He was with our fathers. May He not leave us or forsake us, that He may incline our hearts to Him, to walk in all His ways and to keep His commandments, His statutes, and His rules, which He commanded our fathers.	Solomon asks for God's continued Presence among them, that He will not leave or forsake them; and that they would walk in His ways and keep all His commandments and statutes.
1Kings 8:59–60 Let these words of mine, with which I have pleaded before the LORD, be near to the LORD our God day and night, and may He maintain the cause of his servant and the cause of His people Israel, as each day requires, that all the peoples of the earth may know that the LORD is God; there is no other.	Solomon asks that his words before their God and that all the peoples of the earth know that the Jews are God's people.
1Kings 8:61–62 Let your heart therefore be wholly true to the LORD our God, walking in His statutes and keeping His commandments, as at this day." Then the king, and all Israel with him, offered sacrifice before the LORD.	Solomon asks that His people be focused upon God, walking in His statutes and keeping His commandments.

I do not know about the translation *maintain their cause* as is found in many places in this passage.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

1Kings 9:3c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
qâdash (קִדַּשׁ) [pronounced kaw- DAHSH]	<i>to regard [treat] as holy, to declare holy or sacred; to consecrate [to God]</i>	1 st person masculine singular, Hiphil perfect	Strong's #6942 BDB #872
Mike Smith: 1) : <i>to induct (a person) into a permanent office with a religious rite, especially : to ordain to the office of bishop</i> 2) a. <i>to make or declare sacred, especially : to devote irrevocably to the worship of God by a solemn ceremony; b. to effect the liturgical transubstantiation of, eucharistic bread and wine; c. to devote to a purpose with or as if with deep solemnity or dedication</i> 3) <i>to make inviolable or venerable [Merriam-Webster, I. (2003). Merriam-Webster's collegiate dictionary].⁶⁵</i>			
'êth (אֶת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
bayith (בַּיִת) [pronounced BAH-yith]	<i>house, residence; household, habitation as well as inward</i>	masculine singular noun with the definite article	Strong's #1004 BDB #108

⁶⁵ Pastor Mike Smith [notes](#) (a Word document which will open in Word or WP); accessed May 3, 2018.

1Kings 9:3c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
zeh (זֶה) [pronounced zeh]	<i>here, this, this one; thus; possibly another</i>	masculine singular demonstrative adjective with a definite article	Strong's #2088, 2090 (& 2063) BDB #260
'ăsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
bânâh (בָּנָה) [pronounced baw-NAWH]	<i>to build, to construct; to erect; to rebuild, to restore</i>	2 nd person masculine singular, Qal perfect	Strong's #1129 BDB #124

Translation: I have set apart this house which you have built,... God would see Solomon's Temple as separate from all other structures on earth. It would be considered set apart to Him. It was more than just a building. This is where the True God is worshiped.

God has the ability or the authority to set aside a specific place on earth for Himself (such as the ground around the burning bush in Exodus). This is why we have this verb and similar ones throughout Exodus, Leviticus and Numbers; but not nearly as often in Deuteronomy. Most of Exodus and Leviticus are God's words; and most of Deuteronomy are the words of Moses. God consecrates or declares set apart (holy); man respects what God has designated holy.

God is the One who makes things holy: 1Kings 8:10–11 Ex. 20:11 Num. 16:38 Matt. 6:9.⁶⁶

As an aside, this is not Solomon's personal house or palace that God is setting aside. This will be made clear in the next part of v. 3:

L. M. Grant: God assured Solomon that He had heard his prayer (v.3) and had consecrated the temple as His earthly dwelling, so that His eyes and His heart would be there perpetually. The significance of this consecration of the temple is tremendous. Jerusalem was established as the center of all God's dealings on earth because the temple there is the dwelling of God. Though at the present time the temple is no longer standing, yet the Lord's eyes remain there in perpetuity. He will eventually restore the temple.⁶⁷

1Kings 9:3d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
sîym (שִׁיַם) [pronounced seem]; also spelled sûwm (שׁוּם) [pronounced soom]	<i>to put, to place, to set; to make; to appoint</i>	Qal infinitive construct	Strong's #7760 BDB #962

⁶⁶ *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880; from E-sword, 1Kings 9:3.

⁶⁷ From <https://www.studydrive.org/commentaries/lmg/1-kings-9.html>; accessed May 4, 2018.

1Kings 9:3d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
shêm (שָׁמ) [pronounced shame]	<i>name, reputation, character; fame, glory; celebrated; renown; possibly memorial, monument</i>	masculine singular noun with the 1 st person masculine suffix	Strong's #8034 BDB #1027
shâm (שָׁמ) [pronounced shawm]	<i>there; at that time, then; therein, in that thing</i>	adverb of place	Strong's #8033 BDB #1027
‘ad (עַד) [pronounced gahd]	<i>as far as, even to, up to, until</i>	preposition	Strong's #5704 BDB #723
‘ôwlâm (עוֹלָם) [pronounced óo-LAWM]	<i>long duration, forever, everlasting, eternal, perpetuity, antiquity, futurity; what is hidden, hidden time</i>	masculine singular noun	Strong's #5769 BDB #761

Together, they mean *and from everlasting to everlasting, from eternity past to eternity future or from antiquity to everlasting, forever; for a lifetime (?); from a point in time to far into the future; to the end of this age.*

Translation: ...to place My name there forever,... As long as Solomon's Temple stood, God would associate it with His name (that is, God's reputation, His glory, His renown). In this way, God is setting apart the house as holy to Himself.

God associating things with His name: 1Kings 8:29 Deut. 12:5, 11, 21 16:11.⁶⁸

This separates Solomon's Temple from all other temples in the world. God is specifically associated with Solomon's Temple; He is not associated with any heathen temple.

1Kings 9:3e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
hâyâh (הָיָה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person plural, Qal perfect	Strong's #1961 BDB #224
‘êynayim (עֵינַיִם) [pronounced gay-nah-YIM]	<i>eyes, two eyes, literal eye(s), spiritual eyes; face, appearance, form; surface</i>	feminine dual noun; with the 1 st person singular suffix	Strong's #5869 (and #5871) BDB #744
Owens lists this as a plural noun.			
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251

⁶⁸ *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880; from E-sword, 1Kings 9:3.

1Kings 9:3e

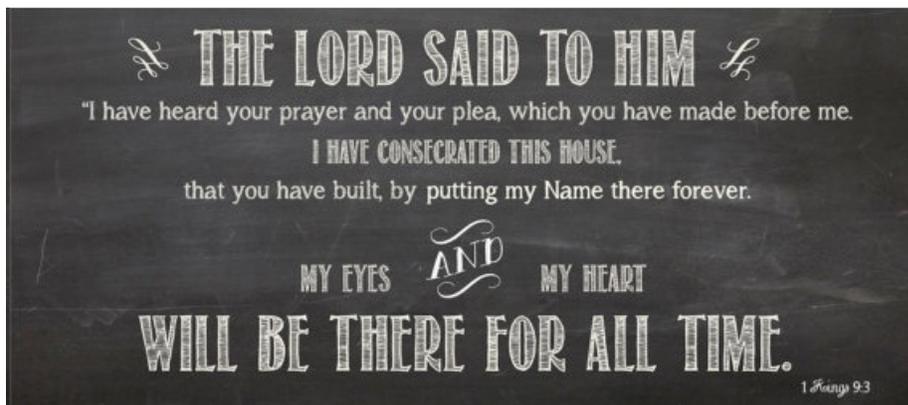
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lêb (לֵב) [pronounced lay ^b v]	<i>heart, inner man, mind, will, thinking; midst</i>	masculine singular noun with the 1 st person singular suffix	Strong's #3820 BDB #524
shâm (שָׁם) [pronounced shawm]	<i>there; at that time, then; therein, in that thing</i>	adverb of place	Strong's #8033 BDB #1027
kôl (כֹּל) [pronounced kohl]	with a plural noun, it is rendered <i>all of; any of</i>	masculine singular construct with a masculine plural noun	Strong's #3605 BDB #481
yâmîym (יָמִים) [pronounced yaw-MEEM]	<i>days, time of life, lifetime; a specific time period, a year</i>	masculine plural noun with the definite article	Strong's #3117 BDB #398

Together, kôl + yâmîym are literally rendered *all the days*; together, they can also mean *in all time, all the time, perpetually, forever, always; henceforth, from hereon in*.

Translation: ...so that My eyes and My heart are there all the time. God does not have eyes nor does He have a heart; but God's focus would be on this building, which is in the midst of Israel. The sons of Israel would supplicate Him there with animal sacrifices, all of which spoke of His Son.

1Kings 9:3 (a graphic); from [Etsy](#); accessed May 5, 2018.

Solomon prayed this: Yet have regard to the prayer of your servant and to his plea, O LORD my God, listening to the cry and to the prayer that your servant prays before you this day, **that your eyes may be open night and day toward this house**, the place of which you have said, 'My name shall be there,' that you may listen to the prayer that your servant offers toward this place. (1Kings 8:28–29; ESV) So God is responding to Solomon's prayer and He promises that His eyes would be on the Temple.



God's eyes indicate that He takes notice of what is happening in and around the Temple; God's heart means that He makes knowledge and divine truth available to all.

God's eyes are sometimes seen as being related to His judgments: (Deut. 19:13; Deut. 19:21; Deut. 25:12; 2Sam. 22:28; Psalm 11:4; Psalm 66:7). The eyes of Y^ehowah would watch over His people, both in order to ensure that they were fulfilling His requirements (Deut. 13:18; 2Sam. 22:28; Psalm 11:4), and also to demonstrate His continual compassion towards them (Gen. 6:8; Deut. 11:12; Deut. 32:10; Psalm 17:8; Psalm 32:8; Psalm 33:18; Psalm 34:15).⁶⁹

⁶⁹ Paraphrased from Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, 1Kings 9:3.

God's *heart* would be at the Temple (these are both anthropomorphisms). The heart represents God's thinking.

Dr. Peter Pett: *[God] would be there ready to act on their behalf, both for good and for bad.*⁷⁰

1Kings 9:3 Jehovah said to Solomon, "I have heard your prayer and your supplication for My grace that you made before Me. Therefore, I have set apart as holy this house which you have built. I will place My name there forever, and My eyes and My heart will be there at all times.

Solomon could build the house and even preside over the holy festivals there; but only God could set the house apart for holy service to Him.

Quite frankly, I have spent too much time on this topic.

1Kings 9:3 Jehovah said to Solomon, "I have heard your prayer and your supplication for My grace that you made before Me. Therefore, I have set apart as holy this house which you have built. I will place My name there forever, and My eyes and My heart will be there at all times.

The timing of Solomon's message and God speaking to him (a discussion)

At least one person suggests that Solomon's prayer mentioned here is not the prayer of 1Kings 8, but one uttered publically quite a bit later:

Slotki (SBB, p. 70) suggests that the "prayer and supplication" to which God alludes in 1Kings 9:3 is not the dedicatory prayer, but some similar and unrecorded prayer offered by Solomon several years later.

Given the timing of God's appearance to Solomon, some believe that Solomon's prayer occurred very close to the completion of all his building projects:

Barnes: *The fact seems to be that, though the temple was finished in Solomon's eleventh year, the dedication did not take place until his twenty-fourth year. The order of the narrative in Kings agrees with this view, since it interposes the account of the building of the palace 1Kings 7:1–12, and of the making of the furniture 1 Kings 7:13–51, between the completion of the building of the temple 1Kings 6:38 and the ceremony of the Dedication 1 Kings 8.*⁷¹

The Cambridge Bible suggests that the dedication of the Temple was delayed: *[There] arises a difficulty with regard to this second appearance of God to the king. From the words of God's message "I have heard thy prayer &c." (1Kings 9:3) it is plain that this second vision was an answer to the dedication prayer. Was then the dedication of the Temple, though the structure was completed in seven years, delayed until all the rest of Solomon's works were ended? Or was the answer of God delayed through the thirteen years that elapsed between the finishing of the Temple and the finishing of the king's house? We can hardly accept the latter supposition as possible. It appears far more likely that the dedication was delayed. And this may have been necessary because of the amount of time which Hiram would need for casting the metal-work, the greater part of which was for things that were unconnected with the actual Temple-building. This work from its nature could be undertaken only by persons specially skilled, of whom the number would be limited, and in consequence of this the work might be spread over a long time.*⁷²

Some understand God speaking to Solomon to occur soon after Solomon's speech and prayer (1Kings 8).

⁷⁰ Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, 1Kings 9:3.

⁷¹ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, 1Kings 9:2.

⁷² *The Cambridge Bible for Schools and Colleges*; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, 1Kings 9:1.

The timing of Solomon's message and God speaking to him (a discussion)

Gill: *Junius and Tremellius read this verse with the following, to the end of the ninth, in a parenthesis, and render this clause, "for the Lord had appeared", &c. and Piscator translates it, "moreover the Lord appeared", &c. as beginning a distinct narrative from the former; and indeed if the words are to be connected with the preceding, as in our version, this appearance must be thirteen years after the building of the temple, which is not probable; but rather it was the night after the dedication of it, when an answer was returned to Solomon's prayer in the preceding chapter; for that it should be deferred twelve or thirteen years is not reasonable to suppose.*⁷³

Most of Gill's reason here is based upon a 12 or 13 year wait for God's response is not reasonable. Let me suggest to you that Solomon, at his speech and prayer of the previous chapter, was on a mountaintop; but now, 12 or 13 years later, he may be experiencing a subtle slide backwards (**reversionism**). Do we have evidence of such a slide backwards in this chapter? Yes, we do.

James Burton Coffman: *[T]here is no certainty that the Temple remained undedicated for the thirteen years between its completion and the completion of the king's palaces.*

Coffman continues: *Yes, God here told Solomon that he had heard his prayer and hallowed the Temple, etc., but it seems unlikely that God would have waited thirteen years to answer Solomon's prayer, which, according to its place in this narrative, took place upon the completion of the Temple. We find it very difficult to suppose that Solomon had to wait thirteen years for this assurance that God had answered his prayer at the dedication. As a matter of fact, the cloud, symbolizing the Divine presence, was an assurance then and there that God had heard and answered his supplication.*⁷⁴

Coffman's argument is, essentially, how could God wait 13 years before responding to Solomon's prayer? Let me answer that, there is no time to God; God is not confined to time. Answering Solomon 13 years later does not mean that God forgot about what Solomon said, and suddenly stepped into human history; nor can we place any sort of time restrictions on God.

Let me suggest instead that, Solomon held the initial celebration 11 months after the Temple had been finished and gave his sermon/prayer, which was outstanding. But, time passes (13 years), and Solomon begins to regress in his thinking. God here confronts Solomon with many of the same points that Solomon made back in 1Kings 8. God is telling Solomon, "Listen, this is where you were at 13 years ago. This was your thinking back then. Why have you begun to go astray in your thinking?" This is conjecture on my part; but it allows the pieces of this puzzle to fit together.

The College Press Bible Study agrees with that approach: *[I]f the dedication of the Temple took place immediately following the completion of that structure, and the second dream appearance followed the completion of the palace complex, then it would appear that at least thirteen years elapsed between Solomon's dedicatory prayer and the answer to it (cf. 1Kings 9:10). Solomon was now at the height of his prosperity. With his building projects completed his heart was puffed up with pride. His love for the Lord was waning and he had already begun that spiritual decline which eventually led to idolatry. The divine warning served to remind him of that wonderful prayer and youthful devotion which he was in danger of forgetting.*⁷⁵

Matthew Henry: *And then 1Kings 9:1, speaking of Solomon's finishing all his buildings, which was not till many years after the dedication of the temple, must be read thus, **Solomon finished** (as it is 2Chron. 7:11), and 1Kings 9:2 must be read, **and the Lord had appeared.***⁷⁶

⁷³ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 1Kings 9:2.

⁷⁴ From <https://www.studydrive.org/commentaries/bcc/1-kings-9.html>; accessed May 4, 2018.

⁷⁵ *The College Press Bible Study Textbook Series*; (a compilation of many commentaries); from e-sword; 1Kings 9:1–9.

⁷⁶ Matthew Henry, *Matthew Henry's Commentary on the Whole Bible*; from e-Sword, 1Kings 9:1–9.

The only reason I can think that some commentators either move the timing of Solomon's prayer (or say it was another similar prayer, given at a later date) is that, they don't want there to be much time between his prayer and God speaking to him. There is absolutely no reason that I can see why Solomon must first give his speech and prayer; and then, the very next day, God needs to chime in. If that were the case, why exactly does God need to say anything? Is God to provide a running commentary on the speeches and prayers of His important saints?

Chapter Outline

Charts, Maps and Short Doctrines

I believe that we can agree that, Solomon had already built the Temple and has already celebrated the inaugural event at the Temple, having giving a great and wonderful speech and prayer (1Kings 8). Then Solomon spent another 12 years working on his own palace and other buildings, while still celebrating at the Temple thrice yearly (1Kings 9:25). The logical question is, *why did God wait all of this time? Why did He wait for 12 years to speak to Solomon? Why didn't God speak to Solomon right after the Temple had been built?* The answer need not be that obscure. Solomon had reached a crossroads in his life—he was straying from grace—and God came in at the right time to offer him guidance and direction. This does not mean that Solomon responded positively towards that.

God first said, "I heard your prayer" (v. 3, referring back to 1Kings 8); and now He says, "First thing that you need to do is to make certain that you are right with Me." The idea is, Solomon is first and foremost responsible for his own volition. He controls his own actions.

What follows is a warning to Solomon (vv. 4–9), which suggests to me that his reversionism—his spiritual retrogression—is right around the corner. Furthermore, there are passages in this very chapter which suggest that Solomon has begun to fail as a leader. These failures are subtle, and one may even argue that some of them are not failures. Solomon is going to be making a great many decisions in the latter half of this chapter. How many of these decisions seem to be perfectly aligned with his great wisdom?

Solomon, in speaking to God, said this: "Now therefore, O LORD, God of Israel, keep for Your servant David my father what You have promised him, saying, 'You shall not lack a man to sit before Me on the throne of Israel, if only your sons pay close attention to their way, to walk before Me as you have walked before me.' Now therefore, O God of Israel, let Your word be confirmed, which You have spoken to Your servant David my father." (1Kings 8:25–26; ESV; capitalized) So God's answer to Solomon's request is in vv. 4–5.

And you—if you walk to My faces as which walked David your father in integrity of heart and in uprightness, to do as all which I have commanded you, My statutes and My judgements you will keep; and I have established a throne of your kingdom over Israel to forever, as which I promised David your father, to say, 'Is not cut off to you a man from upon a throne of Israel.'

1Kings
9:4–5

And you—if you walk before Me as David your father walked, in fullness of heart and in integrity, to do all that I have commanded you, [so that] you keep My statutes and My judgements; then I will establish the throne of your dynasty over Israel forever, just as I had promised David your father, saying, 'A man [descended] from [lit., to, for, regarding] you will not be cut off from upon the throne of Israel.'

For your part, you must walk before Me just as David your father walked, in integrity and with a heart filled with Bible doctrine, keeping My statutes and My judgements. Because of your father, I have established the throne of your dynasty over Israel forever, just as I had promised David, saying, 'There will always be a man from you on the throne of Israel.'

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And you—if you walk to My faces as which walked David your father in integrity of heart and in uprightness, to do as all which I have commanded you, My statutes and My judgements you will keep; and I have established a throne of your kingdom over Israel to forever, as which I promised David your father, to say, ‘Is not cut off to you a man from upon a throne of Israel.’
Revised Douay-Rheims	And if you will walk before Me, as your father walked, in <u>simplicity</u> of heart, and in uprightness: and will do all that I have commanded you, and will keep My ordinances and My judgments, I will establish the throne of your kingdom over Israel forever, as I promised David your father, saying: There shall not fail a man <u>of your race</u> upon the throne of Israel.
Peshitta (Syriac)	And as for you, if you will walk before Me, as David your father walked in integrity of heart and in uprightness, to do according to all that I have commanded you, and will keep My statutes and My judgments; Then I will establish the throne of your kingdom over Israel for ever, as I promised to David your father, saying, There shall not fail you a man upon the throne of Israel.
Updated Brenton (Greek)	And if thou wilt walk before Me as David thy father walked, in <u>holiness</u> of heart and uprightness, and so as to do according to all that I commanded <u>him</u> , and shalt keep My ordinances and My commandments: then will I establish the throne of thy kingdom in Israel for ever, as I spoke to David thy father, saying, There shall not fail you a man to rule in Israel.
Significant differences:	The Latin has <i>simplicity</i> and the Greek has <i>holiness</i> rather than <i>integrity</i> . The Greek has <i>him</i> (a reference to David) rather than <i>you</i> (a reference to Solomon). The Latin adds in the words <i>of your race</i> . This seems to be used instead of the direct object <i>you</i> .

Limited Vocabulary Translations:

Bible in Basic English	As for you, if you will go on your way before me, as David your father did, uprightly and with a true heart, doing what I have given you orders to do, keeping my laws and my decisions; Then I will make the seat of your rule over Israel certain for ever, as I gave my word to David your father, saying, You will never be without a man to be king in Israel.
Easy English	(I will do good things) for you, if you (will do these things): · You must be my servant, as your father David was (my servant). · You must do everything that I ask you to do. Then I will make someone from your family king over Israel for all time. This is what I promised to your father David. (I said,) “You will never fail to have a man (from your family) on the throne of Israel.” ‘On the throne’ means ‘to be king’.
Easy-to-Read Version–2001	You must serve me the same way your father David did. He was fair and sincere. And you must obey my laws and do all the things that I commanded you. "If you do all these things, then I will make sure that the king of Israel is always someone from your family. This is the promise I made to your father David. I told him that Israel would always be ruled by one of his descendants.
Easy-to-Read Version–2006	You must serve me with a pure and honest heart, just as your father David did. You must obey my laws and do everything that I commanded you. If you do, I will make sure that your family will always rule Israel, just as I promised your father David when I told him that Israel would always be ruled by one of his descendants.
Good News Bible (TEV)	If you will serve me in honesty and integrity, as your father David did, and if you obey my laws and do everything I have commanded you, I will keep the promise I

made to your father David when I told him that Israel would always be ruled by his descendants.

The Message

As for you, if you live in my presence as your father David lived, pure in heart and action, living the life I've set out for you, attentively obedient to my guidance and judgments, then I'll back your kingly rule over Israel, make it a sure thing on a solid foundation. The same guarantee I gave David your father I'm giving you: 'You can count on always having a descendant on Israel's throne.'

NIRV

"But you must walk faithfully with me, just as your father David did. Your heart must be honest. It must be without blame. Do everything I command you to do. Obey my rules and laws. Then I will set up your royal throne over Israel forever. I promised your father David I would do that. I said to him, 'You will always have a son from your family line on the throne of Israel.'

New Simplified Bible

»As for you, if you will walk before me, as David your father did, uprightly and with a true heart, doing what I have given you orders to do, keeping my laws and my decisions;

»I will make the seat of your rule over Israel certain forever. I gave my word to David your father. I said: You will never be without a man to be king in Israel.

Thought-for-thought translations; paraphrases:

Common English Bible

As for you, if you walk before me just as your father David did, with complete dedication and honesty, and if you do all that I have commanded, and keep my regulations and case laws, then I will establish your royal throne over Israel forever, just as I promised your father David, 'You will never fail to have a successor on the throne of Israel.'

Contemporary English V.

You must obey me, as your father David did, and be honest and fair. Obey my laws and teachings, and I will keep my promise to David that someone from your family will always be king of Israel..

The Living Bible

And if you live in honesty and truth as your father David did, always obeying me, then I will cause your descendants to be the kings of Israel forever, just as I promised your father David when I told him, 'One of your sons shall always be upon the throne of Israel.'

New Berkeley Version

As for you, if you will walk before Me as David your father walked with absolute integrity of heart, doing everything I command you, and keeping My statutes and judgments, then I will make secure the throne of your kingdom over Israel forever, as I promised David your father, saying, There shall never fail you an occupant for the throne of Israel.

New Century Version

"But you must serve me as your father David did; he was fair and sincere. You must obey all I have commanded and keep my laws and rules. If you do, I will make your kingdom strong. This is the promise I made to your father David—that someone from his family would always rule Israel

New Living Translation

"As for you, if you will follow me with integrity and godliness, as David your father did, obeying all my commands, decrees, and regulations, then I will establish the throne of your dynasty over Israel forever. For I made this promise to your father, David: 'One of your descendants will always sit on the throne of Israel.'

Partially literal and partially paraphrased translations:

American English Bible

So if you will continue to follow Me uprightly with holiness in your heart as did your father David, and do everything that I told him to do, following My orders and Commandments; I will lift the throne of your kingdom over IsraEl through the ages, as I promised to your father. For I told him: *There will always be a man [who is descended from you] to lead IsraEl.*

Beck's American Translation	If you will live before Me as your father David lived, with a sincere heart and righteously, and do everything I ordered and keep My rules and My regulations. I will establish forever your royal throne over Israel as I promised your father David when I said, 'You will always have a man on the throne of Israel.'
International Standard V	"Now as for you, if you commune with me like your father did, with an upright heart of integrity and doing everything that I've commanded you and keeping my statutes and ordinances, then I'll make your royal throne secure forever, just as I agreed to do so for your father David when I said, 'You are to not lack a man on the throne of Israel.'
New Advent (Knox) Bible	Do thou guide thy steps, like thy father, as in my presence, with an undivided heart and steadfastly; do thou fulfil all that I command, hold true to my observances and my decrees; and I will grant to thy line dominion over Israel eternally. Such was my promise to thy father David, that he should always have an heir to sit on the throne of Israel.
Translation for Translators	And as for you, if you conduct your life as I want you to, like your father David did, and if you very sincerely obey all the statutes and laws that I have commanded you to obey, I will do what I promised your father that I would do: 'I promised him that Israel would always be ruled by his descendants.'

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	Was you to walk turned before me, as David, your father, is to have walked, even in the integrity of the sensibility of his heart, and that right is you to effect, as I am to have laid charge, and was you to observe my prescription and custom, then am I to have established your throne, of the kingdom of Israel, indefinitely, as I am to have promise to David, your father, to the intent: Was there to be cut off from you a man on the throne of Israel? -
Ferrar-Fenton Bible	...so now if you walk before Me, as David your father walked, with straight heart, and endeavouring to do right, accord- ing to all that I have commanded you, preserving My Institutions and Decrees, then I will confirm the throne of your kingship over Israel for ever, as I promised your father I`here shall not be wanting a man for you upon the throne of Israel.'
God's Truth (Tyndale)	And if you will walk before me, as David your father walked, in pureness of heart and plainness, to do all that I have commanded you, and shall keep mine ordinances and customs: then I will stablish the seat of your kingdom upon Israel for ever, as I promised to David your father saying: You shall not be without one or other upon the seat of Israel.
Urim-Thummim Version	And if you will walk before me, as David your dad walked, in integrity of heart and in uprightness, to do according to all that I have commanded you, and will observe my statutes and my judgments: Then I will establish the throne of your kingdom upon Israel for the ages, as I promised to David your dad saying, There will not fail you a man upon the throne of Israel.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	As for you, if you will live in my presence, the way your father David did, with sincerity and uprightness, doing all that I have commanded you and keeping my decrees and laws, I will affirm your kingship in Israel forever, as I promised your father David when I said, 'You shall always have someone from your family on the throne of Israel.'
The Heritage Bible	As for you, if you will live in my presence, the way your father David did, with sincerity and uprightness, doing all that I have commanded you and keeping my decrees and laws, I will affi rm your kingship in Israel forever, as I promised your

father David when I said, 'You shall always have someone from your family on the throne of Israel.'

New American Bible (2002) As for you, if you live in my presence as your father David lived, sincerely and uprightly, doing just as I have commanded you, keeping my statutes and decrees, I will establish your throne of sovereignty over Israel forever, as I promised your father David when I said, 'You shall always have someone from your line on the throne of Israel.'

Revised English Bible–1989 If you, for your part, live in my sight as your father David lived, in integrity and uprightness, doing all I command you and observing my statutes and my judgements, then I shall establish the throne of your kingdom over Israel for ever, as I promised your father David when I said, 'You shall never want for a man on the throne of Israel.'

Jewish/Hebrew Names Bibles:

Complete Jewish Bible As for you, if you will live in my presence, as did David your father, in pureness of heart and uprightness, doing everything I have ordered you to do, and observing my laws and rulings; then I will establish the throne of your rulership over Isra'el forever, just as I promised David your father when I said, 'You will never lack a man on the throne of Isra'el.'

The Complete Tanach As for You, if you go before Me, as David your father went wholeheartedly and with uprightness to do in accordance with all that I have commanded you [and] you will keep My statutes and laws. I will establish the throne of your kingdom over Israel forever as I have spoken to David your father, saying: A man will not fail you upon the throne of Israel.

exeGesés companion Bible And you, if you walk at my face,
as David your father walked
in integrity of heart and in straightness;
to work according to all I misvah you
and guard my statutes and my judgments;
then I raise the throne of your sovereignty
on Yisra El eternally,
as I worded to David your father, saying,
There is not cut off from you
a man on the throne of Yisra El.

Orthodox Jewish Bible And if thou wilt walk before Me, just as Dovid Avicha walked, in tohm (integrity, guilelessness) of lev, and in yashar, to do according to all that I have commanded thee, and will be shomer over My chukkot and My mishpatim;
Then I will establish the kisse (throne) of thy kingdom over Yisroel l'olam, as I promised to Dovid Avicha, saying, There shall not yikaret (be cut off, fail) thee an ish upon the Kisse Yisroel.

The Scriptures 1998 "And you, if you walk before Me as your father Dawid? walked, in integrity of heart and in uprightness, to do according to all that I have commanded you, if you guard My laws and My right-rulings, then I shall establish the throne of your reign over Yisra'ël forever, as I promised Dawid? your father, saying, 'There is not to cease a man of yours on the throne of Yisra'ël.'

Expanded/Embellished Bibles:

The Amplified Bible As for you, if you walk (live your life) before Me, as David your father walked, in integrity of heart and in uprightness, acting in accordance with everything that I have commanded you, and will keep My statutes and My precepts, then I will establish the throne of your kingdom over Israel forever, just as I promised your

father David, saying, 'You shall not be without a man (descendant) on the throne of Israel.'

The Expanded Bible

"But you must ·serve [walk before; follow] me as your father David did; ·he was fair and sincere [...with integrity of heart and godliness/uprightness]. You must obey all I have commanded and keep my ·laws [statutes; decrees] and ·rules [regulations; judgments]. If you do, I will ·make your kingdom strong [·establish the throne of your kingdom]. This is the promise I made to your father David—that someone from his family would always rule [you will never lack a man/successor on the throne of] Israel [2 Sam. 7:16].

Kretzmann's Commentary

And if thou wilt walk before Me as David, thy father, walked, in his entire conduct, in integrity of heart, in true piety, and in uprightness, to do according to all that I have commanded thee, and wilt keep My statutes and My judgments, both the precepts concerning Israel alone and those pertaining to mankind in general, then I will establish the throne of thy kingdom upon Israel forever, as I promised to David, thy father, 2Sam. 7:12, saying, There shall not fail thee a man upon the throne of Israel.

NET Bible®

You must serve me with integrity and sincerity, just as your father David did. Do everything I commanded and obey my rules and regulations [Heb "As for you, if you walk before me, as David your father walked, in integrity of heart and in uprightness, by doing all which I commanded you, [and] you keep my rules and my regulations."]. Then I will allow your dynasty to rule over Israel permanently [Heb "I will establish the throne of your kingdom over Israel forever."], just as I promised your father David, 'You will not fail to have a successor on the throne of Israel [Heb "there will not be cut off from you a man from upon the throne of Israel."].'

The Pulpit Commentary

And [Heb. And thou, emphatic] if thou wilt walk before me as David thy father walked, in integrity of heart before me and in uprightness [cf. 1Kings 3:6, 1Kings 3:14; 1Kings 11:34. David was not perfect, as our author tells us elsewhere (1Kings 15:5; cf. 1Kings 1:6; 2Sam. 24:10). His integrity consisted in his unvarying loyalty to the true God. Even when overcome by that fierce temptation (2Sam. 11:1–27.) he never faltered in his allegiance to the truth. There was no coquetting with idolatrous practices; cf. Psalm 18:20–24], to do according to all that I have commanded thee, and wilt keep my statutes and my judgments [the echo of David's last words, 1Kings 2:3, 1Kings 2:4. It is probable, however, that the historian has only preserved the substance of the message. It is doubtful whether Solomon himself would remember the exact words]:

Then I will establish [same word as in ch. 1Kings 2:4, where see note. Surely he would remember this word as it would recall his father's charge to his mind] the throne of thy kingdom upon Israel forever [this is the answer to the prayer of 1Kings 8:26] as I promised to David thy father, saying, There shall not fail thee a man upon the throne of Israel. [2Sam. 7:12, 2Sam. 7:16; 1Kings 2:4; 1Kings 6:12; Psalm 132:12. But the primary reference is to 1Kings 8:25; see Introduction, sect. III.].

The Voice

Eternal One: If you live before Me just as your father David did—with honor and righteousness, abiding by all that I have commanded you, keeping My laws and judgments—I will sustain your throne over Israel forever as I promised your father David that I would when I said, "Your descendants will never fail to sit upon Israel's throne." 2Samuel 7:16

Literal, almost word-for-word, renderings:

Christian Standard Bible

As for you, if you walk before me as your father David walked, with a heart of integrity and in what is right, doing everything I have commanded you, and if you keep my statutes and ordinances, I will establish your royal throne over Israel

forever, as I promised your father David: You will never fail to have a man on the throne of Israel.

Concordant Literal Version `And you--if you do walk before Me as David your father walked, in simplicity of heart, and in uprightness, to do according to all that I have commanded you--My statutes and My judgments you do keep—then I have established the throne of your kingdom over Israel--to the eon, as I spoke unto David your father, saying, There is not cut off to you a man from [being] on the throne of Israel.

Modern English Version “If you will walk before Me, as your father David walked, in integrity of heart and uprightness, so that you are obedient to do all that I have commanded you, and will keep My statutes and My judgments, then I will establish the throne of your kingdom upon Israel forever, just as I promised to your father David, saying, ‘You shall not fail to have a man upon the throne of Israel.’

NASB 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, then I will establish the throne of your kingdom over Israel forever, just as I promised [Lit spoke] to your father David, saying, ‘You shall not lack a man [Lit There shall not be cut off to you a man] on the throne of Israel.’

Young’s Updated LT “And you—if you will walk before Me as David your father walked, in simplicity of heart, and in uprightness, to do according to all that I have commanded you—My statutes and My judgments you will keep—then I have established the throne of your kingdom over Israel—to the age, as I spoke unto David your father, saying, There is not cut off to you a man from being on the throne of Israel.

The gist of this passage: God, speaking to Solomon, says that Solomon should walk before Him as his father had, in integrity. He is to do all that God has commanded him to do and then God would establish the Davidic dynasty for Israel.

4-5

1Kings 9:4a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
The NET Bible: Verse 4 is actually a lengthy protasis (“if” section) of a conditional sentence, the apodosis (“then” section) of which appears in v. 5. ⁷⁷			
w ^e (or v ^e) (ו, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong’s # BDB #251
’attâh (אתָּה) [pronounced aht-TAW]	you (often, the verb to be is implied)	2 nd person masculine singular, personal pronoun	Strong’s #859 BDB #61
’îm (אִם) [pronounced eem]	if, though; lo, behold; oh that, if only; when, whenever; since, though when (or, if followed by a perfect tense which refers to a past event)	primarily an hypothetical particle	Strong’s #518 BDB #49
The particle ’îm (אִם) can be used as a demonstrative (lo, behold), an interrogative (usually expecting a negative response and often used with other particles and rhetorically), and as a conditional particle (if, though); an indication of a wish or desire (oh that, if only; this is a rare usage).			

⁷⁷ From <https://bible.org/netbible/index.htm?1ki9.htm> (footnote); accessed November 17, 2017.

1Kings 9:4a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
hâlak ^e (הלך) [pronounced haw-LAHK ^e]	<i>to go, to come, to depart, to walk; to advance</i>	2 nd person masculine singular, Qal imperfect	Strong's #1980 (and #3212) BDB #229
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
pânîym (פני) [pronounced paw-NEEM]	<i>face, faces countenance; presence</i>	masculine plural noun (plural acts like English singular); with the 1 st person singular suffix	Strong's #6440 BDB #815
Literally, this would be translated <i>to faces of me, to my faces</i> . Together, these words mean <i>before me, before my face, in my presence, in my sight, in front of me; before me (in the sense of, before my time), prior to my being here</i> .			
kaph or k ^e (כ) [pronounced k ^e]	<i>like, as, according to; about, approximately</i>	preposition of comparison, resemblance or approximation	No Strong's # BDB #453
'ăsher (אשר) [pronounced ash-ER]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
Together, ka'ăsher (אשר) [pronounced kah-uh-SHER] means <i>as which, as one who, as, like as, as just, according as; because; according to what manner, in a manner as, when, about when</i> . Back in 1Sam. 12:8, I rendered this <i>for example</i> . In Gen. 44:1, I have translated this, <i>as much as</i> .			
hâlak ^e (הלך) [pronounced haw-LAHK ^e]	<i>to go, to come, to depart, to walk; to advance</i>	3 rd person masculine singular, Qal perfect	Strong's #1980 (and #3212) BDB #229
Dâvid (דָּוִד); also Dâviyd (דָּוִד) [pronounced daw-VEED]	<i>beloved and is transliterated David</i>	masculine proper noun	Strong's #1732 BDB #187
'âb (אב) [pronounced aw ^b v]	<i>father, both as the head of a household, clan or tribe; ancestor, grandfather; founder, civil leader, military leader; master, teacher</i>	masculine singular noun with the 2 nd person masculine singular suffix	Strong's #1 BDB #3

Translation: *And you—if you walk before Me as David your father walked,...* The way that God puts this, it sounds as if Solomon has to be good and walk as his father walked, in order for God to fulfill these promises. However, the perfect tense following the *then* part of this conditional suggests that God has already done what He seems to be promising to do.

This seems to be an *if...then...* conditional statement. “If you, Solomon, will walk as your father David walked, then I will see that your dynasty continues forever over Israel.” But, when we come to the *then* part (the apodosis), God uses the perfect tense, suggesting that He has done this in eternity past.

Solomon will fail greatly in the future. He will marry 700 wives, collect another 300 mistresses, and he will pursue every sort of pleasurable pursuit possible in order to find happiness (see the book of Ecclesiastes). Yet, on the throne of Judah, there was always someone in the lineage of David and Solomon; and in the Millennium, Jesus Christ, David's Greater Son, will sit upon the throne of Israel.

This is somewhat tricky—how does God fulfill His plan, which includes placing Jesus, David's Greater Son, on the throne, and yet give teeth to His warnings? Do God's warnings mean anything, if David always has a son on Israel's throne?

Key to this is, the line of David did not occupy the throne of all Israel for all time. Twice, Judah would be placed under the 5th stage of national discipline; and there would be no king over Israel after the first time the Judah's people are removed (even after they are allowed to return). So God's warnings clearly have teeth.

There is no question that David made some very big errors in his life, which are clearly and painfully elucidated in the Scriptures. Furthermore, God disciplined David for his iniquities (this may even explain Psalm 22). But, no matter how terrible David's sins were, David named these sins to God ("[Against You and You only have I sinned](#)") and he was forgiven by God. We may not like that, but bear in mind, God forgives us when we do wrong as well, as long as we apply 1John 1:9.

Along the same lines, through sin and a refusal to participate in God's plan, God can also remove us from this life, via the sin unto death. See the [Sin unto Death \(HTML\)](#) ([PDF](#)) ([WPD](#)).

We all want God to forgive us for the sins that we commit. It is Charley Brown's sins that we are not sure need to be forgiven.

Furthermore, we must bear in mind that God promises these things all to David in the Davidic Covenant. More information can be found on the Davidic Covenant in [2Sam. 7 \(HTML\)](#) ([PDF](#)) ([WPD](#)) and in [Psalm 89 \(HTML\)](#) ([PDF](#)) ([WPD](#)).

Originally posted in [1Chronicles 18 \(HTML\)](#) ([PDF](#)) ([WPD](#)). Let me give you another set of notes from the Maranatha Church:

Doctrine of the Davidic Covenant (from Maranatha Church)

July 10, 1996

- I. Preliminary considerations.
 - A. Scripture: 2Sam.7:12-16; cp. Ps.89:3,4,19-37.
 - B. Historical background.
 1. David had established his authority over his enemies (2Sam.7:1).
 2. He lived in a house of cedar and desired to build God a house (2Sam.7:2).
 3. David was not permitted to build this house, but was promised a "house" that would endure forever (2Sam.7:11).
 4. The prophet Nathan was informed of the details by a vision 2Sam.7:4; Ps.89:19).
 - C. Key terms defined.
 1. "House" refers to the Davidic royal dynasty (2Sam.7:11,16).
 2. "Seed", or "descendant", refers to the male heirs, beginning with Solomon and ending with Jesus Christ (2Sam.7:12; Ps.89:4a,29a,36a)."Covenant" refers to the binding contract between God and His servant, David (Ps.89:3a,28b,34a).
 3. "Throne" refers to the right to rule over the kingdom defined by the land grant of the Abrahamic Covenant (2Sam.7:13,16; Ps.89:4b,29b,36b).
 - D. The Abrahamic Covenant is centered in "land" and "seed".
 - E. What the Covenant requires for fulfillment: it demands that a biological descendant of David occupy his throne forever.

Doctrine of the Davidic Covenant (from Maranatha Church)

- II. Reasons why David was selected.
- A. He was a member of the chosen people (Ps.89:19c) and of the tribe destined for royalty in Israel (Ps.78:68; cp. Gen.49:8-10; Pss.60:7; 76:1; 108:8).
 - B. He was in the line of Christ (Rom.1:3).
 - C. He was anointed king by the prophet Samuel to replace the renegade Saul (1Sam.16:13; Ps.89:20).
 - D. He was spiritually qualified to inherit such Ph2 blessing (2Sam.7:8,9; Ps.89:26).
 - E. And he was physically endowed to be a warrior-king (Pss.89:19b; 18:32-34).
- III. Promises associated with the Covenant fulfilled in David's lifetime. David was promised:
- A. An heir who would succeed him and who would build the Temple (2Sam.7:12,13).
 - B. Continued success over his enemies (Ps.89:21-23).
 - C. A great name among the peoples of the earth (2Sam.7:9).
 - D. An expanded kingdom according to the Abrahamic mandate (Psalm 89:25 Ex. 23:31 Deut. 1:7, 8 11:24 1Kings 4:21, 24).
 - E. Elevation to the highest rank of kings (Ps.89:27; cp. 2Sam.7:14).
- IV. The eternal provisions of the Covenant are centered in two spheres: "seed/descendants" and "throne" (Ps.89:3,4,28,29,35-37).
- A. There is the promise that there will always be a Davidic descendant (Ps.89:4a; 2Sam.7:16).
 - B. There is the promise that the throne of David would last forever (Ps.89:4b; 2Sam.7:13).
- V. The problem associated with the interrupted rule of the house of David.
- A. The problem stated.
 1. An uninterrupted succession of kings ruled over the house of David between 1010BC and 586 B.C.
 2. But with the fall of the Southern Kingdom, the throne of David has remained unoccupied to this present day.
 3. Furthermore, God placed a curse upon the line of descent through Solomon during the reign of Jehoiakin/Jeconiah/Coniah (Jer.22:30).
 4. This curse means that no man in the David/Solomon line of descent could ever prosper as ruler over Israel, no matter how great he was spiritually.
 5. Yet the promise to David was that the throne of his son Solomon would remain forever (2Sam.7:13,16).
 6. Clearly, the promise does not require an uninterrupted succession of rulers, but it does require the promise to be established forever.
 - B. The solution.
 1. The line of unbroken male descendants continued from the time of the Babylonian captivity to the birth of Christ (cp. Mt.1:12ff).
 2. Because of the "Jeconiah curse", the individuals of this line could never occupy the throne of David.
 3. So God established another unbroken line of descent from David through his son Nathan; this line links Jesus to David biologically; this line is Mary's genealogy (Lk.3:23ff).
 4. The virgin birth enabled Jesus to side-step the Coniah curse and still retain the legal right to the throne since Joseph was His legal link to the throne, while Mary was His biological link to David.
 5. Jesus Christ is, in every way, the legal heir to the throne of David.
 6. He will re-establish David's throne in connection with His Second Coming (Act.15:16).
 - C. Conclusion: The Covenant did not guarantee uninterrupted rule by David's descendants, but did require that the right to rule would always remain with David's dynasty.
- VI. In the person of Jesus Christ, God established the Covenant.
- A. The virgin birth enabled Jesus to be the physical descendant of David and not come under the "Jeconiah curse".
 - B. The resurrection of Christ eliminated the need for a continuation of the genealogy (since Jesus died childless), and provided the Covenant with an indestructible heir.
 - C. The doctrine of the Second Advent establishes the promise of an eternal throne for David occupied

Doctrine of the Davidic Covenant (from Maranatha Church)

by his greater son, Jesus Christ (Lk.1:32,33).

VII. The security of the Covenant.

- A. It was not affected by the sins of the Davidic kings (2Sam.7:14,15; Ps.89:30-37).
- B. It is seen in the repeated use of the term "forever" or its equivalent (Ps.89:4,28,29,36).
- C. It was confirmed by a divine oath, thus giving the strongest possible assurance to its fulfillment (Pss.89:3,4,33; 132:11; 2Sam.7:13,16).

VIII. The Covenant demands literal fulfillment.

- A. Portions of the Covenant fulfilled literally.
 1. David had a son, who built the Temple, and who was disciplined for his sins (2Sam.7:12-15).
 2. There is an unbroken line of descendants from David to Christ, thus fulfilling the "seed" promise (Matthew 1 and Luke 3).
 3. Jesus Christ is a descendant of David according to the flesh (Act.2:29,30; Rom.1:3; 2Tim.2:8).
- B. The Jews of Jesus' day expected literal fulfillment (cp. Mk.11:10; Jn.7:42).
- C. David so understood that the Covenant was being fulfilled literally (2Sam.23:5).
- D. Solomon, likewise, held this conviction (2Chr.6:14-17).
- E. The unfulfilled portion has to do with the "throne" promise (2Sam.7:16).
 1. Amillennialism (denial of the doctrine of the literal 1,000-year reign of Christ on earth) teaches that the throne in heaven is David's throne.
 2. It is true that Jesus Christ is seated on His Father's throne in heaven in session (Heb.12:2); however, the throne of God in heaven and the throne of David are not one and the same.
 3. God has promised through the prophets that the throne (political rule) of David would be restored after long centuries of non-existence at the Second coming of Christ (Lk.1:31-33; Act.15:14-17; cp. LXX of Amos.9:11,12).
 4. The centuries since the fall of the kingdom of Judah and the dispersions of Israel have not rendered the promise void, even though it may appear to be the case (cp. Ps.89:38-49).
 5. Whatever the changing form, temporary interruptions, or chastisements, the line of David will always retain the right to rule over Israel and will, in fact, exercise this privilege.
 6. The right to rule will never be transferred to another family, and the Covenant's blessings are designed for eternal perpetuity (cp. Ps.89:34-36 "My covenant I will not violate, Nor will I alter the utterance of My lips. Once I have sworn by My holiness/integrity; I will not lie to David. His descendants shall endure forever, and his throne as the sun before Me").
 7. It is confirmed in such passages as Isa.9:6,7; Jer.23:5,6; 30:8,9; 33:14-17,20,21; Ezek.37:24,25; Dan.7:13,14; Hos.3:4,5; Amos.9:11; Zech.14:4-9.
 8. David's throne was temporarily vacated due to the disobedience of his descendants, but the promise to rule forever stands because of the faithfulness of his greater Son, Jesus Christ.
 9. Again, the only necessary feature of the Covenant is that the lineage is unbroken, not that the throne be occupied continuously.
 10. The kingdom on earth to be established by Christ be an eternal kingdom, since the "throne/house/kingdom" were all promised to David in perpetuity.
 11. According to the established rules of interpretation (hermeneutics), the unfulfilled "throne" promise must be fulfilled literally, as were the fulfilled portions (as is the case with the "seed" promise).

Isa. 55:3 "Incline your ear and come to Me. Listen, that you may live; and I will make an everlasting covenant (New Covenant with Israel) with you, According to the faithful mercies shown to David."

Rev. 3:7 "And to the angel of the church in Philadelphia write: He who is holy, who is true, who has the key of David, who opens and no one will shut, and who shuts and no one opens, says this:"

Rev. 22:16 "I, Jesus, have sent My angel to testify to you these things for the churches. I am the root and the offspring of David, the bright and morning star."

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Taken from: <http://www.versebyverse.org/doctrine/davidicov.pdf> (accessed November 11, 2017).

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And since brevity is the soul of wit:

The Essence of the Davidic Covenant

1. God has given a particular land grant to Israel. 1Chron. 17:9
2. God will build a dynasty for David specifically, indicating that this dynasty will come from David. 1Chron. 17:10–11a
3. This dynasty will culminate with David's Greater Son, Jesus Christ, on the throne of David forever. 1Chron. 17:11b–12, 14

So there are 3 things for David to trust God for: the land grant given in previous covenants still stands; David will have a dynasty (i.e., only David's sons would sit on the throne of positive volition Israel); and at some point, a man from David's own loins would sit on this throne forever.

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Bear in mind that, despite David and Solomon's failures, God has fulfilled and continues to fulfill His covenant.

One could develop the doctrine of walking from these passages: 1Kings 3:14 8:25 1Kings 11:4, 6, 38 14:8 15:5 Gen. 17:1 Deut. 28:1 2Chron. 7:17–18 Job. 23:11 Job. 23:12 Psalm 15:2 26:1 26:11 Prov. 10:9 20:7 28:18 Zech. 3:7 Luke 1:6 1Thess. 4:1–2.⁷⁸

The Davidic Covenant (a graphic); from seefoodnet.info; accessed May 5, 2018.

This graphic also sums up the Davidic Covenant.



Promises of the Davidic Covenant ^{9g}

What did God promise David in 2 Samuel 7:12-16?

- **Sons:** "house" never wiped out
- **Kingdom:** political dynasty (each Jerusalem king will be one of his direct descendants)
- **Throne:** As an eternal covenant (v. 16), the right to rule will remain with his family forever
- **Temple:** Solomon will build it
- **Discipline:** God will punish disobedient kings but still unconditionally keep these promises

New Dynasty
(2 Sam 7)

1Kings 9:4b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88

⁷⁸ *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880; from E-sword, 1Kings 9:4.

1Kings 9:4b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
tôm (תּוֹם) [pronounced <i>tohm</i>]	<i>integrity, completeness, innocence; safety, prosperity; fulness [for number and measure]</i>	masculine singular construct	Strong's #8537 BDB #1070
lêbab (לֵבָב) [pronounced <i>lay-BAHB^v</i>]	<i>mind, inner man, inner being, heart</i>	masculine singular noun	Strong's #3824 BDB #523
w ^e (or v ^e) (וּ, וְ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
b ^e (בְּ) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
yôsher (יֹשֵׁר) [pronounced <i>YOH-shur</i>]	<i>straightness [of the way], figuratively: uprightness, moral integrity; that which is right; that which ought to be done</i>	masculine singular noun	Strong's #3476 BDB #449

Translation: ...in fullness of heart and in integrity,... The word often translated *integrity* is tôm (תּוֹם) [pronounced *tohm*]; and it means, *integrity, completeness, innocence; safety, prosperity; fulness [for number and measure]*. Strong's #8537 BDB #1070. When speaking of *integrity of heart*, I believe the meaning ought to be better expressed with *prosperity* or *fulness of heart*. That is, God is telling Solomon to continue moving forward spiritually, continuing to fill his heart with Bible doctrine (with divine knowledge, with wisdom).

The final word of this phrase is yôsher (יֹשֵׁר) [pronounced *YOH-shur*], which means *straightness [of the way], figuratively: uprightness, moral integrity; that which is right; that which ought to be done*. Strong's #3476 BDB #449. This refers to what Solomon does; this is the application of Bible doctrine to his life. The doctrine that Solomon should be filling his soul with comes from the straight, upright Word of God.

1Kings 9:4a-b **For your part, you must walk before Me just as David your father walked, in integrity and with a heart filled with Bible doctrine,...**

King David, Solomon's father, had a soul filled with Bible doctrine; and he applied this doctrine throughout his life (apart from his time out of fellowship). David *walking before God* simply meant that David thought like God thought and applied God's Word to life as life came to him.

J. Vernon McGee: *Now God charges Solomon, "And if you will walk before Me, as David your father walked . . . then I will establish the throne of your kingdom upon Israel forever." David is a human standard, not a high standard according to God's standards. David had a tremendous capacity for God. He loved God but he failed, fumbled, faltered, and fell. But he got up and came to God in confession. He wanted to have fellowship with God. God told Solomon that He wanted him to walk before Him as David his father had done — in integrity of heart.*

McGee continues: *Integrity of heart is important for us today because there is so much subterfuge and hypocrisy in Christian circles. I spoke at a church banquet some time ago where there were over one thousand people present. One of the politicians of that area got up and said a few words. You would have thought he was the most pious fellow in that crowd. But he managed to leave before the message. Do you know why? He did not want to hear it. He was not interested in God's Word. There*

is so much of that kind of hypocrisy today. One sees dishonesty and hypocrisy revealed on Sunday morning. Here comes a man out of the business world. He has been careless in his life; he has not been a good example in his home. Yet he walks into church with a Bible under his arm and talks about God and God's will, using all sorts of pious expressions. Whom is he attempting to fool? Does he think he is fooling God?.

McGee concludes: *My friend, we don't fool God. We might as well tell Him the facts because He already knows them. David walked before God in integrity of heart. When he sinned, he confessed it and asked for cleansing. Although his faith failed for a moment, beneath the faith that failed was a faith that never failed. Imperfect though he was, God set him up as a standard: "walk before Me, as David your father walked."*⁷⁹

1Kings 9:4–5 For your part, you must walk before Me just as David your father walked, in integrity and with a heart filled with Bible doctrine, keeping My statutes and My judgements. Because of your father, I have established the throne of your dynasty over Israel forever, just as I had promised David, saying, 'There will always be a man from you on the throne of Israel.'

What we do with our heart (from the Old Testament) (by Mike Smith)

- 1) Serve God, Deut. 11:13;
- 2) Keep His Word, Deut. 26:16;
- 3) Love Him, Deut. 30:6;
- 4) Follow Him, 1 Sam. 12:24;
- 5) Seek Him, 2 Chron. 15:12;
- 6) Praise Him, Ps. 86:12
- 7) Trust Him Prov. 3:5 and
- 8) Return to Him I Kings 8:48.

Pastor Mike Smith [notes](#) (a Word document which will open in Word or WP); accessed May 3, 2018.

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1Kings 9:4c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
ʿâsâh (עָשָׂה) [pronounced <i>gaw-SAWH</i>]	<i>to do, to make, to construct, to produce, to fashion, to form, to prepare, to manufacture; accomplish</i>	Qal infinitive construct	Strong's #6213 BDB #793
kaph or k ^e (כ) [pronounced k ^e]	<i>like, as, according to; about, approximately</i>	preposition of comparison, resemblance or approximation	No Strong's # BDB #453
kôl (כֹּל) [pronounced <i>koh/</i>]; also kol (כֹּל) [pronounced <i>kol</i>]	<i>all, all things, the whole, totality, the entirety, everything</i>	masculine singular noun without the definite article	Strong's #3605 BDB #481

⁷⁹ From [archive.org](#) (chapter 9); accessed May 4, 2018 (slightly edited).

1Kings 9:4c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾăsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
K ^e kôl asher (כֹּל אֲשֶׁר) appears to mean <i>as all, according to all that, just as all that, just as, exactly as, exactly as all which</i> .			
tsâvâh (צָוָה) [pronounced tsaw-VAW]	<i>to commission, to mandate, to appoint; to ordain; to lay charge upon, to give charge to, to charge [command, order]; to instruct [as in, giving an order]</i>	1 st person singular, Piel perfect, 2 nd person masculine singular suffix	Strong's #6680 BDB #845

The Greek reads *commanded him*; which is a reference there to David.

Translation: *...to do all that I have commanded you,...* God is commanding Solomon right here; and God has given Solomon previous commands. But this is more than a set of commands; God has given Solomon great authority and he is to act with a heart (right lobe) of fulness (Bible doctrine); and he is to act with integrity in his position of great responsibility.

When you have a position of authority, then your actions have much greater consequences regarding other people than someone who has little or no authority. Furthermore, the royal throne was celebrity of the ancient world; so people often took their morality cues from the king or from the royal family. Solomon will become such a poor example that Israel—right now, at its greatest size and influence—will be broken into two nations.

1Kings 9:4d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
chuqqîym (חֻקִּים) [pronounced khook-KEEM]	<i>decrees, those things which are decreed; statutes; boundaries, defined limitations; appointed portions of labor, tasks</i>	masculine plural noun with the 1 st person singular suffix	Strong's #2706 BDB #349
The key concept here is the setting of a boundary or a limit. In Gen. 47:22, this is translated <i>a fixed allowance</i> , given the context.			
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
mîsh ^e pâṭîym (מִשְׁפָּטִים) [pronounced mish ^e -paw-TEEM]	<i>laws; judgements; appeals; responsibilities; privileges; customs; justice; verdicts rendered by a judge, judicial decisions, judicial sentences</i>	masculine plural noun with the 1 st person singular suffix	Strong's #4941 BDB #1048
shâmar (שָׁמַר) [pronounced shaw-MAR]	<i>to keep, to guard, to protect, to watch, to preserve</i>	2 nd person masculine singular, Qal imperfect	Strong's #8104 BDB #1036

1Kings 9:4d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
All of the BDB Qal definitions: <i>to keep, have charge of; to keep, guard, keep watch and ward, protect, save life; watch, watchman (participle); to watch for, wait for; to watch, observe; to keep, retain, treasure up (in memory); to keep (within bounds), restrain; to observe, celebrate, keep (sabbath or covenant or commands), perform (vow); to keep, preserve, protect; to keep, reserve.</i>			

Translation: ...[so that] you keep My statutes and My judgements;... A question which many have is, what are the differences between *statutes and judgements*?

This doctrine was originally placed in **Deuteronomy 4** ([HTML](#)) ([PDF](#)) ([WPD](#)). It has been slightly edited and updated here.

This appears to be the laws on the books and the application of those laws to individual cases.

Statutes and Judicial Decrees

Translation/Source	Statutes	Judicial Decrees
Hebrew:	chuqqîym (חֻקִּים) [pronounced <i>khook-KEEM</i>]	mîsh ^e pâṭîym (מִשְׁפָּטִים) [pronounced <i>mish^e-paw-TEEM</i>]
BDB definitions:	<i>decrees, those things which are decreed; statutes; boundaries, defined limitations; appointed portions of labor, tasks</i>	<i>laws; judgements; appeals; responsibilities; privileges; customs; justice; verdicts rendered by a judge, judicial decisions, judicial sentences</i>
The Definitions of Commentators:		
The NET Bible:	<i>The word חֻקִּים derives from the verb חָקַק (khoq, "to inscribe; to carve").</i>	<i>The word מִשְׁפָּטִים (mishpatim) from שָׁפַט (shafat, "to judge").</i>
The Pulpit Commentary	<i>the things prescribed or enacted by law, whether moral, ritual, or civil</i>	<i>rights, whether public or private, all that each could claim as his due, and all he was bound to render to God or to his fellow-men as their due</i>
Treasury of Scriptural Knowledge ⁸⁰	<i>Statutes, every thing that concerned morals and the rites and ceremonies of religion</i>	<i>judgments, all matters of civil right and wrong</i>

⁸⁰ *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880, with introduction by R. A. Torrey; courtesy of E-sword, Deut. 4:1.

Statutes and Judicial Decrees		
Translation/Source	Statutes	Judicial Decrees
Thomas Constable ⁸¹	<i>"Statutes" (Deuteronomy 4:1) were the permanent basic rules of conduct</i>	<i>"judgments" (ordinances, Deuteronomy 4:1) were decisions God revealed in answer to specific needs. The judgments set precedent for future action (e.g., the case of Zelophehad's daughters).</i>
Enter the Bible ⁸²	<i>"Statute" (hoq) is technically something inscribed or chiseled into stone. Statutes often establish death penalties and include curses uttered against the wicked</i>	<i>"Ordinance" (mishpat, vv. 1, 8) is the decision rendered by a judge (shofet) in regard to a dispute. Such decisions were remembered and eventually gathered into a body of law that effectively set precedent for similar cases.</i>
Matthew Poole ⁸³	<i>The statutes; the laws which concern the worship and service of God.</i>	<i>The judgments; the laws concerning your duties to men. So these two comprehend both tables, and the whole law of God.</i>
119 Ministries ⁸⁴	<i>a statute is a civil decree or enactment from our Creator, something prescribed for us to do... This is a boundary, or limit set on what we cannot do... statutes are the decrees or requirements describing how to live in obedience to Him.</i>	<i>Mishpat is the Hebrew word meaning the process of deciding, a decision in law, justice, ordinance, the legal right or privilege due. In modern terms, our understanding would be that the judgments being referred to tell us how to handle a situation according to Yahweh... judgments tell us how to handle situations that arise between His own people.</i>
The Way These Words Are Translated:		
The Complete Jewish Bible	laws	rulings
The Expanded Bible	laws [statutes; ordinances; requirements]	commands
The Context Group Version New European Version Updated Bible Version	the statutes	the ordinances
English Standard Version	the statutes	the rules
NASB/NKJV	the statutes	the judgments

⁸¹ From <http://www.studydrive.org/commentaries/dcc/view.cgi?bk=4&ch=4> accessed May 15, 2015.

⁸² From enterthebible.org accessed May 15, 2015.

⁸³ Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, Deut. 4:1.

⁸⁴ From 119ministries.com accessed November 11, 2017.

Jamieson, Fausset and Brown gives a nice summation: *By statutes were meant all ordinances respecting religion and the rites of divine worship; and by judgments, all enactments relative to civil matters. The two embraced the whole law of God.*⁸⁵

Moses will specifically name *statues and judgments* together in Deut. 4:1, 8 5:1 6:1 11:32 (they are named together with other similar words in other passages—Deut. 4:45 11:1).

Chapter Outline

Charts, Graphics and Short Doctrines

The words *statutes and judgments* may sum up and refer to all divine requirements of Solomon as a king and believer in the Revealed God.

God requires His people to walk before Him, keeping His statutes and judgments: Lev. 26:3, 14; Deut. 28:1, 15.

It is very easy to get lost in the weeds here, because there is so much to be found in v. 4. **For your part, you must walk before Me just as David your father walked, in integrity and with a heart filled with Bible doctrine, keeping My statutes and My judgements.** However, what stands out here is the importance of the individual; the importance of one life dedicated to the Revealed God, walking along the way of God. David is one man—completely unappreciated by his own father—who changed nation Israel and the very worship of the True God in Israel. He led this amazing life and his personal integrity made such a mark that even God spoke of later kings walking before Him as David had. He became the gold standard for Israel's kings. And David was anything but a perfect man.

Throughout Israel's history, despite the fact that God had a relationship with nation Israel, there are individuals whose lives stand out as exemplary and amazing: Abraham, Moses, Samuel, David, Solomon, Isaiah and Jeremiah; to name just a few individuals. R. B. Thieme, Jr. called these men **Spiritual Atlases**, who carried their nation and often the world on their shoulders.

Model of Ancient Greek Atlas Statue (a graphic); from [Turbosquid](#); accessed April 15, 2018. This statue, in many ways, illustrates the importance of the individual believer; the believer who is faithful to the Word of God, who obeys God, who rebounds when he sins, and who maximizes the use of his spiritual gift (we maximize the use of our spiritual gifts by knowing the Word of God; by having doctrine resident in our souls).

I don't know that anyone has done the Doctrine of the Spiritual Atlas (I could not find it in a web search). However, it ought to be obvious that, apart from Moses, there is no exodus out of Egypt.

Apart from David, there is no Davidic Covenant. Apart from Abraham, there is no Abrahamic covenant. Apart from Isaiah, there are none of these amazing prophecies about Jesus Christ. These men are clear examples of what it means to be a spiritual Atlas. In the Church Age, every individual believer can be a spiritual Atlas (potentially speaking).



⁸⁵ Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; 1871; from e-sword, Deut. 4:1.

1Kings 9:4–5 For your part, you must walk before Me just as David your father walked, in integrity and with a heart filled with Bible doctrine, keeping My statutes and My judgements. Because of your father, I have established the throne of your dynasty over Israel forever, just as I had promised David, saying, ‘There will always be a man from you on the throne of Israel.’

The power of individualism (from Preacher’s Complete Homiletical Commentary)

1. The national is vastly influenced by the personal.
2. A monarch may foster or blast the religious interests of his people.
3. The greater the authority placed in the hands of one man, the greater is his responsibility for its use or abuse.
4. How momentous are the opportunities presented within the compass of a single life!

The Preacher’s Complete Homiletical Commentary is describing the concept of a spiritual Atlas. It should be encouraging that any one of us can be spiritual Atlases. God gives every believer in the Church Age that opportunity.

From *The Preacher’s Complete Homiletical Commentary*; edited by Joseph S. Exell, 1892; from e-sword, 1Kings 9:4.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

1Kings 9:5a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong’s # BDB #251
qûwm (קוּם) [pronounced <i>koom</i>]	<i>to stand, to rise up, to get up; to establish, to establish a vow, to cause a vow to stand, to confirm or to fulfill a vow</i>	1 st person singular, Qal perfect	Strong’s #6965 BDB #877
’êth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong’s #853 BDB #84
kiççê’ (כִּסֵּא) [pronounced <i>kis-SAY</i>]	<i>throne, seat of honor; seat of judgment; royal dignity, authority, kingdom, power</i>	masculine singular construct	Strong’s #3678 BDB #490
mam ^e lâkâh (מַמְלַכָּה) [pronounced <i>mahm^e-law-kaw</i>]	<i>kingdom, national government; sovereignty, dominion, reign, dynasty; used to refer to both the royal dignity and to the country of a king</i>	feminine singular noun with 2 nd person masculine singular suffix	Strong’s #4467 BDB #575
‘al (עַל) [pronounced <i>gahl</i>]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of relative proximity	Strong’s #5921 BDB #752
Yis ^e râ’êl (יִשְׂרָאֵל) [pronounced <i>yis-raw-ALE</i>]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun; God-given name to Jacob; and national name for the Jewish people	Strong’s #3478 & #3479 BDB #975

1Kings 9:5a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
The NET Bible: <i>The name Israel means "God fights" (although some interpret the meaning as "he fights [with] God"). See Gen 32:28.⁸⁶ The NIV Study Bible understands his name to mean, he struggles with God.⁸⁷ See Gen. 32:22–30.</i>			
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	preposition	No Strong's # BDB #510
ʿôwlâm (עולמ) [pronounced ʻô-LAWM]	<i>long duration, forever, everlasting, eternal, perpetuity, antiquity, futurity; what is hidden, hidden time</i>	masculine singular noun	Strong's #5769 BDB #761
ʿôwlâm together with the lâmed preposition mean <i>forever, always</i> .			

Translation: ...then I will establish the throne of your dynasty over Israel forever,... As already pointed out, this is tricky conditional, as we have the traditional *if...then...* form; but the *then* part is in the perfect tense, often referring to an accomplished act or condition (a part of the divine decrees); or to a future action (future in time to the hearer), but with the certainty of an historically completed event.

Solomon is being encouraged to be a good king; to emulate the reign of his father David; but God made these promises originally to David, and God is not going to withdraw His promises to David just because Solomon is a screw-up (and Solomon will redeem himself at the end of his life).

Now, regarding nation Israel, a skeptic might say, "What is all this nonsense about this little 3rd class, two-bit nation like Israel? It was never that large or powerful to begin with." First of all, that would be an inaccurate representation of nation Israel, as, during the time of Solomon and David, Israel was one of the greatest nations in the world. Now, as for today's influence of Israel, it is just flat-out remarkable. In the Middle East, Israel occupies maybe 0.2% of the land mass of the entire Middle East; but there are large and powerful countries totally up in arms over Israel's mere existence. There are many terrorist groups throughout the Middle East, dedicated in part to the destruction of Israel, a small nation of perhaps 6 million people.

1Kings 9:5b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kaph or k ^e (כ) [pronounced k ^e]	<i>like, as, according to; about, approximately</i>	preposition of comparison, resemblance or approximation	No Strong's # BDB #453
ʾăsher (אשר) [pronounced ash-ER]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81

⁸⁶ From <https://bible.org/netbible/index.htm?gen35.htm> (footnote) accessed January 2, 2015.

⁸⁷ *The NIV Study Bible*; ©1995 by The Zondervan Corporation; p. 46 (footnote).

1Kings 9:5b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Together, ka'ăsher (כַּאֲשֶׁר) [pronounced <i>kah-uh-SHER</i>] means <i>as which, as one who, as, like as, as just, according as; because; according to what manner, in a manner as, when, about when</i> . Back in 1Sam. 12:8, I rendered this <i>for example</i> . In Gen. 44:1, I have translated this, <i>as much as</i> .			
dâbar (דָּבַר) [pronounced <i>daw^b-VAHR</i>]	<i>to speak, to talk [and back with action], to give an opinion, to expound, to make a formal speech, to speak out, to promise, to propose, to speak kindly of, to declare, to proclaim, to announce</i>	1 st person masculine singular, Piel perfect	Strong's #1696 BDB #180
Dâvid (דָּוִד); also Dâvîyd (דָּוִיִּד) [pronounced <i>daw-VEED</i>]	<i>beloved and is transliterated David</i>	masculine proper noun	Strong's #1732 BDB #187
'âb (אָב) [pronounced <i>aw^bv</i>]	<i>father, both as the head of a household, clan or tribe; ancestor, grandfather; founder, civil leader, military leader; master, teacher</i>	masculine singular noun with the 2 nd person masculine singular suffix	Strong's #1 BDB #3

Translation: ...just as I had promised David your father,... The promise that God made to David is the **Davidic Covenant**, previously alluded to.

God's promise to David is immutable. God would not go back on these promises.

David Guzik: *If Solomon walked before God in obedience and faithfulness, he could expect blessing on his reign and the reign of his descendants, and the dynasty of David would endure forever.*⁸⁸

1Kings 9:5c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
'âmar (אָמַר) [pronounced <i>aw-MAHR</i>]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	Qal infinitive construct	Strong's #559 BDB #55
lô' (לֹא or לוֹל) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518

⁸⁸ David Guzik's Commentary on the Old Testament; courtesy of e-sword; ©2006; 1Kings 9:1-5.

1Kings 9:5c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kâraṯh (כָּרַח) [pronounced kaw- RAHTH]	<i>to be cut off; to be cut down; to be destroyed, to be consumed; to perish, to fail</i>	3 rd person masculine singular, Niphal imperfect	Strong's #3772 BDB #503
lâmed (ל) [pronounced l ^o]	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	directional/relational preposition with the 2 nd person masculine singular suffix	No Strong's # BDB #510
ʾîysh (אִישׁ) [pronounced eesh]	<i>a man, a husband; anyone; a certain one; each, each one, each man, everyone</i>	masculine singular noun (sometimes found where we would use a plural)	Strong's #376 BDB #35
min (מִן) [pronounced mihn]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577
ʿal (עַל) [pronounced ʿahl]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5920, #5921 BDB #752
Together, they mean <i>from upon, from over, from by, from beside, from attachment to, from companionship with, from accompanying [in a protective manner], from adhesion to, from</i> . Some translators rendered this <i>away from</i> . Some translate this <i>from above, above</i> in Gen. 49:25.			
kiççêʿ (כִּסֵּא) [pronounced kis-SAY]	<i>throne, seat of honor; seat of judgment; royal dignity, authority, kingdom, power</i>	masculine singular construct	Strong's #3678 BDB #490
Yisʿrâʾêl (יִשְׂרָאֵל) [pronounced yis-raw- ALE]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun; God-given name to Jacob; and national name for the Jewish people	Strong's #3478 & #3479 BDB #975

Translation: ...saying, 'A man [descended] from [lit., to, for, regarding] you will not be cut off from upon the throne of Israel.' This is a portion of God's promise to David. We have a negative along with the verb *to cut off*; the idea is, there will always be a descendant of King David on the throne.

God promised David: When your days are fulfilled and you lie down with your fathers, I will raise up your offspring after you, who shall come from your body, and I will establish his kingdom. He shall build a house for my name, and I will establish the throne of his kingdom forever...And your house and your kingdom shall be made sure forever before Me. Your throne shall be established forever (2Sam. 7:12–13, 16; ESV; capitalized).

Before David died, he charged Solomon. When David's time to die drew near, he commanded Solomon his son, saying, "I am about to go the way of all the earth. Be strong, and show yourself a man, and keep the charge of the LORD your God, walking in His ways and keeping His statutes, His commandments, His rules, and His testimonies, as it is written in the Law of Moses, that you may prosper in all that you do and wherever you turn, that the LORD may establish His word that He spoke concerning me, saying, 'If your sons pay close attention to their way, to walk before me in faithfulness with all their heart and with all their soul, you shall not lack a man on the throne of Israel.'" (1Ki 2:1–4; ESV; capitalized) 1Kings 8:25 is a similar prayer spoken by Solomon: Now

therefore, O LORD, God of Israel, keep for your servant David my father what you have promised him, saying, 'You shall not lack a man to sit before me on the throne of Israel, if only your sons pay close attention to their way, to walk before me as you have walked before me.'

The establishment of the Davidic dynasty is all over the Old Testament: 1Kings 2:4 6:12 1Kings 8:15, 20 2Sam. 7:12, 16 1Chron. 22:9–10 Psalm 89:28–39 132:11–12.⁸⁹

1Kings 9:4–5 For your part, you must walk before Me just as David your father walked, in integrity and with a heart filled with Bible doctrine, keeping My statutes and My judgements. Because of your father, I have established the throne of your dynasty over Israel forever, just as I had promised David, saying, 'There will always be a man from you on the throne of Israel.'

Interestingly enough, this promise is both a conditional and an absolute. David's dynasty would remain over Israel as long as Israel was allowed to remain a individual and free nation; but under the authority of another country, there was no longer a king (Zedekiah, in 586 B.C., was their last king). However, David's Greater Son will still sit upon the throne of Israel in the Millennium.

Dr. Robert Dean: *Because of that and because of how history worked out with his descendants, and his descendants turned from God, God does not fulfil the promise of the Davidic kings through the line of Solomon. One of his descendants just before the captivity is Jechoniah, and because of his evil and idolatry and all the things he did God says no one who is a descendant of Jechoniah would ever sit on the throne and rule over Israel. That is called the Coniah curse. This is why there are two different accounts of the genealogy of Jesus in the Gospels.*⁹⁰ The link in the footnote will take you to Dean's coverage of the Coniah curse.

J. Vernon McGee: *As long as Israel had a king, he was in the line of David. And there is One today in David's line whose nail-pierced hands hold the scepter of this universe.*⁹¹

1Kings 9:4–5 (a graphic); from [Slide Player](#); accessed May 5, 2018.

As an aside, there was a movement called British Israelism and they identified the Brits as descendants from the 10 lost tribes; and that their queen is a descendant from King David, and represents a fulfillment of God's promise here. Needless to say, that theory is bunk. We do not know where all of these Jews went; but God does. And some of them actually self-identify with the lost tribes (the birth records are not as accurate and detailed today as they were in the ancient world; so we have no idea if someone is really a member of the tribe of Dan or Naphtali or Ephraim).

On the other hand, there was great blessing for the nation/empire Great Britain, but that is because they spread the gospel and law and order throughout the world. When they stopped doing this, their empire contracted.

God's Promise

IF you walk before Me
as your father David walked,
in integrity of heart and uprightness,
doing according to all I have commanded
keeping my statutes and ordinances

THEN I will establish
the throne of your kingdom over Israel forever
(1 Kings 9:4-5)

⁸⁹ *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880; from E-sword, 1Kings 9:5.

⁹⁰ From [Dean Bible](#); accessed May 4, 2018.

⁹¹ From [archive.org](#) (chapter 9); accessed May 4, 2018.

I should point out that, in the past, I have given President George W. Bush low marks for thinking that democracy was the cure to the problems in Iraq and Afghanistan—rather than the gospel.⁹² Now, even though I stick by those remarks, don't make the mistake of thinking that whatever the government does is important, and that client nation United States will lose its client nation status because of government policy. Our client nation status and the great blessings that we receive as a nation are dependant upon the thinking, spiritual growth and function of the Christians in the United States. We may or may not have an influence on government. The president (or some high ranking official) may or may not call for the evangelization of Muslim nations. But the key is, what do individual churches and individual believers do. We as believers act by growing to spiritual maturity and then allow for the unfettered function of our spiritual gifts.

Vv. 4–5 was the positive promise; vv. 6–9 is a warning (the negative promise):

If turning away you [all] turn away—you [all] and your sons—from after Me; and you [all] do not keep My commandments [and] My statutes which I have given to your faces, and you [all] have gone and you [all] have served elohim [gods] others and you [all] have bowed down to them; and I have cut off Israel from upon faces of the ground which I have given to them; and [I have cut off] the house where I have consecrated for My name. I will send away from My faces and has become Israel for a proverb and for a taunt in all the peoples.

1Kings
9:6–7

If you and your sons [all] [clearly] turn away from following after Me; and you [all] do not keep My commandments or My statutes which I have given to you; and you [all] go and serve other gods [= elohim] and you [all] bow down [and worship] them; then I will cut Israel off from the surface of the ground; and [I will cut them off from] the House where I have consecrated My name. I will send [them] away from Me and Israel will become a [sad] proverb and a taunt among all the peoples.

If you and your sons clearly turn away from following after Me; and you do not keep My commandments or My statutes which I have given to you; and you all then go out and serve other gods and bow down before them and worship them; then I will remove Israel from the ground where they are bowing down; and I will remove Israel from the Holy Temple which is associated with My name. Furthermore, I will send the people of Israel away from this land and they will become a sad proverb and a taunt among all the surrounding peoples.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

If turning away you [all] turn away—you [all] and your sons—from after Me; and you [all] do not keep My commandments [and] My statutes which I have given to your faces, and you [all] have gone and you [all] have served elohim [gods] others and you [all] have bowed down to them; and I have cut off Israel from upon faces of the ground which I have given to them; and [I have cut off] the house where I have consecrated for My name. I will send away from My faces and has become Israel for a proverb and for a taunt in all the peoples.

Revised Douay-Rheims

But if you and your children revolting shall turn away from following Me, and will not keep My commandments, and My ceremonies, which I have set before you, but will go and worship strange gods, and adore them: I will take away Israel from the face of the land which I have given them; and the temple which I have sanctified to My name, I will cast out of My sight; and Israel shall be a proverb, and a byword among all people.

⁹² He is a believer with a strong interest in American history.

Peshitta (Syriac)	But if you shall indeed turn from following Me, you or your children, and will not keep My commandments <u>and</u> My statutes which I have set before you, but go and serve other gods and worship them; Then I will <u>destroy</u> Israel from the face of the land which I have given them; and this house which I have hallowed for My name will I cast out of My sight; and Israel shall be a proverb and a byword among all peoples;...
Updated Brenton (Greek)	But if ye or your children do in any wise <u>revolt</u> from Me, and do not keep My commandments <u>and</u> My ordinances, which <u>Moses</u> set before you, and ye go and serve other gods, and worship them: then will I cut off Israel from the land which I have given them, and this house which I have consecrated to My name I will cast out of my sight; and Israel shall be a desolation and a by-word to all nations.

Significant differences: The Latin and Green have *revolt* rather than *turn away*. The Greek has *Moses* rather than *I*. The wâw conjunction between *My commandments* and *My statutes* is not found in the Hebrew text; it is apparently in the other texts. The Latin has *adore* rather than *bow down before*.

The Syriac has *destroy* rather than *cut off*. The Latin has *temple* rather than *house*; but this is the *Temple* that is the topic here (there was not really a separate name for *Temple* in the Hebrew).

Limited Vocabulary Translations:

Bible in Basic English	But if you are turned from my ways, you or your children, and do not keep my orders and my laws which I have put before you, but go and make yourselves servants to other gods and give them worship: Then I will have Israel cut off from the land which I have given them; and this house, which I have made holy for myself, I will put away from before my eyes; and Israel will be a public example, and a word of shame among all peoples.
Easy English	But you and your sons must not turn away from me. You must not become servants of other gods and you must not worship them ['Worship' means to tell someone that they are very great.]. You must not refuse to obey the laws and rules that I have given you. If you do, I will remove Israel from (their) country. (It is the country) that I have given to them. Also, I will destroy this temple that I have made special for my Name. Israel will then become something that people say bad things about. They will all laugh at (Israel).
Easy-to-Read Version–2001	"But if you or your children stop following me, and don't obey the laws and commands I have given you, and if you serve and worship other gods, then I will force Israel to leave the land I have given to them. Israel will be an example to other people. Other people will make jokes about Israel. I made the temple holy. It is the place where people honor me. But {if you don't obey me,} then I will tear it down.
Easy-to-Read Version–2006	"But if you or your children stop following me, and don't obey the laws and commands that I have given you, and if you serve and worship other gods, I will force Israel to leave the land that I have given to them. Israel will be an example to other people. Other people will make jokes about Israel. I made the Temple holy. It is the place where people honor me. But I will tear it down.
Good News Bible (TEV)	But if you or your descendants stop following me, disobey the laws and commands I have given you, and worship other gods, then I will remove my people Israel from the land that I have given them. I will also abandon this Temple which I have consecrated as the place where I am to be worshiped. People everywhere will ridicule Israel and treat her with contempt.
<i>The Message</i>	"But if you or your sons betray me, ignoring my guidance and judgments, taking up with alien gods by serving and worshiping them, then the guarantee is off: I'll wipe Israel right off the map and repudiate this Temple I've just sanctified to honor my

NIRV	Name. And Israel will become nothing but a bad joke among the peoples of the world. And this Temple, splendid as it now is, will become an object of contempt; ... “But suppose all of you turn away from me. Or your children turn away from me. You refuse to obey the commands and rules I have given you. And you go off to serve other gods and worship them. Then I will remove Israel from the land. It is the land I gave them. I will turn my back on this temple. I will do it even though I have set it apart for my Name to be there. Then Israel will be hated by all the nations. They will laugh and joke about Israel.
New Simplified Bible	»But if you turn from my ways, you or your children, and do not keep my orders and my laws which I have put before you, but go and make yourselves servants to other gods and give them worship: »I will have Israel cut off from the land I gave them. I will abandon this house even though I have made it holy for myself. I will put you out of my sight. Israel will be a public example, and a word of shame among all peoples.

Thought-for-thought translations; paraphrases:

Common English Bible	However, if you or your sons turn away from following me and don't observe the commands and regulations that I gave you, and go to serve other gods, and worship them, then I will remove Israel from the land I gave them and I will reject the temple that I dedicated for my name. Israel will become a joke, insulted by everyone.
Contemporary English V.	But if you or any of your descendants disobey my commands or start worshiping foreign gods, I will no longer let my people Israel live in this land I gave them. I will desert this temple where I said I would be worshiped. Then people everywhere will think this nation is only a joke and will make fun of it.
The Living Bible	“However, if you or your children turn away from me and worship other gods and do not obey my laws, then I will take away the people of Israel from this land that I have given them. I will take them from this Temple which I have hallowed for my name, and I will cast them out of my sight; and Israel will become a joke to the nations and an example and proverb of sudden disaster.
New Century Version	“But you and your children must follow me and obey the laws and commands I have given you. You must not serve or worship other gods. If you do, I will force Israel to leave the land I have given them, and I will leave this Temple that I have made holy. All the nations will make fun of Israel and speak evil about them.
New Life Version	But if you or your sons turn away from following Me, and do not keep My Laws which I have given you, and go after other gods and worship them, if you do, then I will cut off Israel from the land I have given them. And I will put away from My eyes the house which I have set apart for My name. Israel will become a word of shame among all peoples.
New Living Translation	“But if you or your descendants abandon me and disobey the commands and decrees I have given you, and if you serve and worship other gods, then I will uproot Israel from this land that I have given them. I will reject this Temple that I have made holy to honor my name. I will make Israel an object of mockery and ridicule among the nations.

Partially literal and partially paraphrased translations:

American English Bible	'However, if you or your descendants should turn away from Me and fail to keep My Commandments and orders that Moses set before you, and you then go and serve other gods and bow before them; I will remove IsraEl from the land that I've given to them, and I will turn My face away from this [Temple] that I've made holy to My Name. Then IsraEl will become extinct and a topic of discussion among all the people.
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International Standard V	But if you or your descendants abandon me, and do not keep my commandments and statutes that I have given to you, and if you go away, serve other gods, and worship them, then I will eliminate Israel from the land that I gave them and from the Temple that I've consecrated for my name. I will throw them out of my sight, and Israel will become the butt of jokes and a means of ridicule among people worldwide!
New Advent (Knox) Bible	But if you and your children are content to turn your backs on me, following me no more, neglecting the commands and observances I have enjoined on you, betaking yourselves to the service and worship of alien gods, then I will sweep Israel away from the land I gave them, and this temple which I have hallowed as the shrine of my name, shall be thrust away out of my sight. Israel shall become a proverb and a by-word among all the nations,...
Translation for Translators	But if you or your descendants turn away from me and disobey the commands and decrees that I have given to you, and if you start to worship other gods, I will remove my Israeli people from the land that I have given to them. I will also abandon this temple that I have set apart/dedicated to be the place where people should worship me. Then people everywhere will despise <i>the people of Israel</i> and make fun of them.

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	Was you to turn back, a turning back from being behind me, or your sons, that - was you to observe my commandments and prescription, which I am to have published turned before you? - is you to have gone out and served other they he of mighty ones, and is to have bowed down to them? - I am to have cut off Israel from being turned before the land, which I am to have granted to them, also the house I am to have set apart for my name, and was I to send you away from being turned before me, that Israel is to be a proverb and a pungency to the peoples.
Ferrar-Fenton Bible	But if you, or your children, turn from following Me, and do not keep My Commandments and My Institutions, which I placed before them, but go and serve other gods, and worship them ;-I will cut Israel from off the face of the ground which I gave to them, and the house which you have consecrated for My N AME. And I will them send from My presence, and Israel shall become a proverb and a scorn to all nations.
God's Truth (Tyndale)	But and if you and your children shall turn away from after me, and shall not keep mine ordinances which I have set before you, but shall go and serve other Gods and bow yourselves unto them: then I will weed Israel out of the land which I have given them. And this house which I have hallowed for my name, I will put out of my sight. And Israel shall be a proverb and a fable unto all nations.
HCSB	If you or your sons turn away from following Me and do not keep My commands—My statutes that I have set before you—and if you go and serve other gods and worship them, I will cut off Israel from the land I gave them, and I will reject [Lit <i>send from My presence</i>] the temple I have sanctified for My name. Israel will become an object of scorn and ridicule among all the peoples.
Tree of Life Version	“But if you or your sons will indeed turn away from following Me—not keeping My mitzvot and My statutes that I set before you—and go and serve other gods and worship them, then will I cut off Israel from the land which I have given them, and this 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.
Urim-Thummim Version	But if you will at all turn from following me, you or your children and will not observe my commandments and my statutes that I have set before you, but go and serve other elohim and worship them: Then I will cut off Israel out of the land that I have given them; and this Temple that I have consecrated for my Name, will I cast out of my sight, and Israel will become a proverb and a taunt among all people.

Unlocked Literal Bible But if you turn away, you or your children, and do not keep my commandments and my statutes that I have placed before you, and if you go and worship other gods and bow down to them, then will I cut off Israel from off the ground that I have given them; and this house that I have set apart to my name, I will cast it out of my sight, and Israel will become an example to be mocked and an object of ridicule among all peoples.

Catholic Bibles (those having the imprimatur):

Christian Community (1988) But if you or your children refuse to follow me, and disobey my commands and laws which I have set before you; if they serve and worship other gods, then I will cut off Israel from the land which I have given them and I will remove from my sight this House I have consecrated for my Name. Israel will become a proverb and a byword among all peoples.

New American Bible (2002) But if you and your descendants ever withdraw from me, fail to keep the commandments and statutes which I set before you, and proceed to venerate and worship strange gods, I will cut off Israel from the land I gave them and repudiate the temple I have consecrated to my honor. Israel shall become a proverb and a byword among all nations,...

New American Bible (2011) But if ever you and your descendants turn from following me, fail to keep my commandments and statutes which I set before you, and proceed to serve other gods and bow down to them, I will cut off Israel from the land I gave them and repudiate the house I have consecrated for my name. Israel shall become a proverb and a byword among all nations,...

New English Bible—1970 But if you or your sons turn back from following me and do not observe my commandments and my statutes which I have set before you, and if you go and serve other gods and prostrate yourselves before them, then I will cut off Israel from the land which I gave them; I will renounce this house which I have consecrated in honour of my name, and Israel shall become a byword and an object lesson among all peoples.

New Jerusalem Bible But if you turn away from me, either you or your descendants, and instead of keeping my commandments and laws which I have laid down for you, you go and serve other gods and worship them, then I shall banish Israel from the country which I have given them, and shall disown this Temple which I have consecrated for my name, and Israel will be a proverb and a byword among all peoples.

Revised English Bible—1989 But if you or your sons turn away from following me and do not observe my commandments and my statutes which I have set before you, and if you go and serve other gods and bow down before them, then I shall cut off Israel from the land which I gave them; I shall renounce this house which I have consecrated to my name, and Israel will become a byword and an object-lesson among all peoples.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible But if you turn away from following me, you or your children, and do not observe my mitzvot and regulations which I have set before you, and go and serve other gods, worshipping them; then I will cut off Isra'el from the land I have given them. This house, which I consecrated for my name, I will eject from my sight; and Isra'el will become an example to avoid and an object of scorn among all peoples.

The Complete Tanach But if you and your children turn away from following Me, and you will not adhere to My commandments and My statutes, which I have placed before you, but go and worship other gods and bow before them. Then I will cut Israel off, from the land which I have given to them, and this house which I have made sacrosanct for My Name will I dismiss from My presence, and Israel shall be for a proverb and a byword among all nations.

and this house which I have made sacrosanct for My Name: There is a condition between Me and You, “If you heed not...” What is stated there? “I shall make desolate your sanctuaries” (Lev. 26:31).

and a byword: As the Targum renders: יעו שלו and for a topic of conversation. They will tell [about the] evils [that] have befallen them and will scoff at them. Just as הַפְּטִי “and he told” (Gen. 37:9) the Targum renders יַעֲתִי. The expression הַנִּשְׁתָּו too is an expression of speech, as in הַבְּלִטָּה “And you shall repeat them to your children” (Deut. 5:7)

exeGeses companion Bible	But if in turning, you turn from after me - you or your sons and guard not my misvoth and my statutes which I give at your face, and go and serve other elohim and prostrate to them; then I cut Yisra El from the face of the soil I gave them; and this house I hallowed for my name, I send from my face; and Yisra El becomes a proverb and gibe among all people:...
JPS (Tanakh—1985)	[But] if you and your descendants turn away from Me and do not keep the commandments [and] the laws which I have set before you, and go and serve other gods and worship them, then I will sweep Israel off the land which I gave them; I will reject the House which I have consecrated to My name; and Israel shall become a proverb and a byword among all peoples.
Orthodox Jewish Bible	But if ye shall at all turn from following Me, ye or your banim, and will not be shomer over My mitzvot and My chukkot which I have set before you, but go and serve elohim acherim, and hishtachaveh (worship) them; Then will I cut off Yisroel out of the adamah which I have given them; and this Beis [HaMikdash], which I have set apart as kodesh for Shemi, will I cast out of My sight; and Yisroel shall be a mashal (proverb) and a sheninah (taunt, byword) among kol ha’ammim;...
<i>The Scriptures</i> 1998	“If you at all turn back, you or your sons, from following Me, and do not guard My commands, My laws, which I have set before you, but shall go and serve other mighty ones and bow yourselves to them, then I shall cut off Yisra’el from the face of the soil which I have given them, and send away from My presence this house which I have set apart for My Name. And Yisra’el shall be a proverb and a mockery among all the peoples.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	“But if you or your sons turn away from following Me, and do not keep My commandments and My statutes which I have set before you, but go and serve other gods and worship them, then I will cut off Israel from the land which I have given them, and I will cast out of My sight the house which I have consecrated for My Name and Presence. Then Israel will become a proverb (a saying) and a byword (object of ridicule) among all the peoples.
The Expanded Bible	“But if you and your children do not follow me and obey the laws and ·commands [decrees] I have given you, and if you serve ·or [and] worship other gods, I will ·force Israel to leave [banish/L cut off Israel from] the land I have given them, and I will ·leave [reject; disown; remove from my sight] this ·Temple [·house] that I have ·made holy [·consecrated for my name]. ·All the nations will make fun of Israel and speak evil about them [· Israel will become a byword/proverb among the nations/peoples].

Kretzmann's Commentary	But if ye shall at all turn from following Me, ye or your children, for this matter concerned not only the reigning family, but the entire nation, and will not keep My commandments and My statutes which I have set before you, but go and serve other gods, and worship them, then will I cut off Israel out of the land which I have given them, eradicate, utterly destroy them; and this house, which I have hallowed for My name, will I cast out of My sight, reject it as a sanctuary of Jehovah; and Israel shall be a proverb and a byword among all people;...
NET Bible®	"But if you or your sons ever turn away from me, fail to obey the regulations and rules I instructed you to keep [<i>Heb</i> "which I placed before you."], and decide to serve and worship other gods [<i>Heb</i> "and walk and serve other gods and bow down to them."], then I will remove Israel from the land [<i>Heb</i> "I will cut off Israel from upon the surface of the land."] I have given them, I will abandon this temple I have consecrated with my presence [<i>Heb</i> "and the temple which I consecrated for my name I will send away from before my face."] [Instead of "I will send away," the parallel text in 2 Chr 7:20 has "I will throw away." The two verbs sound very similar in Hebrew, so the discrepancy is likely due to an oral transmissional error.], and Israel will be mocked and ridiculed [<i>Heb</i> "will become a proverb and a taunt," that is, a proverbial example of destruction and an object of reproach.] among all the nations.
The Pulpit Commentary	But if ye shall at all [rather altogether, or assuredly] turn from following me [The A.V. entirely misrepresents the force of the Hebraism, If to turn, ye shall turn, which must mean complete, not partial, apostasy. Cf. 2Chron. 7:19, and 2Sam. 7:14, 2Sam. 7:15], ye or your children [as the promises of God are to us and our children (Acts 2:39), so are His threatenings], and will not keep my commandments and my statutes which I [LXX. Μωυσης; Qui facit per allure, etc.] have set before you, but go and serve other gods and worship them [Ex. 20:5; Deut. 5:9; Deut. 13:2]: Then will I cut off Israel out of the land which I have given them [Cf. Deut. 4:26, Deut. 4:27; and for the fulfilment see 2Kings 25:11, 2Kings 25:21;] and this house which I have hallowed for my name [Jer. 7:14] will I cast out of my sight [same expression, 2Kings 24:20]; and Israel shall be a proverb and a byword among all people [the exact words of Deut. 28:37. Similar words in Isa. 14:4; Mic. 6:16. Much the same punishment is denounced in Le 26:14–38, and Deut. 4:45, 63].
The Voice	Eternal One: But if you or your offspring stray from Me, break My commands and laws that I have given you, and serve and worship other gods, then there will be definite consequences to your actions: I will cut Israel out of the land I gave to them, I will remove the temple I consecrated in honor of My name from My sight, and Israel will become the object of jokes for all people <i>of the world</i> .

Literal, almost word-for-word, renderings:

Concordant Literal Version	`If you at all turn back--you and your sons--from after Me, and keep not My commands--My statutes, that I have set before you, and you have gone and served other elohims, and bowed yourselves to them, then I have cut off Israel from the face of the ground that I have given to them, and the house that I have hallowed for My name I send away from My presence, and Israel has been for a simile and for a byword among all the peoples;"...
Context Group Version	But if you (pl) shall turn away from following me, you (pl) or your (pl) sons, and not keep my commandments and my statutes which I have set before you (pl), but shall go and serve other gods, and bow down in deference to them; then I will cut off Israel out of the land which I have given them; and this house, which I have made special for my name, I will cast out of my sight; and Israel shall be a proverb and a byword among all peoples.

Emphasized Bible

If ye, turn back, ye or your sons, from following me, and keep not my commandments, my statutes, which I have set before you,—but depart and serve other gods, and bow yourselves down to them, then will I cut off Israel, from the face of the soil, which I have given unto them, and, the house which I have hallowed for my Name, will I suffer to be carried away from before me,—and Israel shall become a byword and a mockery, among all the peoples;...

New King James Version

But if you or your sons at all turn from following Me, and do not keep My commandments and My statutes which I have set before you, but go and serve other gods and worship them, then I will cut off Israel from the land which I have given them; and this house which I have consecrated for My name I will cast out of My sight. Israel will be a proverb and a byword among all peoples.

Young's Updated LT

"If you [all] at all turn back—you and your sons—from after Me, and keep not My commands—My statutes, that I have set before you, and you [all] have gone and served other gods, and bowed yourselves to them, then I have cut off Israel from the face of the ground that I have given to them, and the house that I have hallowed for My name I send away from My presence, and Israel has been for a simile and for a byword among all the peoples.

The gist of this passage: God warns Solomon that if he and his sons turn away from God and do not keep His statutes and commandments, then God would cut off Israel.

God gives a warning here; and logically, if God gives a warning, it is about something that people will violate. So you must hold in your head what appear to be two opposing futures: that God has promised David and his heirs to always sit on the throne of Israel; but, at the same time, there are warnings about Israel chasing after other gods, which will result in them being thrown out of the land.

6-7

1Kings 9:6a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾîm (אִם) [pronounced eem]	<i>if, though; lo, behold; oh that, if only; when, whenever; since, though when (or, if followed by a perfect tense which refers to a past event)</i>	primarily an hypothetical particle	Strong's #518 BDB #49
The particle ʾîm (אִם) can be used as a demonstrative (<i>lo, behold</i>), an interrogative (usually expecting a negative response and often used with other particles and rhetorically), and as a conditional particle (<i>if, though</i>); an indication of a wish or desire (<i>oh that, if only</i> ; this is a rare usage).			
shûwb (שׁוּב) [pronounced shoo ^b v]	<i>to return, to turn, to turn back, to turn away (aside); to reminisce, to restore something, to bring back something, to revive, to recover something, to make restitution</i>	Qal infinitive absolute	Strong's #7725 BDB #996
BDB Qal meanings for this verb: 1a1) to turn back, return; 1a1a) to turn back; 1a1b) to return, come or go back; 1a1c) to return unto, go back, come back; 1a1d) of dying; 1a1e) of human relations (figuratively); 1a1f) of spiritual relations (figuratively); 1a1f1) to turn back (from God), apostatize; 1a1f2) to turn away (of God); 1a1f3) to turn back (to God), repent; 1a1f4) turn back (from evil); 1a1g) of inanimate things; 1a1h) in repetition.			

1Kings 9:6a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
shûwb (שׁוּב) [pronounced shoo ^b v]	<i>to return, to turn, to turn back, to turn away (aside); to reminisce, to restore something, to bring back something, to revive, to recover something, to make restitution</i>	3 rd person masculine plural. Qal imperfect	Strong's #7725 BDB #996
'attem (אַתֶּם) [pronounced aht-TEM]	<i>you all, you guys, you (often, the verb to be is implied)</i>	2 nd person masculine plural, personal pronoun	Strong's #859 BDB #61
w ^e (or v ^e) (וּ, וְ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
bânîym (בָּנִים) [pronounced baw-NEEM]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural noun with the 3 rd person masculine plural suffix	Strong's #1121 BDB #119
mê'achar (אַחֲרַי) [pronounced may-ah-KHAHR]	<i>from, from after, from (being) after, from behind, from following</i>	compounded prepositions; with the 1 st person singular suffix	Strong's #4480 BDB #577 and Strong's #310 BDB #29

This is especially used when one leaves what one has been following.

Translation: *If you and your sons [all] [clearly] turn away from following after Me;...* At this point in time, when God speaks to Solomon, everything seems great. He has just completed the building of the Temple and his own palace; and the Temple was dedicated to God and set aside for the worship of God (12 years previously; but to God, that is no time at all). The people attended in large numbers to celebrate their relationship to God.

However, God gives Solomon a warning, which warning is for all the people of Israel. We know this because *you* at the very beginning is *you [all]*; it is plural. God is not speaking to Solomon alone, but to all the people of Israel (which is why this will be recorded in the Word of God).

How Solomon felt at this moment is not important. He may have thought, "Israel, get off track? After all of this?" Great places and even good people go off track. There was a pastor who was ordained in Berachah Church and started up what appeared to be a doctrinal church—but then he began to teach holy rollerism (tongues, healings, signs). Others have come out of Berachah, where dispensationalism is taught very carefully and accurately, and they become post-millennial or they have turned towards covenant theology. It is even possible, that Berachah Church, many years from now (under a different pastor than R. B. Thieme, III) that it could turn against the truth.

We live in the devil's world; it is always possible that we may get side-tracked or we may get turned around. The only thing which keeps us on the straight and narrow is a devotion to the truth of God's Word. We all have feet of clay; we all have a sin nature which we yield to. Therefore, we need to be alert and focused.

⁹³ *Biblical Hebrew*; Page Kelley; William B. Eerdmans Publishing Co., ©1992, pp. 184–185.

We should also observe that **God is no respecter of persons** (Acts 10:34 Rom. 2:11). Solomon does not get a break because he is a great king, because he asked for wisdom or because he is David's son. If Solomon falls into idolatry (and he will), God does not hold back divine discipline. Israel are God's people; but if they follow after other gods, God will deal with them in justice. Remember that nearly one entire generation was wiped out by the sin unto death—Gen X—those who left Egypt as adults. They never got over their slavery or their slave mentality. They all believed in the Revealed God, but they did not follow Him in obedience. Moses was not lost in the desert for 40 years, wandering about. God kept them in the desert until all that generation died out; and then God would take that new generation—those who left Egypt at age 20 or younger (or were born in the desert-wilderness), and they would go into the Land of Promise and take it.

1Kings 9:6b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
lô' (לֹא or לוֹ) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
shâmar (שָׁמַר) [pronounced <i>shaw-MAR</i>]	<i>to keep, to guard, to protect, to watch, to preserve</i>	2 nd person masculine plural, Qal imperfect	Strong's #8104 BDB #1036
mits ^e ôwth (מִצְוֹת) [pronounced <i>mits^e-OHTH</i>]	<i>prohibitions, precepts, those things which are forbidden, constraints, proscriptions, countermands; commandments</i>	feminine plural noun with the 1 st person singular suffix	Strong's #4687 BDB #846
There is no wâw conjunction here; the Cambridge Bible believes that it was simply dropped out of the text. ⁹⁴			
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
chuqqôwth (חֻקֹּת) [pronounced <i>khoo-KOWTH</i>]	<i>those things which are established or defined; statutes, ordinances, laws [often of God]</i>	feminine plural noun with the 1 st person singular suffix	Strong's #2708 BDB #349
This word occurs 106 time in the Bible, mostly in the Torah; and is principally rendered <i>statute, ordinance</i> ; but BDB and Gesenius also offer the translations: <i>enactment; practice, custom; limit; right, privilege</i> .			
From the Bible Study Site: <i>Vine's states that Chûqqâh...references a law relating to a festival or even a ritual (see Exodus 12:14) or Holy Days such as the Feast of Tabernacles (see Leviticus 23:41).</i> ⁹⁵			
'âsher (אֲשֶׁר) [pronounced <i>ash-ER</i>]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
nâthan (נָתַן) [pronounced <i>naw-THAHN</i>]	<i>to give, to grant, to place, to put, to set; to make</i>	1 st person singular, Qal perfect	Strong's #5414 BDB #678
lâmed (ל) [pronounced <i>l'</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510

⁹⁴ *The Cambridge Bible for Schools and Colleges*; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, 1Kings 9:6.

⁹⁵ From [Bible Study.org](http://BibleStudy.org); accessed November 11, 2017.

1Kings 9:6b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
pānîym (פָּנִים) [pronounced paw-NEEM]	<i>face, faces countenance; presence</i>	masculine plural noun (plural acts like English singular); with the 2 nd person masculine plural suffix	Strong's #6440 BDB #815

Together, they literally translate to, *to your faces*. However, they properly mean *before you, before your face, in your presence, in your sight, in front of you*. When used with God, it can take on the more figurative meaning *in Your judgment*.

Translation: ...and you [all] do not keep My commandments or My statutes which I have given to you;... God has given Solomon and nation Israel commandments and statutes which they are to obey. If they turn away from them, if they do not renew them to their thinking, there will be consequences.

1Kings 9:6c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
hâlak ^e (הָלַךְ) [pronounced haw-LAHK ^e]	<i>to go, to come, to depart, to walk; to advance</i>	2 nd person masculine plural, Qal perfect	Strong's #1980 (and #3212) BDB #229
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
ʿâbad (עָבַד) [pronounced ġaw ^b -VAHD]	<i>to work, to serve, to labor; to be a slave to</i>	2 nd person masculine plural, Qal perfect	Strong's #5647 BDB #712
ʿêlôhîym (אֱלֹהִים) [pronounced el-o-HEEM]	<i>gods, foreign gods, god; God; rulers, judges; superhuman ones, angels; transliterated elohim, Elohim</i>	masculine plural noun	Strong's #430 BDB #43
ʿachêr (אַחֵר) [pronounced ah-KHEHR]	<i>another, following, next; other as well as foreign, alien, strange</i>	masculine plural, adjective/substantive	Strong's #312 BDB #29

Translation: ...and you [all] go and serve other gods [= elohim]... We continue with the protasis of God's warning to Solomon (and to the people of Israel): *if they go out and serve other gods...* The verb *to go* indicates a course of action being taken by the subject of the verb. The word *elohim* is exactly the same as the word *Elohim*, which we translate *God*. Here, context (and the additional word *other*) dictates that this is the word for *gods*.

1Kings 9:6d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
shâchah (שָׁחָה) [pronounced <i>shaw-KHAW</i>]	<i>to bow down, to prostrate oneself, to do obeisance to; to honor [with prayers]; to do homage to, to submit to</i>	2 nd person masculine plural, Hithpael perfect	Strong's #7812 BDB #1005
Owens has this as a masculine singular; but it is a masculine plural.			
lâmed (ל) [pronounced <i>leh</i>]	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	directional/relational preposition with the 3 rd person masculine plural suffix	No Strong's # BDB #510

Translation: ...and you [all] bow down [and worship] them;... It is here and in v. 7 where there is some fairly clever language, but which we mostly miss in the studying of this passage. When you bow down before some false god or gods, where are you? You are on the ground. If Israel turns away from God and begins to serve other gods, then they will be worshipping these gods while prostrated on the ground—on the very ground which God gave to the people of Israel. They are on the ground that God specifically gave to Abraham, Isaac, and Jacob; and they are bowed down on that same ground before some set of false gods.

1Kings 9:7a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
kârath (כָּרַח) [pronounced <i>kaw-RAHTH</i>]	<i>to kill, to destroy [men]; to separate, to remove, to withdraw; to cut off, to cut down; to allow to perish</i>	1 st person singular, Hiphil perfect	Strong's #3772 BDB #503
'êth (אֵת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
Yis ^o râ'êl (יִסְרָאֵל) [pronounced <i>yis-raw-ALE</i>]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun; God-given name to Jacob; and national name for the Jewish people	Strong's #3478 & #3479 BDB #975
min (מִן) [pronounced <i>mihn</i>]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577

1Kings 9:7a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
‘al (עַל) [pronounced <i>gahl</i>]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5920, #5921 BDB #752
Together, they mean <i>from upon, from over, from by, from beside, from attachment to, from companionship with, from accompanying [in a protective manner], from adhesion to, from</i> . Some translators rendered this <i>away from</i> .			
pânîym (פָּנִים) [pronounced <i>paw-NEEM</i>]	<i>face, faces, countenance; presence</i>	masculine plural construct (plural acts like English singular)	Strong's #6440 BDB #815
Gesenius suggests that this means <i>in front of a thing; before a thing</i> . However, various translators rendered this as <i>from upon the face [surface] of, from the face [surface] of, on, from over</i> . This literally means, <i>from upon faces of</i> .			
’ādâmâh (אֲדָמָה) [pronounced <i>uh-daw-MAWH</i>]	<i>ground, soil, dirt, earth, tillable earth, land, surface of the earth</i>	feminine singular noun with the definite article	Strong's #127 BDB #9
’āsher (אֲשֶׁר) [pronounced <i>ash-ER</i>]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
nāthan (נָתַן) [pronounced <i>naw-THAHN</i>]	<i>to give, to grant, to place, to put, to set; to make</i>	1 st person singular, Qal perfect	Strong's #5414 BDB #678
lâmed (ל) [pronounced <i>l</i> ’]	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	directional/relational preposition with the 3 rd person masculine plural suffix	No Strong's # BDB #510

Translation: ...then I will cut Israel off from the surface of the ground;... Most of the time when we speak of the *land of Israel*, we use the feminine singular noun ’erets (אֶרֶץ) [pronounced *EH-rets*], which means *earth (all or a portion), land*. Strong's #776 BDB #75. However, instead, we use the feminine singular noun ’ādâmâh (אֲדָמָה) [pronounced *uh-daw-MAWH*], which means *ground, soil, dirt, earth, tillable earth, land, surface of the earth*. Strong's #127 BDB #9. The emphasis is upon the dirt or the ground or the surface.

Here is the play on words. If the people of Israel are bowing down on the ground in front of some set of false gods, God will cut them off—remove them—from this land that they are laying upon, prostrating themselves before that which is not-God. Removing them from the land would be the 5th stage of national discipline.

Barnes: *Solomon's subsequent fall lends to these repeated warnings a special interest.*⁹⁶

1Kings 9:7b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or וַ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251

⁹⁶ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, 1Kings 9:4.

1Kings 9:7b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'êth (אֵת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
This sign of the direct object indicates that we carry forward the verb which preceded it from the previous section.			
bayith (בַּיִת) [pronounced <i>BAH-yith</i>]	<i>house, residence; household, habitation</i> as well as <i>inward</i>	masculine singular noun with the definite article	Strong's #1004 BDB #108
'ăsher (אֲשֶׁר) [pronounced <i>ash-ER</i>]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
qâdash (קָדַשׁ) [pronounced <i>kaw-DAHSH</i>]	<i>to regard [treat] as holy, to declare holy or sacred; to consecrate [to God]</i>	1 st person singular, Hiphil perfect	Strong's #6942 BDB #872
lâmed (ל) [pronounced <i>l</i> ']	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	directional/relational preposition	No Strong's # BDB #510
shêm (שֵׁם) [pronounced <i>shame</i>]	<i>name, reputation, character; fame, glory; celebrated; renown; possibly memorial, monument</i>	masculine singular noun with the 1 st person masculine suffix	Strong's #8034 BDB #1027

Translation: ...and [I will cut them off from] the House where I have consecrated My name. Because of the use of the direct object here, we carry over the verb, which applies. They will be cut off from the House (the Temple) where God has placed His Name; which place God has proclaimed holy. The Temple is holy because God has associated Himself (His Name) with it.

The people cannot continue an associate with the Temple which Solomon has just built if they are worshiping false gods.

This warning that Israel will be cast out of the land is found throughout the Bible: Lev. 18:24–28 Deut. 4:26, 29:26–28 2Kings 17:20–23 25:9, 21 Jer. 7:15 24:9 Ezek. 33:27–29 Luke 21:24.⁹⁷

1Kings 9:7c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
shâlach (שָׁלַח) [pronounced <i>shaw-LAKH</i>]	<i>to send, to send off, to send away, to dismiss, to give over, to cast out, to let go, to set free, to shoot forth [branches], to shoot [an arrow]</i>	1 st person singular, Piel imperfect	Strong's #7971 BDB #1018

⁹⁷ *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880; from E-sword, 1Kings 9:7.

1Kings 9:7c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
min (מִן) [pronounced <i>mihn</i>]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577
'al (עַל) [pronounced <i>gahl</i>]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5920, #5921 BDB #752
Together, they mean <i>from upon, from over, from by, from beside, from attachment to, from companionship with, from accompanying [in a protective manner], from adhesion to, from</i> . Some translators rendered this <i>away from</i> .			
pânîym (פָּנִים) [pronounced <i>paw-NEEM</i>]	<i>face, faces, countenance; presence</i>	masculine plural noun (plural acts like English singular) with the 1 st person singular suffix	Strong's #6440 BDB #815
Literally, this means, <i>from upon my faces</i> ; it should be translated, <i>in front of me, before me; from beside me; from against me; away from my presence (face, sight), out of my presence (face, sight)</i> .			

Translation: *I will send [them] away from Me...* God will remain attached to this land and to His Temple (in theory; God is not confined to any place in any way). But if this is His land to give to Abraham, Isaac, and Jacob; and if this is His house, then those who do not worship Him will be sent packing.

This is known as the **5th stage of national discipline**, where a foreign country militarily defeats Israel and deports all of her people to another location (often as slaves). In the **4th stage**, another country comes in and controls Israel's government; but stage 5, the people of Israel are removed from the land completely. God here is describing the 5th stage of national discipline; also known as the **5th cycle of discipline**.⁹⁸

The destruction of the Temple and even of the land is found throughout Scripture: 1Kings 9:3 2Kings 25:9 2Chron. 7:20 36:19 Jer. 7:4–14, Jer. 26:6, 18 52:13 Lam. 2:6–7 Ezek. 24:21 Micah 3:12; Matt. 24:2; Luke 21:24.⁹⁹

1Kings 9:7d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
hâyâh (הָיָה) [pronounced <i>haw-YAW</i>]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine singular, Qal perfect	Strong's #1961 BDB #224
When the object of this verb is preceded by the lâmed preposition, hâyâh often means <i>to become [something that it was not before]</i> .			

⁹⁸ The 5th cycle of discipline is the term that R. B. Thieme, Jr. used.

⁹⁹ *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880; from E-sword, 1Kings 9:7.

1Kings 9:7d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Yis ^e râ'êl (יִשְׂרָאֵל) [pronounced <i>yis-raw-ALE</i>]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun; God-given name to Jacob; and national name for the Jewish people	Strong's #3478 & #3479 BDB #975
lâmed (ל) [pronounced <i>l</i> ^e]	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	directional/relational preposition	No Strong's # BDB #510
mâshâl (מָשָׁל) [pronounced <i>maw-SHAWL</i>]	<i>parable, proverb, discourse, memorable recitation; comparison, analogy</i>	masculine singular noun	Strong's #4912 BDB #605
Essentially, a proverb is a bit of wisdom compressed into a short statement with some literary considerations. Whereas a psalm might be somewhat more poetical and obscure, a proverb is designed to be understood by most readers.			
w ^e (or v ^e) (ו, or וּ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
lâmed (ל) [pronounced <i>l</i> ^e]	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	directional/relational preposition	No Strong's # BDB #510
sh ^e nîynâh (שִׁנְיָנָה) [pronounced <i>sh^e-nee-NAWH</i>]	<i>sharp (cutting) word, taunt, gibe; byword</i>	feminine singular noun	Strong's #8148 BDB #1042
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	Strong's# none BDB #88
kôl (כֹּל) [pronounced <i>kohl</i>]	<i>the whole, all of, the entirety of, all; can also be rendered any of</i>	masculine singular construct followed by a definite article	Strong's #3605 BDB #481
Literally, <i>in all</i> . Although I don't have this in the lexicons, it is rendered by the most literal translations as <i>among all, through all, throughout all, with all</i> .			
'ammîym (עַמִּים) [pronounced <i>gâhm-MEEM</i>]	<i>peoples, nations; tribes [of Israel]; relatives of anyone</i>	masculine plural collective noun with the definite article	Strong's #5971 BDB #766

Translation: ...and Israel will become a [sad] proverb and a taunt among all the peoples. People will view Israel as destroyed, and some will taunt them and their god; others will see them as a warning.

God appears to be quoting Moses at this point. Deut. 28:36–37 "The LORD will bring you and your king whom you set over you to a nation that neither you nor your fathers have known. And there you shall serve other gods of wood and stone. And you shall become a horror, a proverb, and a byword among all the peoples where the LORD will lead you away." Deut. 28:45 "All these curses shall come upon you and pursue you and overtake you

till you are destroyed, because you did not obey the voice of the LORD your God, to keep His commandments and His statutes that He commanded you.” (ESV; capitalized)

That God appears to be quoting and/or alluding to Moses’ words is quite remarkable. We, thousands of years later, understand that the entire Bible is God’s Word. It is all inspired by God the Holy Spirit. God is confirming this doctrine and suggesting that Deuteronomy—primarily a word of Moses under the filling of the Spirit—is God’s Word as well. God could have gone back to Lev. 26, where He lays out the 5 stages of national discipline, and quote from there—but He instead uses Moses’ own words. I doubt that most readers really appreciate the significance of this.

Today, those who are interested in this particular doctrine—the inspiration of Scripture—have probably studied it and even taken notes on it. However, at the time that these Scriptures were written and later studied, I don’t believe that there was a complete understanding of what it meant for the Scriptures to be *God-breathed*. God, by essentially quoting Moses, is making it clear that even those words of Moses are accurate and cannot fail.

*Lange: Let him who will not recognize a divine justice turn to the twice-destroyed temple of Jerusalem, and to the world-scattered people who have become a by-word amongst all nations.*¹⁰⁰

This warning about how other nations would view Israel is found throughout Scripture: Deut. 28:37 Neh. 4:1–4 Psalm 44:14 Isa. 65:15 Jer. 24:9 Lam. 2:15–16 Joel 2:17.¹⁰¹

*Whedon: The very name Israel will become a proverbial expression significant of disastrous failure; nay, more — a byword, a pointed, sarcastic term, ever suggestive of scorn and mockery.*¹⁰²

1Kings 9:6–7 If you and your sons clearly turn away from following after Me; and you do not keep My commandments or My statutes which I have given to you; and you all then go out and serve other gods and bow down before them and worship them; then I will remove Israel from the ground where they are bowing down; and I will remove Israel from the Holy Temple which is associated with My name. Furthermore, I will send the people of Israel away from this land and they will become a sad proverb and a taunt among all the surrounding peoples.

God has made specific promises to David—promises which are immutable—and yet God gives this warning, suggesting that He might remove the people from the land and from the holy Temple. It is fascinating how God makes these statements, these promises, and these conditional statements, and even though they seem contradictory, God will fulfill all of His promises to Israel.

God had a special relationship with nation Israel, but that did not mean that they had a free pass to sin without consequence. This relationship meant that, God would heap great blessing upon Israel; but if they strayed from Him, He would also heap great discipline upon them as well.

Paraphrasing the Open Bible: *God’s love and sovereignty do not abrogate man’s accountability.*¹⁰³

1Kings 9:6–7 If you and your sons clearly turn away from following after Me; and you do not keep My commandments or My statutes which I have given to you; and you all then go out and serve other gods and bow down before them and worship them; then I will remove Israel from the ground where they are bowing down; and I will remove Israel from the Holy Temple which is associated with My name. Furthermore, I will send the people of Israel away from this land and they will become a sad proverb and a taunt among all the surrounding peoples.

¹⁰⁰ The Rev. Dr. John P. Lange, *Lange’s Commentary*; 1857–1864; in the Public Domain; from E-sword; 1Kings 9:6–9 (Homiletical and Practical).

¹⁰¹ *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880; from E-sword, 1Kings 9:7.

¹⁰² *Whedon’s Commentary on the Old and New Testaments*; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; 1Kings 9:7.

¹⁰³ *The Open Bible*; the New Living Translation; Thomas Nelson Publishers, Nashville, TN; ©1996, p. 460 (footnote).

1Kings 9:6–7 God's stern warnings to Israel (various commentators)

Matthew Henry: *God deals plainly with us, sets before us good and evil, the blessing and the curse, and lets us know what we must trust to...If we perform our part of the covenant, God will not fail to perform His; if we improve the grace God has given us, He will confirm us to the end...the ruin of his [Solomon's] kingdom would be the certain consequence of his or his children's apostasy from God.*¹⁰⁴

The College Press Bible Study: *The warnings against unfaithfulness in 1Kings 9:6–9 are stern and uncompromising. If Solomon or any of his children turned from following the Lord and failed to keep His commandments (1Kings 9:6), then God would deprive the nation of the land He had given it, and He would utterly reject the Temple He had so recently acknowledged. The condition of Israel would become so deplorable that people would allude to Israel when they wished to use an apt illustration of folly and unfaithfulness (1Kings 9:7). "A byword and a taunt" is an expression found in Deut. 28:37 expressive of extraordinary calamity. The fate of Israel would be an example and admonition to others, a figure for disaster.*¹⁰⁵

Clarke: *[T]he unbelieving Jews...forsook the Lord, rejected his Christ, and are cast off, their temple destroyed, and they scattered over the face of the earth.*¹⁰⁶

Gates: *This prophetic warning looks even beyond the captivity, and envisions the later rejection of Israel for their repudiation of Jesus Christ the Messiah.*¹⁰⁷

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

1Kings 9:6–7 If you and your sons clearly turn away from following after Me; and you do not keep My commandments or My statutes which I have given to you; and you all then go out and serve other gods and bow down before them and worship them; then I will remove Israel from the ground where they are bowing down; and I will remove Israel from the Holy Temple which is associated with My name. Furthermore, I will send the people of Israel away from this land and they will become a sad proverb and a taunt among all the surrounding peoples.

I believe that it is from passages like this, and the entire doctrine of the 5 stages of national discipline, that R. B. Thieme, Jr. also developed the concepts of the **pivot**, the **spin-off**, the **priest nation** and the **client nation**. There are two prophets: Isaiah and Jeremiah. Isaiah, who lived between 740–680 B.C., came and warned the people of Israel. They responded to his warnings and Israel was delivered in the **Assyrian Crisis**. Jeremiah delivered a similar set of warnings 100 years later, and the people did not respond. Under Isaiah, there was enough of a pivot (believers and believers with doctrine) to deliver the nation; under Jeremiah, there were believers and believers with doctrine (obviously, Jeremiah would have been one of those), but there were not enough of them. Therefore, Israel succumbed to the 5th stage of national discipline (Judah, the Southern Kingdom, was invaded and the people were removed in 586 B.C.). It ought to be obvious that, under Isaiah, not every single person turned towards God and exercised faith in Him and began to learn Bible doctrine; and under Jeremiah, not every person chased after other gods (obviously, Jeremiah didn't). So, there had to be enough people who had believed in the Revealed God under Isaiah and enough who were growing spiritually for God to deliver them (which He did, quite spectacularly). This would be known as the pivot of mature believers. During Jeremiah's time, the pivot was not large enough to preserve the nation.

Dr. Robert Dean: *We don't have all of that in the Chronicles account because that was written after this had already happened, and they were fully aware of that. The purpose of the Chronicles account was to encourage the people to get back to God because of His faithfulness in restoring them to the land, and so the emphasis in Chronicles is on how God has heard the prayer of Solomon and has*

¹⁰⁴ Matthew Henry, *Matthew Henry's Commentary on the Whole Bible*; from e-Sword, 1Kings 9:1–9 (slightly edited).

¹⁰⁵ *The College Press Bible Study Textbook Series*; (a compilation of many commentaries); from e-sword; 1Kings 9:1–9.

¹⁰⁶ Adam Clarke, *Adam Clarke's Commentary on the Bible*; from e-Sword, 1Kings 9:7.

¹⁰⁷ From <https://www.studylight.org/commentaries/bcc/1-kings-9.html>; accessed May 4, 2018.

brought them back to the land where the emphasis here is on the warning. This foreshadows exactly what is going to happen in both the northern and southern kingdoms, especially in the southern kingdom where what we will see take place is that eventually the descendants of Solomon, just as Solomon did, will turn their backs on God and begin to reject God and go in a desperate search for meaning and happiness through everything that he could conceivably think of, and that is the story of Ecclesiastes, his confession of the fact that he saw happiness in everything in life but could not find it apart from God and that life is meaningless apart from God.¹⁰⁸

Isa. 30:12–14 Therefore thus says the Holy One of Israel, "Because you despise this word and trust in oppression and perverseness and rely on them, therefore this iniquity shall be to you like a breach in a high wall, bulging out, and about to collapse, whose breaking comes suddenly, in an instant; and its breaking is like that of a potter's vessel that is smashed so ruthlessly that among its fragments not a shard is found with which to take fire from the hearth, or to dip up water out of the cistern."

2Peter 2:4–7, 9–10a For if God did not spare angels when they sinned, but cast them into hell and committed them to chains of gloomy darkness to be kept until the judgment; if He did not spare the ancient world, but preserved Noah, a herald of righteousness, with seven others, when He brought a flood upon the world of the ungodly; if by turning the cities of Sodom and Gomorrah to ashes He condemned them to extinction, making them an example of what is going to happen to the ungodly; and if He rescued righteous Lot, greatly distressed by the sensual conduct of the wicked then the Lord knows how to rescue the godly from trials, and to keep the unrighteous under punishment until the day of judgment, and especially those who indulge in the lust of defiling passion and despise authority.

Heb. 10:30–31 For we know him who said, "Vengeance is mine; I will repay." And again, "The Lord will judge his people." It is a fearful thing to fall into the hands of the living God. (Deut. 32:35–36) (ESV; capitalized)

And the house the this he will be high—all passing by him will be astonished and he has hissed; and he has said, 'Upon why has done Y^ehowah this to the land the this and to the house the this?'

1Kings
9:8

This house will be high [and] all who pass by it will be astonished and they will hiss [in amazement, in confusion]; and one will say, 'Why has Y^ehowah done this to this land and to this house?'

This house will become high and all who pass by it will be astonished, hissing in amazement and confusion. Some will remark, 'Why did Jehovah do such a thing to this land and to this house?'

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

And the house the this he will be high—all passing by him will be astonished and he has hissed; and he has said, 'Upon why has done Y^ehowah this to the land the this and to the house the this?'

Revised Douay-Rheims

And this house shall be made an example of: every one that shall pass by it, shall be astonished, and shall hiss, and say: Why has the Lord done thus to this land, and to this house:...

Peshitta (Syriac)

And this house shall be in ruins; every one that passes by it shall be astonished and shall hiss; and they shall say, Why has the LORD done thus to this land and to this house?

¹⁰⁸ From [Dean Bible](#); accessed May 4, 2018.

Updated Brenton (Greek) And this house, which is high, shall be so that every one that passes by it shall be amazed, and shall hiss; and they shall say, Wherefore has the Lord done thus to this land, and to this house?

Significant differences: Instead of *high*, the Latin has *made an example of*; and the Syriac has *in ruins*.

Limited Vocabulary Translations:

Bible in Basic English And this house will become a mass of broken walls, and everyone who goes by will be overcome with wonder at it and make whistling sounds; and they will say, Why has the Lord done so to this land and to this house?

Easy English This temple now is really beautiful. Then, everyone that sees it will be surprised. (They will think that) it seems very bad to look at. They will laugh about it! They will ask, "Why has the LORD done this to this country and to this temple?"

Easy-to-Read Version–2006 This Temple will be destroyed. Everyone who sees it will be amazed. They will ask, 'Why did the Lord do this terrible thing to this land and to this temple?'

Good News Bible (TEV) This Temple will become a pile of ruins,[a] and everyone who passes by will be shocked and amazed. 'Why did the Lord do this to this land and this Temple?' they will ask.

The Message And Israel will become nothing but a bad joke among the peoples of the world. And this Temple, splendid as it now is, will become an object of contempt; visitors will shake their heads, saying, 'Whatever happened here? What's the story behind these ruins?'

Names of God Bible Everyone passing by this temple, as impressive as it is, will be appalled. They will gasp and ask,

'Why did **Yahweh** do these things to this land and this temple?'

NIRV This temple will become a pile of stones. All those who pass by it will be shocked. They will make fun of it. And they will say, 'Why has the Lord done a thing like this to this land and temple?'

New Simplified Bible This house will become a mass of broken walls. Everyone who goes by will be overcome with wonder at it and make whistling sounds. They will say: Why has Jehovah done this to this land and to this house?

Thought-for-thought translations; paraphrases:

Common English Bible Everyone who passes by this temple, so lofty now [Or *will become high*; OL, Syr, Tg *will become a ruin*], will be shocked and will whistle, wondering, Why has the Lord done such a thing to this land and this temple?

Contemporary English V. This temple will become a pile of rocks! Everyone who walks by will be shocked, and they will ask, "Why did the LORD do such a terrible thing to his people and to this temple?"

The Living Bible This Temple will become a heap of ruins, and everyone passing by will be amazed and will whistle with astonishment, asking, 'Why has the Lord done such things to this land and this Temple?'

New Berkeley Version This house shall become a ruin, and every one passing by shall whistle in astonishment and exclaim, "Why has the LORD so treated this land and this house?" See Micah 3:12 and Jer. 26:18.

New Century Version If the Temple is destroyed, everyone who passes by will be shocked. They will make fun of you and ask, 'Why did the Lord do this terrible thing to this land and this Temple?'

New Life Version This house will be broken to pieces. Everyone who passes by will be surprised and make a sound of wonder, and say, 'Why has the Lord done this to this land and to this house?'

New Living Translation And though this Temple is impressive now, all who pass by will be appalled and will gasp in horror. They will ask, 'Why did the LORD do such terrible things to this land and to this Temple?'

Partially literal and partially paraphrased translations:

American English Bible And everyone who passes this lofty [Temple] will be amazed and whistle, asking, *Why did Jehovah do such a thing to this land and to this [Temple]?*

Beck's American Translation And everyone passing by this temple, lofty as it is, will be amazed and will hiss and ask, 'Why did the LORD do this to this country and this temple?'

International Standard V "This Temple will become a pile of ruins. Everyone who passes by it will be so astounded that they will ask, 'Why did the LORD do this to this land and to this Temple?'

New Advent (Knox) Bible ...and this house shall be the monument of its fall. The passer-by will stand wondering, and hiss in derision; What means it, he will ask, that the Lord has treated this land, this house so cruelly?

Translation for Translators This temple will become a heap of ruins. Everyone who passes by will be astonished *when they see it*, and they will hiss and say, 'Why has Yahweh done this to this land and to this temple?'

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible As to this house, even that lifted up, they passing by were to be appalled at, and are to have hissed, surely they are to have said: Is Jehovah to have prepared this to these solid grounds and house?

Ferrar-Fenton Bible And this House, that is high above all beside it, shall be thrown down and broken. And when men ask, 'Why has the EVER-LIVING done so to this country, and this House?'

God's Truth (Tyndale) And this house which is so high, all that pass by it shall be astonished and shall hiss and say: why has the Lord dealt on this manner with this land and with this house?

HCSB Though this temple is now exalted [Some ancient versions read *temple will become a ruin*], everyone who passes by will be appalled and will mock [Lit *hiss*]. They will say: Why did the Lord do this to this land and this temple?

Lexham English Bible This house shall become a heap of ruins; all those passing by will be appalled by it and hiss, and they will say, 'On what account did Yahweh do this to this land and to this house?'

NIV, ©2011 This temple will become a heap of rubble. All [See some Septuagint manuscripts, Old Latin, Syriac, Arabic and Targum; Hebrew *And though this temple is now imposing, all*] who pass by will be appalled and will scoff and say, "Why has the Lord done such a thing to this land and to this temple?"

Tree of Life Version This House, now so exalted—everyone passing by it will gasp in shock and hiss, saying: 'Why has *ADONAI* done thus to this land and to this House?'

Urim-Thummim Version And at this Temple that is highest, everyone that passes by it will be appalled and will whisper; and they will ask, why has YHWH done this to this land, and to this Temple?

Catholic Bibles (those having the imprimatur):

Christian Community (1988) This House will be reduced to a heap of stones and everyone passing by will be astonished and jeer: 'Why has Yahweh done such a thing to this land and to this House?'

The Heritage Bible This house will be reduced to a heap of stones; and everyone passing by will be astonished and jeer: 'Why has Yahweh done such a thing to this land and to this house?'

New American Bible (2002)	I will cut off Israel from the land I gave them and repudiate the temple I have consecrated to my honor. Israel shall become a proverb and a byword among all nations, and this temple shall become a heap of ruins. Every passerby shall catch his breath in amazement, and ask, 'Why has the LORD done this to the land and to this temple?' V. 7 is included for context.
New American Bible (2011)	...and this house shall become a heap of ruins. Every passerby shall gasp in horror and ask, "Why has the LORD done such things to this land and to this house?" Dt 29:23; Jer 22:8.
New Jerusalem Bible	As for this once-exalted Temple, everyone who passes by will be appalled, and they will whistle and say, "Why has Yahweh treated this country and this Temple like this?"
Revised English Bible—1989	This house will become a ruin; every passer-by will be appalled and gasp at the sight of it; and they will ask, 'Why has the LORD so treated this land and this house?'

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	This house, now so exalted — everyone passing by will gasp in shock at the sight of it and will ask, 'Why has Adonai done this to this land and to this house?'
The Complete Tanach	And this Temple [which] is exalted, [shall become forlorn] and every passerby shall be astounded and will hiss, and they will say: "Why has the Lord done this to this country and to this Temple?"

And this house will be exalted: as long as you have not sinned. And from the time you will sin, every passerby will be astounded and will hiss. And so it is written in Chron II 7:21: "And this house that was exalted by everyone who passed by it..." And this is its interpretation: And this house that was exalted and revered even by the gentiles, as is stated above: "And also to the gentile who is not of Your people..." (Chron. II 6:32), now in its destruction, everyone who passes by it, even the gentiles, will be astounded and will hiss, and will say that the Jews' sins were the cause.

will be astounded: וַיִּשְׁתַּיֵּב in Heb. will wonder, like "... and your enemies will wonder (וּמַמְשִׁי) about it." (Lev. 25:32. Also, "Concerning his day the later ones will wonder (וּמַשְׁנִי) " (Job 18:20).

and will hiss: siffler in French. Such is the habit of anyone who suddenly sees desolation, to hiss.

exeGesés companion Bible	...and at this house, Elyon, every one who passes by desolates and hisses and says, Why works Yah Veh thus to this land and to this house?
JPS (Tanakh—1985)	And as for this House, once so exalted, everyone passing by it shall be appalled and shall hiss. And when they ask, 'Why did the Lord do thus to the land and to this House?'
Orthodox Jewish Bible	And at this Beis, which is elyon, every one that passeth by it shall be appalled, and shall hiss; and they shall say, Why hath Hashem done thus unto HaAretz Hazot, and to this Beis?
<i>The Scriptures</i> 1998	"And this house, which has been exalted, everyone who passes by it shall be astonished, and hiss, and say, 'Why has הוה done thus to this land and to this house?'

Expanded/Embellished Bibles:

The Amplified Bible	This house (temple) will become a heap of ruins; everyone who passes by will be appalled and sneer [Or <i>hiss</i>] and say, 'Why has the Lord done such a thing to this land and to this house?'
The Expanded Bible	If the Temple is destroyed [^l house becomes a heap of rubble], everyone who passes by will be shocked [astonished; appalled]. They will make fun of you [scoff; hiss] and ask, 'Why did the Lord do this terrible thing to this land and this Temple [^l house]?'
Kretzmann's Commentary	...and at this house, which is high, a very conspicuous object to all passers-by, every one that passeth by it shall be astonished, and shall hiss, in mockery and derision; and they shall say, Why hath the Lord done thus unto this land and to this house?
NET Bible®	This temple will become a heap of ruins [<i>Heb</i> "and this house will be high [or elevated]."]; everyone who passes by it will be shocked and will hiss out their scorn [<i>Heb</i> "hiss," or perhaps "whistle."], saying, 'Why did the Lord do this to this land and this temple?'
The Voice	Eternal One: Know that this temple <i>which is now honored</i> will be nothing more than a pile of rubble. All who walk by will shake their heads and ask, "What has driven the Eternal One to do this to our land and temple?"

Literal, almost word-for-word, renderings:

Christian Standard Bible	Though this temple is now exalted [Some ancient versions read <i>temple will become a ruin</i>], everyone who passes by will be appalled and will scoff [Lit <i>hiss</i>]. They will say: Why did the LORD do this to this land and this temple?
Context Group Version	And this house will be in ruins. Every one that passes by it shall be astonished, and shall hiss; and they shall say, Why has YHWH done thus to this land, and to this house?
English Standard Version	And this house will become a heap of ruins [Syriac, Old Latin; Hebrew <i>will become high</i>]. Everyone passing by it will be astonished and will hiss, and they will say, 'Why has the LORD done thus to this land and to this house?'
Modern Literal Version	And though this house is so high, yet will every man who passes by it is astonished and will hiss. And they will say, Why has Jehovah done thus to this land and to this house?
World English Bible	Though this house is so high, yet everyone who passes by it will be astonished and hiss; and they will say, 'Why has Yahweh done this to this land, and to this house?'
Young's Updated LT	As to this house, that is high, every one passing by it is astonished, and has hissed, and they have said, 'Why has Jehovah done thus to this land and to this house?'

The gist of this passage: People who walk by this place will ask, "Why did God do this to the land and to the Temple?"

1Kings 9:8a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ו ^e (or ו ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
bayith (בַּיִת) [pronounced <i>BAH-yith</i>]	<i>house, residence; household, habitation as well as inward</i>	masculine singular noun with the definite article	Strong's #1004 BDB #108

1Kings 9:8a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
zeh (זֶה) [pronounced zeh]	<i>here, this, this one; thus; possibly another</i>	masculine singular demonstrative adjective with a definite article	Strong's #2088, 2090 (& 2063) BDB #260
hâyâh (הָיָה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine singular, Qal perfect	Strong's #1961 BDB #224
ʿel ^e yôwn (עֲלֵי־וַיֵּן) [pronounced gé ^e -YOHN]	<i>high, higher, situated in a higher place</i>	masculine singular adjective	Strong's #5945 BDB #751

Barnes: *The Hebrew text runs - "And this house shall be high: every one," etc. The meaning appears to be, "This house shall be high" (i. e., conspicuous) "in its ruin as in its glory."*¹⁰⁹

E. W. Bullinger: *Render thus: "And this house will become conspicuous; every passer by will be astonished, and hiss; and they will say..."*¹¹⁰

The NET Bible: *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."*¹¹¹

Keil and Delitzsch: *The conjecture of Böttcher, Thenius, and Bertheau, that עֲלֵי־וַיֵּן should be altered into מֵיֵן, has no support in Micah 3:12; Jer. 26:18, and Psalm 79:1, and has all the ancient versions against it; for they all contain the Masoretic text, either in a verbal translation (lxx), or in a paraphrase, as for example the Chaldee, "the house that was high shall be destroyed;" the Syriac and Arabic, "this house will be destroyed;" and the Vulgate, domus haec erit in exemplum. – In 2Chron. 7:21 the thought is somewhat varied by the alteration of הָיָה into הִשָּׂא הָיָה. For it would never enter the mind of any sober critic to attribute this variation to a misinterpretation of our text. Still less can it be an unsuccessful attempt to explain or rectify our text, as Böttcher imagines, since the assertion of this critic, that עֲלֵי־וַיֵּן is only used to signify an exalted position, and never the exaltation of dignity or worth, is proved to be erroneous by Deut. 26:19 and Deut. 28:1.*¹¹²

Translation: *This house will be high...* I think the idea is, the Temple (which is the house spoken of) will be conspicuous in its destruction. It will stand out as remarkable to anyone walking by it.

One might see this as a play on words—the Temple is on a high mountain, and is very visible to others. If Israel sins against God, this Temple will still be in a high place, but it will be conspicuous in its destruction, being on that high place.

1Kings 9:8 *This house will become high and all who pass by it will be astonished, hissing in amazement and confusion. Some will remark, 'Why did Jehovah do such a thing to this land and to this house?'*

¹⁰⁹ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, 1Kings 9:8.

¹¹⁰ E. W. Bullinger, *Companion Bible Notes*; 1909 in the Public Domain; from e-Sword, 1Kings 9:8.

¹¹¹ From <https://bible.org/netbible/index.htm?1ki9.htm> (footnote); accessed November 18, 2017.

¹¹² Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 1Kings 9:4–9.

1Kings 9:8: This house will be in a high place... (commentators and discussion)

Keil and Delitzsch: *This house will be $\nu\dot{\lambda}:\dot{\iota}j$,” i.e., will stand high, or through its rejection will be a lofty example for all that pass by. The temple stood upon a high mountain, so that its ruins could not fail to attract the attention of all who went past.*¹¹³

Keil and Delitzsch continue: *The expression $\nu\dot{\lambda}:\dot{\iota}j$ is selected with an implied allusion to Deut. 26:19 and Deut. 28:1. God there promises to make Israel $\nu\dot{\lambda}:\dot{\iota}j$, high, exalted above all nations. This blessing will be turned into a curse. The temple, which was high and widely renowned, shall continue to be high, but in the opposite sense, as an example of the rejection of Israel from the presence of God.*

Matthew Henry: *They [the sons of Israel] prided themselves in the stateliness and magnificence of the structure, but let them know that it is not so high as to be out of the reach of God's judgments.*¹¹⁴

Just as God places Israel in a high place for all to see (Deut. 26:19 28:1); so their fall from grace will also be spectacular and seen by all.

Gill: *And at this house which is high,.... The house of the most High, as some render it, and in high esteem, fame, and glory, as well as it was built on an high hill, and was itself one hundred and twenty cubits high, 2Chron. 3:4, the Targum is, "and this house which was high shall be destroyed:"*¹¹⁵

Dr. Peter Pett looks at this in a slightly different way, that a contrast is being set up here. “Even though this house was high...” is the sense he suggests, setting us up for the remainder of this verse.

Benson: *And at this house, which is high — Exalted in its privileges, and renowned for its riches and splendour, and the great resort of people to it. They gloried in the stateliness and magnificence of the structure; but God here lets them know it was not so high as to be out of the reach of his judgments, which should assuredly fall upon it and them, if they vilified it so as to exchange it for groves and idol-temples, and yet, at the same time, most inconsistently and absurdly magnified it, so as to suppose it would secure the favour of God to them, although they ever so much corrupted themselves.*¹¹⁶

Jamieson, Fausset and Brown: *...this house, which is high — “high,” either in point of situation, for it was built on a hill, and therefore conspicuous to every beholder; or “high” in respect to privilege, honor, and renown; or this “house of the Most High,” notwithstanding all its beauty and magnificence, shall be destroyed, and remain in such a state of ruin and degradation as to be a striking monument of the just judgment of God.*¹¹⁷

James Burton Coffman (quoting Barnes): *Solomon's Temple was built upon the highest eminence in Jerusalem; and this reference to the Temple's highness stresses the fact that it would be, "Just as conspicuous in its ruin as it was in its glory."*¹¹⁸

Whedon: *This rendering is an attempt to emend the text by the aid of 2Chron. 7:21, but is altogether unnecessary and erroneous. The Hebrew reads: This house shall be high; that is, shall be a conspicuous example of Divine judgment on a chosen people for their sins. “It will be exposed aloft, on its high hill, as a laughingstock to the scorn of passers-by, who will be astonished at it.” — Wordsworth.*¹¹⁹

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¹¹³ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 1Kings 9:4–9.

¹¹⁴ Matthew Henry, *Matthew Henry's Commentary on the Whole Bible*; from e-Sword, 1Kings 9:1–9.

¹¹⁵ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 1Kings 9:8.

¹¹⁶ Rev. Joseph Benson, *Commentary of the Old and New Testaments*; 1857; from e-Sword, 1Kings 9:8–9.

¹¹⁷ Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; 1871; from e-sword, 1Kings 9:8.

¹¹⁸ From <https://www.studylight.org/commentaries/bcc/1-kings-9.html>; accessed May 4, 2018.

¹¹⁹ *Whedon's Commentary on the Old and New Testaments*; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; 1Kings 9:8.

There appear to be three general ways of viewing this: (1) the Temple stands out by its destruction; (2) we insert the word *though*, indicating that now, this Temple is exalted, but by contrast, it will be in ruins. (3) A few ancient versions have *is in ruins* rather than *is high*. See the Hebrew exegesis concerning this.

1Kings 9:8b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kôl (כֹּל) [pronounced kohl]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
ʿâbar (עָבַר) [pronounced ʿaw ^b -VAHR]	<i>passing by, passing through; passing over</i>	Qal active participle	Strong's #5674 BDB #716
ʿal (עַל) [pronounced ʿahl]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity with the 3 rd person masculine singular suffix	Strong's #5920, #5921 BDB #752
shâmêm (שָׁמַם) [pronounced shaw-MAIM]	<i>to be desolate, deserted; to be appalled, awestruck, astonished</i>	3 rd person masculine singular, Qal imperfect	Strong's #8074 BDB #1030

Translation: ...[and] all who pass by it will be astonished... The verse actually proceeds to this phrase without the conjunction, as if there is not enough time to stop for a conjunction. Those who pass by the Temple will be amazed and awestruck. When Solomon first built this Temple, and the people came to it—some of them seeing it for the first time—they were astonished, amazed and awestruck. It was an incredible piece of architecture for that era. It was beautiful, breathtaking, unlike any structure men had ever seen before in the land. But God is describing a different sort of astonishment—of how destroyed and ravaged this building had become—if the people turn away from God.

Benson: *Every one who passes by it shall be astonished* — *At its unexpected and wonderful ruin. As they who now pass by it are astonished at the bulk and beauty, the richness, contrivance, and workmanship of it, and call it a stupendous fabric; so, if you forsake God, its height will make its fall the more amazing, and they that pass by will be as much astonished at its ruins.*¹²⁰

Dr. John Gill: *...everyone that passes by it shall be astonished; at the ruins of the temple, and of the city of Jerusalem, which had been so magnificent.*¹²¹

1Kings 9:8c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
shâraq (שָׁרַק) [pronounced shaw-RAHK]	<i>to hiss [possibly in scorn, or to signal], to whistle, to pipe</i>	3 rd person masculine singular, Qal perfect; pausal form	Strong's #8319 BDB #1056

¹²⁰ Rev. Joseph Benson, *Commentary of the Old and New Testaments*; 1857; from e-Sword, 1Kings 9:8–9 (slightly edited).

¹²¹ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 1Kings 9:8 (slightly edited).

1Kings 9:8c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
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Several possibilities come to mind: *to whisper*; *to make a noise which represents scorn or amazement*.

The NET Bible: *Heb "hiss," or perhaps "whistle." This refers to a derisive sound one would make when taunting an object of ridicule.*¹²²

Translation: ...and they will hiss [in amazement, in confusion];... Different cultures can make similar sounds or signals, and yet mean very different things. For a long time, in live theater, when the audience was encouraged to participate from their seats, when a villain came onto the stage, an audience would hiss, to indicate their disapprobation for the character who has entered into the scene. That is not what is happening here.

Taking our cue from what has come before and what follows, let me suggest that this is a sound of confusion or astonishment—the sound of someone who cannot believe what they are seeing.

Perhaps what is being communicated is the emotional response you might have to see that a neighbor's home has flooded, or burned to the ground in a forest fire, or hit by a tornado.

1Kings 9:8 This house will become high and all who pass by it will be astonished, hissing in amazement and confusion. Some will remark, 'Why did Jehovah do such a thing to this land and to this house?'

1Kings 9:8c "...and they will hiss..." (Various commentators)

Barnes: *And shall hiss – In contempt. This expression first appears in the time of Hezekiah 2Chron. 29:8; Micah 6:16. It is especially familiar to Jeremiah (Jer. 18:16; Jer. 19:8, etc.).*¹²³

Dr. John Gill: *...and they shall hiss; in scorn and derision of the people of Israel, rejoicing in their ruin.*¹²⁴

Matthew Poole: *...and they shall hiss, by way of contempt and derision. See Jer. 19:8 49:17 50:13.*¹²⁵

Trapp: *...in scorn and horror.*¹²⁶

As you can see, most commentators see this somewhat differently.

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Isa. 64:11–12 Our holy and beautiful house, where our fathers praised you, has been burned by fire, and all our pleasant places have become ruins. Will you restrain yourself at these things, O LORD? Will You keep silent, and afflict us so terribly? Jer. 19:6, 8 ...therefore, behold, days are coming, declares the LORD, when...I will make this city a horror, a thing to be hissed at. Everyone who passes by it will be horrified and will hiss because of all its wounds. (ESV; capitalized) Similar judgments were given out to other nearby counties and peoples in Jer. 49:17 50:13.¹²⁷

¹²² From <https://bible.org/netbible/index.htm?1ki9.htm> (footnote); accessed November 18, 2017.

¹²³ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, 1Kings 9:8.

¹²⁴ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 1Kings 9:8 (slightly edited).

¹²⁵ Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, 1Kings 9:8.

¹²⁶ John Trapp *A Commentary on the Old and New Testaments*; Edited by W. Webster and Hugh Martin; e-sword, 1Kings 9:8.

¹²⁷ *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880; from E-sword, 1Kings 9:8.

1Kings 9:8d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'âmar (אָמַר) [pronounced <i>aw-MAHR</i>]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	3 rd person masculine singular, Qal perfect	Strong's #559 BDB #55
'al (עַל) [pronounced <i>gahl</i>]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5920, #5921 BDB #752
mâh (מַה) [pronounced <i>maw</i>]	<i>what, how, why</i>	interrogative; exclamatory particle	Strong's #4100 BDB #552
Literally, these words mean <i>upon what</i> ; in other words, <i>why</i> ? Several translators of Psalm 89:47 offer up: <i>for what</i> .			
'âsâh (עָשָׂה) [pronounced <i>gaw-SAWH</i>]	<i>to do, to make, to construct, to produce, to fashion, to form, to prepare, to manufacture; accomplish</i>	3 rd person masculine singular, Qal perfect	Strong's #6213 BDB #793
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
kâkâh (כַּכֵּן) [pronounced <i>KAW-kaw</i>]	<i>like this; thus, so</i>	adverb	Strong's #3602 BDB #462
lâmed (ל) [pronounced <i>l'</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
'erets (אֶרֶץ) [pronounced <i>EH-rets</i>]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular noun with the definite article	Strong's #776 BDB #75
zô'th (זֹאת) [pronounced <i>zoth</i>]	<i>here, this, this one; thus; possibly another</i>	feminine of singular zeh; demonstrative pronoun, adverb; with the definite article	Strong's #2063 (& 2088, 2090) BDB #260
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
lâmed (ל) [pronounced <i>l'</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
bayith (בַּיִת) [pronounced <i>BAH-yith</i>]	<i>house, residence; household, habitation as well as inward</i>	masculine singular noun with the definite article	Strong's #1004 BDB #108

1Kings 9:8d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
zeh (זֶה) [pronounced zeh]	<i>here, this, this one; thus; possibly another</i>	masculine singular demonstrative adjective with a definite article	Strong's #2088, 2090 (& 2063) BDB #260

Translation: ...and one will say, 'Why has Y^ehowah done this to this land and to this house?' An observer could not help but ask, "Why did God do this to this land and to this house?" It is not a remark which necessarily is hoping for or expecting an answer, but one which represents one's amazement.

1Kings 9:8 This house will become high and all who pass by it will be astonished, hissing in amazement and confusion. Some will remark, 'Why did Jehovah do such a thing to this land and to this house?'

God's past blessing of Israel and the grandeur of this Temple would not sustain the people if they pursued other gods. If His people deserted Him, then God would raze this Temple and remove His people from this land.

1Kings 9:8 This house will become high and all who pass by it will be astonished, hissing in amazement and confusion. Some will remark, 'Why did Jehovah do such a thing to this land and to this house?'

1Kings 9:8 Warnings from God (commentators/discussion)

Benson: *And will hiss* — *By way of contempt and derision; and will say, Why has the Lord done this to this land and to this house? — What is the reason that this famous place, which boasted so much of the favour and protection of God, is thus laid in ruins? And they will answer, Because they abandoned the LORD their God... — The guilty, self-convicted, self-condemned Israelites will be forced to acknowledge with shame, that they themselves were the ruin of it... Their sin will be read in their punishment. They deserted the temple, and therefore God deserted it; they profaned it with their sins, and laid it common; and therefore God profaned it with his judgments, and laid it waste. Of this God thus gave Solomon fair warning, now he had newly built and dedicated it, that he and his people might not be high-minded, but fear.*¹²⁸

God was very clear with Israel what she could expect. Obedience resulted in blessing; rebellion resulted in discipline.

The College Press Bible Study: *The Temple stood upon a high mountain so that its ruins could not fail to attract the attention of all who went past. Those who observed the ruins of that once sacred spot would hiss or whistle in derision and perhaps astonishment, and ask one another why the Lord would have treated the land of the Temple in this manner (1Kings 9:8). The answer would come back from those close to the scene that Israel had forsaken the God that had formed their nation and had brought them out of Egypt.*¹²⁹

Matthew Henry: *Those that now pass by it are astonished at the bulk and beauty of it; the richness, contrivance, and workmanship, are admired by all spectators, and it is called a stupendous fabric; but, if you forsake God, its height will make its fall the more amazing, and those that pass by will be as much astonished at its ruins, while the guilty, self-convicted, self-condemned, Israelites, will be forced to acknowledge, with shame, that they themselves were the ruin of it.*¹³⁰

¹²⁸ Rev. Joseph Benson, *Commentary of the Old and New Testaments*; 1857; from e-Sword, 1Kings 9:8–9 (slightly edited).

¹²⁹ *The College Press Bible Study Textbook Series*; (a compilation of many commentaries); from e-sword; 1Kings 9:1–9.

¹³⁰ Matthew Henry, *Matthew Henry's Commentary on the Whole Bible*; from e-Sword, 1Kings 9:1–9.

1Kings 9:8 Warnings from God (commentators/discussion)

Dr. John Gill: *...and they shall say, why has the Lord done such a thing to this land, and to this house? or allowed it to be done, to lie thus in waste and ruins; a land in which it had been said He delighted, and looked unto from one end of the year to the other, and a house He had taken up his dwelling in; surely something more than ordinary, they suggest, must be the cause of all this.*¹³¹

L. M. Grant: *The Lord's promise to Solomon at this time is however conditional on Solomon's walking before the Lord in integrity of heart, keeping God's commandments, His statutes and judgments. If Solomon did so, then God would establish his kingdom over Israel forever, and he would not fail to have a descendant to sit on the throne of Israel.*

Grant continues: *If Solomon or his sons turned from God's commandments, however, and descended to the level of worshiping false gods, God promised just as firmly that He would cut off Israel from the land He had given them and would bring the temple down to nothing, so that other nations would consider Israel with contempt, asking why the Lord had done such a thing to His people. The answer would be given them that Israel was guilty of forsaking the Lord after having been so greatly blessed by Him. Turning away to serve other gods, they brought such a calamity on themselves (vs.6-9).*

Grant concludes: *These verses (6-9) are clearly prophetic of what would happen to Israel, to Jerusalem and the temple. For centuries now Israel has continued in a condition of disobedience to God and have forfeited all right to ever have a king descended from Solomon. In fact, though Solomon is in the official genealogy of Christ (Matthew 1:6-7), yet Christ actually descended through Nathan, the son of David (1 Ki 3:31). Thus God's promise to Israel stands, but apart from Solomon's line, except that officially Christ is Messiah through Joseph, who was not actually His father. The wisdom of God is clearly and beautifully seen in considering the genealogy of Matthew which begins with Abraham and ends with Christ's being the official son of Joseph; and comparing this with the genealogy in Luke which proceeds backward from Joseph to Adam. In this the genealogy is different, indicating that Joseph is only mentioned because he was the husband of Mary, the genealogy therefore being actually that of Mary.*¹³²

James Burton Coffman: *Not only did God reveal to Solomon in the vision here that the shameful apostasy of Israel would result in their deportation to a foreign land, and the demolition of their vaunted Temple; but Jeremiah (Jeremiah 26:18) and Micah (Micah 3:12) prophesied the same thing.*¹³³

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

And why will these things come to pass? Daniel 9:9–14 To the Lord our God belong mercy and forgiveness, for we have rebelled against Him and have not obeyed the voice of the LORD our God by walking in His laws, which He set before us by His servants the prophets. All Israel has transgressed your law and turned aside, refusing to obey Your voice. And the curse and oath that are written in the Law of Moses the servant of God have been poured out upon us, because we have sinned against Him. He has confirmed His words, which He spoke against us and against our rulers who ruled us, by bringing upon us a great calamity. For under the whole heaven there has not been done anything like what has been done against Jerusalem. As it is written in the Law of Moses, all this calamity has come upon us; yet we have not entreated the favor of the LORD our God, turning from our iniquities and gaining insight by your truth. Therefore the LORD has kept ready the calamity and has brought it upon us, for the LORD our God is righteous in all the works that he has done, and we have not obeyed his voice. Deut. 29:24–28 And all the nations shall say, Why has Jehovah done this to this land? For what is the heat of this great anger? Then men shall say, Because they have forsaken the covenant of Jehovah, the God of their fathers, which He made with them when He brought them out of the land of Egypt. For they went and served other gods,

¹³¹ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 1Kings 9:8 9 (edited).

¹³² From <https://www.studylight.org/commentaries/lmg/1-kings-9.html>; accessed May 4, 2018.

¹³³ From <https://www.studylight.org/commentaries/bcc/1-kings-9.html>; accessed May 4, 2018.

and worshiped them, gods which they did not know, and who had not divided to them any portion. And the anger of Jehovah was kindled against this land to bring on it all the curses that are written in this book. And Jehovah rooted them out of their land in anger and wrath, and in great indignation, and cast them into another land, as it is this day. Jer. 22:8–9 And many nations shall pass by this city, and they shall each say to one another, Why has Jehovah done this to this great city? Then they will answer, Because they have forsaken the covenant of Jehovah their God and worshiped other gods and served them. (ESV; capitalized)

Application: We all, in the Church Age, have a familial relationship with God, and that bond will never be broken (Rom. 8:38–39). No one will pluck us out of His hand (John 10:28). However, this does not give up free reign to do whatever our lusts dictate. Just as Israel could be thrown out of the land, so we might also be subject to great discipline from God. We will not ever lose our salvation; but God is certainly able to make us hurt. The Jews today remain God’s people, even though God is working through the church in this dispensation. However, God has never utterly forsaken His people; and the Hebrew people will fully find a place in the plan of God after the rapture of the church.

And they have said, ‘Upon which they forsook Y^ehowah their Elohim Who brought out their fathers from a land of Egypt; and so they lay hold in gods [= elohim] others and so they bow down to them and so they serve them. Upon so brought Y^ehowah upon them all the evil the this.’ ”

1Kings
9:9

So they will say [having observed this devastation], ‘Because they forsook Y^ehowah their Elohim, [the Elohim] Who brought their fathers out from the land of Egypt; and [instead], they held fast to other gods [= elohim] and they bow down before them and they serve them. Therefore, Y^ehowah brought down upon them all this evil.’ ”

So those viewing the devastation will make this observation, ‘Because the people of God forsook Jehovah their God, the Very God Who brought their fathers out of Egypt; and instead, they embraced other false gods—which gods they bowed down before and they served. For this reason, Jehovah has brought this concentrated destruction down upon them.’ ”

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

And they have said, ‘Upon which they forsook Y^ehowah their Elohim Who brought out their fathers from a land of Egypt; and so they lay hold in gods [= elohim] others and so they bow down to them and so they serve them. Upon so brought Y^ehowah upon them all the evil the this.’ ”

Revised Douay-Rheims

And they shall answer: Because they forsook the Lord their God, who brought their fathers out of the land of Egypt, and followed strange gods, and adored them, and worshipped them: therefore has the Lord brought upon them all this evil.

Peshitta (Syriac)

And they shall answer, Because they forsook the LORD their God, who brought forth their fathers out of the land of Egypt, and have taken hold upon other gods, and have worshipped them and served them; therefore the LORD has brought upon them all this evil.

Updated Brenton (Greek)

And men shall say, Because they forsook the Lord their God, who brought out their fathers from Egypt, out of the house of bondage, and they attached themselves to strange gods, and worshipped them, and served them: therefore the Lord has brought this evil upon them.

Then Solomon brought up the daughter of Pharaoh out of the city of David into his house which he built for himself in those days. This is v. 24 in the Hebrew; as much of the rest of this chapter is not found in the Greek.

Significant differences: The Latin has *followed* rather than *lay hold of*.

Limited Vocabulary Translations:

Bible in Basic English	And their answer will be, Because they were turned away from the Lord their God, who took their fathers out of the land of Egypt; they took for themselves other gods and gave them worship and became their servants: that is why the Lord has sent all this evil on them.
Easy English	And people will answer, "He has done it because they have not obeyed the LORD their God. He brought their ancestors out of Egypt. But they have chosen other gods. They have become their servants and they worship them. That is why the LORD has caused such bad things to happen to them (and to their temple)."
Easy-to-Read Version–2006	People will say, 'This happened because they left the Lord their God. He brought their ancestors out of Egypt, but they decided to follow other gods. They worshiped and served those gods. That is why the Lord caused all these bad things to happen to them.'
Good News Bible (TEV)	People will answer, 'It is because they abandoned the Lord their God, who brought their ancestors out of Egypt. They gave their allegiance to other gods and worshiped them. That is why the Lord has brought this disaster on them.'
<i>The Message</i>	Then they'll be told, 'The people who used to live here betrayed their God, the very God who rescued their ancestors from Egypt; they took up with alien gods, worshiping and serving them. That's what's behind this God-visited devastation.'
Names of God Bible	They will answer themselves, 'They abandoned Yahweh their Elohim , who brought their ancestors out of Egypt. They adopted other gods, worshiped, and served them. That is why Yahweh brought this disaster on them.'
NIRV	People will answer, 'Because they have deserted the Lord their God. He brought out of Egypt their people of long ago. But they have been holding on to other gods. They've been worshiping them. They've been serving them. That's why the Lord has brought all this horrible trouble on them.'
New Simplified Bible	»'The answer will be: 'Because they turned away from Jehovah their God. The one who took their fathers out of the land of Egypt. They took for themselves other gods and gave them worship and became their servants: that is why Jehovah has sent this evil on them.'«

Thought-for-thought translations; paraphrases:

Common English Bible	The answer will come: Because they deserted the Lord their God, who brought their ancestors out of Egypt's land. They embraced other gods, worshipping and serving them. That is why the Lord brought all this disaster on them."
Contemporary English V.	Then they will answer, "We know why the LORD did this. The people of Israel rejected the LORD their God, who rescued their ancestors from Egypt, and they started worshiping other gods."
New Century Version	People will answer, 'This happened because they left the Lord their God. This was the God who brought their ancestors out of Egypt, but they decided to follow other gods. They worshiped and served those gods, so the Lord brought all this disaster on them.'
New Life Version	And they will say, 'Because they turned away from the Lord their God, Who brought their fathers out of the land of Egypt. They took in other gods and worshiped them and served them. So the Lord has brought all this trouble upon them.'

Partially literal and partially paraphrased translations:

American English Bible	And they will be told, <i>Because they abandoned their God – the God of their ancestors, Jehovah – who led them out of the house of slavery in Egypt. Then they took hold of alien gods, and bowed before them and served them... this is why Jehovah brought all these bad things upon them.</i>
International Standard V	They will answer, 'Because they abandoned the LORD their God, who brought their ancestors out of the land of Egypt, and they adopted other gods and served them. That's why the Lord has brought all of this disaster on them.'
New Advent (Knox) Bible	And the answer will come, Because they forsook the Lord their God, who rescued their fathers from the land of Egypt, and betook themselves to the worship and service of alien gods; that is why the Lord brought all this ruin upon them.
Translation for Translators	And other people will reply, 'It happened because the Israeli people abandoned Yahweh their God, the one who brought their ancestors out of Egypt. They started to accept and worship other gods. And that is why Yahweh has caused them to experience all these disasters.' "

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	Is to have been said: Since they are to have left behind Jehovah, he of mighty ones, he who is to have led their fathers out from the solid grounds of Egypt. Even are they to have taken strong hold on other they he of mighty ones, and were to bow themselves down to them and serve them, therefore Jehovah is to have brought them in to this calamity!
Ferrar-Fenton Bible	...they will reply, ' Because they for- sook their EVER-LIVING GOD Who brought their fathers out from the land of the Mitzeraim, and have addicted themselves to other gods, and worshipped them, and have served them; therefore the EVER-LIVING GOD brought upon them all this suffering.' "
God's Truth (Tyndale)	And it shall be answered them, because they forsook the Lord their God which brought their fathers out of the land of Egypt, and have taken hold upon other Gods and have stooped unto him and served them: therefore has the Lord brought upon them all this evil.
Urim-Thummim Version	And they will answer, because they abandoned YHWH Elohim, who brought out their forefathers from the land of Egypt, and have taken hold of other elohim, and have worshipped them and served them: therefore has YHWH brought upon them all this calamity.

Catholic Bibles (those having the imprimatur):

The Heritage Bible	Then people will answer: 'Because they abandoned Yahweh their God who brought their ancestors out of the land of Egypt, and they followed other gods, worshiping and serving them. That is why Yahweh has brought all this evil on them'."
New American Bible (2002)	Men will answer: 'They forsook the LORD, their God, who brought their fathers out of the land of Egypt; they adopted strange gods which they worshiped and served. That is why the LORD has brought down upon them all this evil.'
New American Bible (2011)	And the answer will come: "Because they abandoned the LORD, their God, who brought their ancestors out of the land of Egypt, and they embraced other gods, bowing down to them and serving them. That is why the LORD has brought upon them all this evil."
New English Bible–1970	The answer will be, "Because they forsook the LORD their God, who brought their forefathers out of Egypt, and clung to other gods, prostrating themselves before them and serving them; that is why the LORD has brought this great evil on them." "
New Jerusalem Bible	And the answer will be, "Because they deserted Yahweh their God who brought their ancestors out of Egypt, and they adopted other gods and worshipped and served them; that is why Yahweh has brought all these disasters on them." "

New RSV	Then they will say, "Because they have forsaken the LORD their God, who brought their ancestors out of the land of Egypt, and embraced other gods, worshipping them and serving them; therefore the Lord has brought this disaster upon them."'
Revised English Bible—1989	The answer will be, 'Because they forsook the LORD their God, who brought their forefathers out of Egypt, and they clung to other gods, bowing down before them and serving them; that is why the LORD has brought all this misfortune on them.'"

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	But the answer will be, 'It's because they abandoned Adonai their God, who brought their ancestors out of the land of Egypt, and took hold of other gods, worshipping and serving them; this is why <i>ADONAI</i> brought all these calamities on them.'"
The Complete Tanach	They will be told, "Because they abandoned the Lord, their God, Who delivered their forefathers out of the Land of Egypt; and took hold of other gods and bowed to them and served them. Therefore, has the Lord brought all this retribution upon them. "
exeGesés companion Bible	And they say, Because they forsook Yah Veh their Elohim, who brought their fathers from the land of Misrayim; and hold on other elohim and prostrate to them and serve them: therefore Yah Veh brings all this evil on them.
JPS (Tanakh—1985)	And as for this House, once so exalted, everyone passing by it shall be appalled and shall hiss. And when they ask, 'Why did the Lord do thus to the land and to this House?' they shall be told, 'It is because they forsook the Lord their God who freed them from the land of Egypt, and they embraced other gods and worshiped them and served them; therefore the Lord has brought all this calamity upon them.' " v. 8 is included for context.
Orthodox Jewish Bible	And they shall answer, Because they forsook Hashem Eloheichem who brought forth their avot out of Eretz Mitsrayim, and have taken hold upon elohim acherim, and have worshiped them, and served them; therefore hath Hashem brought upon them all this ra'ah.
<i>The Scriptures</i> 1998	"Then they shall say, 'Because they have forsaken יהוה their Elohim, who brought their fathers out of the land of Mitsrayim, and they embraced other mighty ones, and bowed themselves to them and served them. That is why יהוה has brought all this evil on them.' "

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	And they [who know] will say, 'Because they abandoned the Lord their God, who brought their fathers out of the land of Egypt, and they have chosen other gods and have worshiped and served them; that is the reason the Lord has brought on them all this adversity.'"
The Expanded Bible	People will answer, 'This happened because they ·left [abandoned; deserted; forsook] the Lord their God. This was the God who brought their ancestors out of Egypt, but they ·decided to follow [embraced; adopted] other gods. They worshiped and served those gods, so the Lord brought all this ·disaster [adversity; calamity] on them.'"
Kretzmann's Commentary	And they shall answer, Because they forsook the Lord, their God, who brought forth their fathers out of the land of Egypt, and have taken hold upon other gods, and have worshiped them, and served them; therefore hath the Lord brought upon them all this evil. The threat is identical with that of Deut. 28:37-45. Cf Lev. 26:14; Joshua 23:16. Even the believers, who serve the Lord with gladness, are in need

of continual admonition to remain in faith and in obedience, lest they be tempted to unfaithfulness and fall.

NET Bible®	Others will then answer [<i>Heb</i> “and they will say.”], ‘Because they abandoned the Lord their God, who led their ancestors [<i>Heb</i> “fathers.”] out of Egypt. They embraced other gods whom they worshiped and served [<i>Heb</i> “and they took hold of other gods and bowed down to them and served them.”]. That is why the Lord has brought all this disaster down on them.’”
The Pulpit Commentary	And they shall answer, Because they forsook the Lord their God who brought forth their fathers out of the land of Egypt [Based on Deut. 29:25. Solomon in his prayer referred repeatedly to this great deliverance, Deut. 29:16, Deut. 29:21, 51, 53], and have taken hold upon other gods and have worshipped them and served them; therefore hath the Lord brought upon them all this evil.
The Voice	Eternal One: The answer will come, “ <i>He did this</i> because they turned their backs on Him—their God who led their ancestors out of Egypt—and gave their hearts to other gods, worshiping and serving them. That is why the Eternal One has done all this misery to them.”.

Literal, almost word-for-word, renderings:

Christian Standard Bible	Then they will say: Because they abandoned the LORD their God who brought their ancestors out of the land of Egypt. They held on to other gods and bowed in worship to them and served them. Because of this, the Lord brought all this ruin on them.
Concordant Literal Version	...and they have said, Because that they have forsaken Yahweh their Elohim, who brought out their fathers from the land of Egypt, and they lay hold on other elohims, and bow themselves to them, and serve them; therefore has Yahweh brought in upon them all this evil.
Context Group Version	...and they shall answer, Because they forsook YHWH their God, who brought out their fathers out of the land of Egypt, and laid hold on other gods, and bowed down in deference to them, and served them: therefore YHWH has brought all this evil on them.
English Standard Version	Then they will say, 'Because they abandoned the LORD their God who brought their fathers out of the land of Egypt and laid hold on other gods and worshiped them and served them. Therefore the LORD has brought all this disaster on them.'"
Green's Literal Translation	And they shall say, Because they have forsaken Jehovah their God, who brought their fathers out from the land of Egypt, and they laid hold on other gods and bowed themselves to them and served them. On account of this Jehovah has brought in upon them all this evil.
NASB	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.'"
New European Version	...and they shall answer, 'Because they forsook Yahweh their God, who brought their fathers out of the land of Egypt, and laid hold of other gods, and worshiped them, and served them. Therefore Yahweh has brought all this evil on them'.
New King James Version	Then they will answer, 'Because they forsook the Lord their God, who brought their fathers out of the land of Egypt, and have embraced other gods, and worshiped them and served them; therefore the Lord has brought all this calamity on them.'"
Young's Updated LT	And they have said, Because that they have forsaken Jehovah their God, Who brought out their fathers from the land of Egypt, and they lay hold on other gods, and bow themselves to them, and serve them; therefore has Jehovah brought in upon them all this evil."

The gist of this passage: V. 9 explains why all of this could happen in the future: Israel has forsaken her God, the God Who brought their fathers out of the land of Egypt. Israel has laid hold of

other gods and has worshiped them instead of the LORD. So God brought all of this evil upon them.

1Kings 9:9a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'âmar (אָמַר) [pronounced <i>aw-MAHR</i>]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	3 rd person masculine plural, Qal perfect	Strong's #559 BDB #55
'al (עַל) [pronounced <i>gahl</i>]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5921 BDB #752
'âsher (אֲשֶׁר) [pronounced <i>ash-ER</i>]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
Literally, these translate to mean <i>upon which, over which, over that</i> . This combination of 'al and 'âsher mean <i>because, because that, in that</i> .			
'âzab (עָזַב) [pronounced <i>gaw-ZA^{BV}</i>]	<i>to loosen ones bands; to let go [one from being in bonds]; to leave [forsake, desert]; to leave off, to cease from [anything]</i>	3 rd person masculine plural, Qal perfect	Strong's #5800 BDB #736
'êth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
'Ēlōhîym (אֱלֹהִים) [pronounced <i>el-o-HEEM</i>]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun with the 3 rd person masculine plural suffix	Strong's #430 BDB #43

Translation: *So they will say [having observed this devastation], 'Because they forsook Y^ehowah their Elohim,...* People in future generations, will see the land (God is warning Solomon) and how devastated it is; and how the Temple has been torn down and ransacked by foreign enemies; and they will draw some correct conclusions (interestingly enough).

Does this mean that every person who sees the destruction of Israel will understand this? Certainly not. I can view the British empire from beginning to end, and I understand why this was a great empire from the beginning; and I can understand why God allowed this tiny nation, Great Britain, to rule over a fifth of the earth (in terms of human population, was this a fourth or a third?); and I can also correctly understand how Great Britain lost this great empire; and today, they are just a tiny, European nation again, no different from the other European nation, suffering considerable damage because of the internal attacks from Muslims who live there. *How the mighty have fallen*, is so apropos. And all of it is because Great Britain revered the God of Abraham; they revered the Father

of Jesus; and for a time, they spread the gospel, Bible doctrine, and the **laws of divine establishment** throughout the world, giving law and order to some of the most lawless regions of the world. But, as their devotion to God waned, so did their empire. They forsook Y^ehowah their God.



Map of the British Empire from [Wikimedia Commons](#); accessed April 19, 2018. That such a tiny nation could virtually rule the world is a testament to God's grace towards the client nation. Now, you may wonder, *just why don't we see the same thing today with the United States?* Actually, we do. Google *American military bases map*; you just might be surprised.

Application: There are many voices out there saying such things as, *the United States should not be the cops of the world*. These are people who know about how vast our military is. What Great Britain did before us; and what we do today, is maintain a great deal of peace throughout the world. We will not end war; and we will not bring peace to many sectors in the world. However, since America has taken upon herself this mantle, spreading our military throughout, we have enjoyed a much great worldwide peace than ever before. Newer generations often have no appreciation of this; however, in the 20th century, we had two world wars and various **communist and other totalitarian regimes** killing millions upon millions of their people. The amount of killing that took place is quite phenomenal. Even though radical Islam is **murdering thousands of people today**; they do not hold a candle to the communist regimes of the previous century when it comes to human devastation.

Similarly, some who understood the unique history of Israel and their powerful relationship to God, could walk by and view this devastation and understand why it all went down the way it did.

Application: As believers, we ought to study the map of the British empire and take it to heart. The greatness of the United States could end in just a few years. The more that we pull away from God, the more He will pull away from us (to be more accurate, the more He will discipline us).

Application: The military that the United States has and the military bases which we have all over the world, and the great role that we play as a peacekeeper in this world—all of this is God's grace. We have a large percentage of believers in the United States; and, I would submit to you, a larger percentage of mature believers here than anywhere else—and God vindicates the doctrine in our souls. But we have a generation rising up where more of them believe in socialism than believe in God. I exaggerate here. According to [Pew Forum](#), about 50% of millennials believe in God with great certainty; 30% with less certainty. But when it comes to being affiliated with *Christian religion*, that is only at 42%. And only a quarter of millennials actually attend a church on a weekly basis.

Application: According to a report from the [Victims of Communism Memorial Foundation](#), about 44–45% of millennials believe in socialism and about the same believe in capitalism. Believers in God without Jesus Christ and without doctrine can go either way when it comes to having common sense (believer in the laws of divine establishment) or not (believing in socialism). These numbers stress the importance of Christian evangelism within the United States; and the importance of Bible teaching in the United States.

Application: Churches are not offering very much today by way of doctrine for the soul. I attended a church about a year ago where a *Christian rock group* entertained the congregation for several songs, and the lead singer then stood up before the congregation to say a few words, the first words coming out of her mouth were, “Now, I don’t know much about theology, but...” Let me suggest to you that anyone who has a platform in a church building should know something about theology. Otherwise, what exactly is the point of them standing in front of the congregation and saying anything at all?¹³⁴

1Kings 9:9b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
’ăsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong’s #834 BDB #81
yâtsâ’ (יָצָא) [pronounced yaw-TZAWH]	<i>to cause to go out, to lead out, to bring out, to carry out, to draw out, to take out [of money]; to put forth, to lay out, to exact; to promulgate; to produce</i>	3 rd person masculine singular, Hiphil perfect	Strong’s #3318 BDB #422
’êth (אֶת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong’s #853 BDB #84
’ăbôwth (אֲבוֹת) [pronounced aw ^b -VOOTH]	<i>fathers, ancestors, both as the heads of households, clans or tribes; founders, civil leaders, military leaders</i>	masculine plural noun with the 3 rd person masculine plural suffix	Strong’s #1 BDB #3
min (מִן) [pronounced mihn]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i>	preposition of separation	Strong’s #4480 BDB #577
’erets (אֶרֶץ) [pronounced EH-rets]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular construct	Strong’s #776 BDB #75
Mits ^e rayim (מִצְרַיִם) [pronounced mits-RAH-yim]	<i>double straights; transliterated Mizraim; also Egypt, Egyptians</i>	masculine singular, proper noun	Strong’s #4714 BDB #595

Translation: ...[the Elohim] Who brought their fathers out from the land of Egypt;... The Jews did not adhere to some local god who somehow charmed the inhabitants of the land; the Jews were originally related to the Great

¹³⁴ I want you to take note that, I have not mentioned the name of this church, its location or the name of its pastor. None of those things are relevant. What they taught or did not teach; the atmosphere created by this non-doctrinal approach—all of that is relevant.

God, the Creator of all life, the God Who brought their ancestors out of the land of Egypt, when it was the proper time.

This same God freed these sons of Israel (Jacob) from their slavery to Egypt, and gave them safe passageway to the land of Canaan (despite the fact that many of them fought God all they way). In the same way, God watched over, protected and preserved His promises to Jacob; and yet, so often, Jacob fought with God as well.

Application: Every believer with doctrine in the United States ought to recognize just how much God had blessed our nation (most people aligned with the laws of divine establishment understand this). But the same God Who has showered us with great blessing can also shower the United States with great discipline.

Application: Just as Israel was a client nation to God, so the United States is a client nation to God. These warnings and historical trends in Israel also apply to us in the United States. These warning that God is giving to Solomon—these warnings apply to us as well.

1Kings 9:9c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
châzaq (חַזַּק) [pronounced <i>khaw-ZAHK</i>]	<i>to take hold [of something], to grab, to seize, to hold fast, to gain [take] possession of; to strengthen, to make strong, to support; to repair; to display strength [power]; to prevail [upon]</i>	3 rd person masculine plural, Hiphil imperfect	Strong's #2388 BDB #304
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	Strong's# none BDB #88
'êlôhîym (אֱלֹהִים) [pronounced <i>el-o-HEEM</i>]	<i>gods, foreign gods, god; God; rulers, judges; superhuman ones, angels; transliterated elohim, Elohim</i>	masculine plural noun	Strong's #430 BDB #43
'achêr (אַחֵר) [pronounced <i>ah-KHEHR</i>]	<i>another, following, next; other as well as foreign, alien, strange</i>	masculine plural, adjective/substantive	Strong's #312 BDB #29

Translation: ...and [instead], they held fast to other gods [= elohim]... This new generation of Israelites forsook the God of their fathers and adhered to false gods; adhered to that which was not God. This brought them down; this destroyed their land. They rotted from the inside; and then were destroyed from without.

What is quite tragic is, Solomon's reign began with such enthusiasm and such a dedication to wisdom (the application of Bible doctrine); but then Solomon went off track. As he went off track, so did the nation (be aware that God would not discipline all of Israel simply because they had a king in reversionism).

1Kings 9:9d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
shâchah (שָׁחָה) [pronounced shaw-KHAW]	<i>to bow down, to prostrate oneself, to do obeisance to; to honor [with prayers]; to do homage to, to submit to</i>	3 rd person masculine plural, Hithpael perfect	Strong's #7812 BDB #1005
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 3 rd person masculine plural suffix	No Strong's # BDB #510
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
‘âbad (עָבַד) [pronounced ġaw ^b -VAHD]	<i>to work, to serve, to labor; to be a slave to</i>	3 rd person masculine plural, Qal imperfect with the 3 rd person masculine plural suffix	Strong's #5647 BDB #712

Translation: ...and they bow down before them and they serve them. This new generation of Israelites bowed down before their false gods; they worshiped them; and they served them. *Serving them* means that they engaged in rituals associated with the gods that they were worshiping. Some of these gods demanded child sacrifice; and this is something that God will not allow. It is because of child sacrifice that God allowed Israel to go into Canaan and destroy so many peoples. Yet now, they are being ensnared by the same religious traps.

Dr. John Gill: ...*and have worshipped them, and served them: even idols of gold and silver, wood and stone; an instance of judicial blindness they were left unto, who had been favoured with a revelation from God.*¹³⁵

Again, Israel will be disciplined not simply because Solomon has gone awry (spiritually speaking), but because the nation has followed him into apostasy. Solomon had quite a bit of influence over the people of Israel, being their greatest celebrity; so, when he worships the Revealed God, people notice and huge numbers of them join in on this worship. But when Solomon goes astray and worships other gods (1Kings 11:4), so do many in his nation. When large numbers reject the True God, then God's discipline will become apparent.

1Kings 9:9e			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
‘al (עַל) [pronounced ġah ^l]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5921 BDB #752

¹³⁵ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 1Kings 9:9.

1Kings 9:9e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kên (כֵּן) [pronounced kane]	<i>so, therefore, thus; then, afterwards; upright, honest; rightly, well; [it is] so, such, so constituted</i>	adverb	Strong's #3651 BDB #485
Together, 'al kên (אֲלֵ כֵּן) mean <i>so, upon the ground of such conditions, therefore, consequently, on this account, on account, for this reason</i> . Literally, these words would be translated <i>upon so, upon therefore, upon then</i> .			
bôw' (בָּוֹ) [pronounced boh]	<i>to take in, to bring [near, against, upon], to come in with, to carry, to cause to come [in], to gather, to bring to pass</i>	3 rd person masculine singular, Hiphil perfect	Strong's #935 BDB #97
YHWH (יהוה) [pronunciation is possibly yohh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
'al (אֲלֵ) [pronounced 'gahl]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity with the 3 rd person masculine plural suffix	Strong's #5921 BDB #752
'êth (אֵת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
kôl (כֹּל) [pronounced kohl]	<i>the whole, all of, the entirety of, all; can also be rendered any of</i>	masculine singular construct followed by a definite article	Strong's #3605 BDB #481
râ'âh (רָעָה) [pronounced raw-ĠAW]	<i>evil, misery, distress, disaster, injury, iniquity, aberration, that which is morally reprehensible</i>	feminine singular adjective/noun; with the definite article	Strong's #7451 BDB #949
zô'th (זֹאת) [pronounced zoth]	<i>here, this, this one; thus; possibly another</i>	feminine of singular zeh; demonstrative pronoun, adverb; with the definite article	Strong's #2063 (& 2088, 2090) BDB #260

Translation: *Therefore, Y^ehowah brought down upon them all this evil.' ”* God brought upon Israel this destruction, which is called *this evil*. The word also means *misery, distress, disaster* and *injury*. This describes just what the people of Israel faced when they abandoned their God.

1Kings 9:9 *So those viewing the devastation will make this observation, 'Because the people of God forsook Jehovah their God, the Very God Who brought their fathers out of Egypt; and instead, they embraced other false gods—which gods they bowed down before and they served. For this reason, Jehovah has brought this concentrated destruction down upon them.'* ”

David Guzik remarks: *Under the Old Covenant, God promised to use Israel to exalt Himself among the nations one way or another. If Israel obeyed He would bless them so much that others had to recognize the hand of God upon Israel. If Israel disobeyed He would chastise them so severely that*

*the nations would be astonished at the hard work of God among His disobedient people, and they would know that the LORD has brought all this calamity on them.*¹³⁶

Summing up, God is acknowledging Solomon's dedication at the Temple, even approving of it. But God warns Solomon personally, "If you step out of line and go into reversionism, then I will come down on you hard and fast." There is no doubt in my mind that Solomon was doing things at that point in time which suggested a spiritual retrogression on his part.

1Kings 9:9 So those viewing the devastation will make this observation, 'Because the people of God forsook Jehovah their God, the Very God Who brought their fathers out of Egypt; and instead, they embraced other false gods—which gods they bowed down before and they served. For this reason, Jehovah has brought this concentrated destruction down upon them.' "

1Kings 9:9 God's warnings of severe punishment (commentators/discussion)

J. Vernon McGee: *This also has come to pass literally. If you go to the spot where the temple once stood, you will see that it has been destroyed. The Mosque of Omar now stands there. Why is the land of Israel like it is? Why is the Mosque of Omar there? Israel forsook God, friend. That is the answer.*¹³⁷

Chuck Smith: *And now...the Lord says, "Solomon, if you will follow Me and all, then I will establish your throne. But if you forsake Me and you start to worship other gods," and I'm sure at this point Solomon is saying, "Oh, Lord, You don't need to tell me about that. Oh, Lord, how could I ever do that?" You know. And yet it is the very thing. And all the way through the Scriptures, it is interesting how that the Lord always seems to warn people in those areas where they are going to be tested and tried further down the road.*¹³⁸

Lange: *The divine threatening was literally fulfilled. No people in the world ever became such a "proverb." Singular as it stands in the world—history in its election, it is equally so in its rejection and ruin. It has remained, to the present day, the living witness of the saving love and grace of God on the one hand, and, on the other, of holiness, truth, and retributive justice. By its story it preaches to all nations the eternal truth which the prophet Azariah proclaimed to king Asa: "If ye forsake him, He will forsake you" (2Chron. 15:2). When, in consequence of their complete departure from God, the temple built by Solomon was destroyed, Israel ceased to be an independent kingdom, and the people were banished; and when, after the second temple was built, they rejected David's great Son, their promised, true, and eternal king, in Whom all nations of the earth were to be blessed, this temple was destroyed never to be rebuilt, and the people were scattered through all the world, ceasing forever to be an independent kingdom and nation, everywhere despised, reviled, and persecuted.*¹³⁹

Lange: *[This is because] men endure uninterrupted prosperity with much greater difficulty than they do crosses and afflictions.*¹⁴⁰

Paul expressed it in this way: **Therefore let anyone who thinks that he stands take heed lest he fall.** (1Cor. 10:12)

The warnings given by God here are found throughout Scripture: Lev. 26:14 Deut. 8:19 28:15, 37 Joshua 23:16.

¹³⁶ David Guzik's *Commentary on the Old Testament*; courtesy of e-sword; ©2006; 1Kings 9:6–9.

¹³⁷ From archive.org (chapter 9); accessed May 4, 2018.

¹³⁸ Chuck Smith, *Through the Bible Commentary C2000 Series*; from e-Sword, 1Kings 9:1–28.

¹³⁹ The Rev. Dr. John P. Lange, *Lange's Commentary*; 1857–1864; in the Public Domain; from E-sword; (Historical and Ethical).

¹⁴⁰ The Rev. Dr. John P. Lange, *Lange's Commentary*; 1857–1864; in the Public Domain; from E-sword; 1Kings 9:6–9 (Homiletical and Practical).

Jamieson, Fausset and Brown, taking in the scope of God's warning, makes some excellent observations: *The record of this second vision, in which were rehearsed the conditions of God's covenant with Solomon and the consequences of breaking them, is inserted here as a proper introduction to the narrative about to be given of this king's commercial enterprises and ambitious desire for worldly glory; for this king, by encouraging an influx of foreign people and a taste for foreign luxuries, rapidly corrupted his own mind and that of his subjects, so that they turned from following God, they and their children (1Kings 9:6).*¹⁴¹

Dr. John Gill: *...therefore the Lord has brought upon them all this evil; their idolatry was the cause of it, than which nothing is more provoking to God.*¹⁴²

Chapter Outline

Charts, Maps and Short Doctrines

There are questionable actions on the part of Solomon in this chapter: (1) Solomon appears to have cheated Hiram, a long-time family friend, on a business deal; (2) Solomon gives away some cities in the Land of Promise to Hiram; (3) Solomon collects a lot of gold; (4) Solomon builds up his cavalry and navy; and (5) Solomon enslaves many of the people still living in the land of Canaan (rather than to kill or remove them). None of these actions, taken alone, suggests a spiritual life in retrogression; but all of them taken together certainly indicates that is the case.

1Kings 9:8–9 *And this house will become a heap of ruins. Everyone passing by it will be astonished and will hiss, and they will say, 'Why has the LORD done thus to this land and to this house?' Then they will say, 'Because they abandoned the LORD their God who brought their fathers out of the land of Egypt and laid hold on other gods and worshiped them and served them. Therefore the LORD has brought all this disaster on them.'* God appears to be quoting Moses here. Deut. 29:21–28 *And the LORD will single him out from all the tribes of Israel for calamity, in accordance with all the curses of the covenant written in this Book of the Law. And the next generation, your children who rise up after you, and the foreigner who comes from a far land, will say, when they see the afflictions of that land and the sicknesses with which the LORD has made it sick—the whole land burned out with brimstone and salt, nothing sown and nothing growing, where no plant can sprout, an overthrow like that of Sodom and Gomorrah, Admah, and Zeboiim, which the LORD overthrew in his anger and wrath—all the nations will say, 'Why has the LORD done thus to this land? What caused the heat of this great anger?' Then people will say, 'It is because they abandoned 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, and went and served other gods and worshiped them, gods whom they had not known and whom he had not allotted to them. Therefore the anger of the LORD was kindled against this land, bringing upon it all the curses written in this book, and the LORD uprooted them from their land in anger and fury and great wrath, and cast them into another land, as they are this day.'* Deut. 28:63–64 *“And as the LORD took delight in doing you good and multiplying you, so the LORD will take delight in bringing ruin upon you and destroying you. And you shall be plucked off the land that you are entering to take possession of it. And the LORD will scatter you among all peoples, from one end of the earth to the other, and there you shall serve other gods of wood and stone, which neither you nor your fathers have known.”* Deut. 29:24 *“...all the nations will say, 'Why has the LORD done thus to this land? What caused the heat of this great anger?' Then people will say, 'It is because they abandoned 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, and went and served other gods and worshiped them, gods whom they had not known and whom He had not allotted to them. Therefore the anger of the LORD was kindled against this land, bringing upon it all the curses written in this book, and the LORD uprooted them from their land in anger and fury and great wrath, and cast them into another land, as they are this day.'”* (ESV; capitalized) See also Jer. 2:10–13, 19 5:19 16:10–13 50:7 Lam. 2:16–17 4:13–15 Ezek. 26:17–20 Zeph. 1:4–5 are additional warnings; most of them referencing idolatry.¹⁴³

¹⁴¹ Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; 1871; from e-sword, 1Kings 9:8.

¹⁴² Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 1Kings 9:9 (slightly edited).

¹⁴³ *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880; from E-sword, 1Kings 9:9.

Again, it is quite remarkable that God appears to be quoting from the words of Moses, where the subject matter and even some of the phrases are exactly the same. By this, God is saying, "These words of Moses, written by Moses—they are also inspired by My Spirit. Moses' words are as much a result of divine inspiration as anything else in Scripture." When God virtually quotes Moses, this suggests that our understanding that the entire Word of God is inspired by God—not just the words of God or the words of Jesus.

1Kings 9:8–9 And this house will become a heap of ruins. Everyone passing by it will be astonished and will hiss, and they will say, 'Why has the LORD done thus to this land and to this house?' Then they will say, 'Because they abandoned the LORD their God who brought their fathers out of the land of Egypt and laid hold on other gods and worshiped them and served them. Therefore the LORD has brought all this disaster on them.'" (ESV; capitalized)

The Severity of God (Preacher's Complete Homiletical Commentary)

The SEVERITY OF GOD is exhibited -

1. In the punishment denounced against Israel. "Cut off;" "cast out of my sight;" "a proverb and a byword;" "shall be astonished and shall hiss"—these are its terms. But observe:
 - (1) None of these things needed to have befallen them. God had no pleasure in the death or dispersion of His elect people. It was their own fault if they were cut off.
 - (2) These things were denounced in kindness to stay them in their sin and so to prevent their dispersion. These were the sanctions of that dispensation. "The law is not made for a righteous man, but," etc. (1Tim. 1:9).
 - (3) There was no disproportion or undue rigour in these penalties. What seems to us severity is really exact justice, or rather mercy, to the world. As Israel had been favoured above all peoples, so, in strict equity, should it be punished above all. "The glory, and the adoption, and the covenants," etc. (Rom. 9:4), could not appertain to them without bringing with them "many stripes" for the disobedient. Those exalted to heaven shall be brought down to hell (Matt. 11:28). It was necessary for our admonition that the chosen people should not afford the world the spectacle of a nation sinning unpunished (1Cor. 10:11).
2. In the punishment inflicted. For how literally have these words been fulfilled! What an evidence of the truth of God the history of Israel supplies! This, at any rate, is no vaticinium ex eventu. "This day is this scripture fulfilled in your ears" (Luke 4:21). "A proverb and a byword"—eighteen centuries at least testify to the truth of these words. "Cast out of my sight;" let the horrors of the siege of Jerusalem (see Joshua, B.J. 5. ch. 10–13, Joshua 6:1–27. passim. "Never" he says, "did any other city suffer such miseries") explain to us these words. And there is not a country of Europe, there is hardly a city, in which the history of the Jew is not traced in blood, written within and without in "mourning and lamentation and woe." Claudius expelled them from Borne (Acts 18:2); our Edward I. drove them out of Guienne and England. "Ivanhoe" gives some idea of their treatment in this country; but a romance could not record a tithe of the horrors of which Clifford's Tower in York or the Jews' house in Lincoln could tell. And yet it is allowed that they have always been treated more tenderly in England than in the rest of Europe. But even here, and down to the present day, the word "Jew" is too often a name of hate. In Servia, in Moldavia and Wallachia, they are still the objects of fierce, persecution and not always unmerited obloquy. Even the "Anti-Semitic League, now being organized in Germany, is a part of the "severity" of God, a proof of the "sure word of prophecy." In Jerusalem, again, the metropolis of their race, they are accounted the filth and offscouring of all things. At the Greek Easter the refrain is often heard in the Church of the Holy Sepulchre, "O Jews, O Jews, your feast is a feast of apes." What a commentary, too, is the Jews' "place of wailing" on this scripture | The "holy and beautiful house" a desolation, the temple precincts trodden under foot of the Gentiles | Conqueror after conqueror, pilgrim after pilgrim, has asked the question, "Wherefore hath the Lord done thus?" etc; while the "ever extending miles of gravestones and the ever lengthening pavement of tombs and sepulchres" answer, "Because they have forsaken the Lord their God," etc. (1Kings 9:9; Jer. 22:8, Jer. 22:9).

Summarizing: God takes no pleasure in disciplining His people; He warns them in advance; and God's approach to their failings is one of complete justice.

The Preacher's Complete Homiletical Commentary; edited by Joseph S. Exell, 1892; from e-sword, 1Kings 9:9.

Chapter Outline

Charts, Graphics and Short Doctrines

1Kings 9:8–9 *And this house will become a heap of ruins. Everyone passing by it will be astonished and will hiss, and they will say, 'Why has the LORD done thus to this land and to this house?' Then they will say, 'Because they abandoned the LORD their God who brought their fathers out of the land of Egypt and laid hold on other gods and worshiped them and served them. Therefore the LORD has brought all this disaster on them.'* (ESV; capitalized)

The Fidelity of God/the Infidelity of Man (J. Waite)

- I. THE FIDELITY OF GOD AND THE BLESSED RESULTS THAT ATTEND IT. God's faithfulness is seen
- (1) in the answering of the prayer—"I have heard your prayer," etc. The vision was itself an instant and very gracious Divine response. All true prayer is heard. No pure breath of supplication, the incense of the heart, ever ascends to Heaven in yam. God does not disappoint the hopes and longings He has Himself awakened. As the vapours that rise from land and sea sooner or later return again, distilling in the silent dew, descending in fruitful showers upon the earth—not one fluid particle is lost—so every cry of filial faith that goes up to the great Father of all comes back in due time in some form of heavenly benediction. And more, the answer is often far larger and richer than our expectations. He "does exceeding abundantly," etc. (Eph. 3:20). Solomon had prayed "That your eyes may be open towards this house." God answers, "Mine eyes and mine heart shall be there perpetually." The very heart of God dwells where His suppliant people are. This anthropopathic mode of speech is a gracious Divine accommodation to our human wants and weaknesses. God condescends to us that we may the better rise to Him. It is the necessarily imperfect yet most welcome expression of a sublime reality that we could not otherwise know. God has a tender "heart" towards us as well as an observant "eye." And wherever we seek Him with all our hearts there His heart responds to the throbbing of ours—a sympathetic personal Presence, meeting our approach, pitying our necessities, giving love for love. Note, too, the constancy of this grace—"forever." "perpetually." "The gifts and calling of God are without repentance." Wherever He records His name there He "dwells." When He blesses, when He gives or forgives, it is "forever." If the grace is cancelled, if the benediction is withdrawn, the fault is ours, not His. "Though we believe not, yet He abideth faithful; He cannot deny Himself" (2Tim. 2:18).
 - (2) In the repetition of the promise, "If you will walk before me," etc. (1Kings 9:4–5). The promise is reiterated as a sacred and inviolable engagement which God on His part will never break. "The sure mercies of David." All Divine promises are sure. We have but to place ourselves in the line of their fulfilment and all is well with us. They are steadfast as the ordinances of heaven and earth. Natural laws are God's promises in the material realm. Obedience to them is the sure path to physical well being. Are His counsels in the moral and spiritual sphere likely to be less steadfast and reliable? Heaven and earth shall pass away, but the promises of His grace can never fail. "They stand fast forever and ever and are done in truth and uprightness" (Psalm 111:8).
- II. THE INFIDELITY OF MAN AND THE FATAL CONSEQUENCES THAT FOLLOW IT. "But if you shall at all turn from following Me," etc. Here is a solemn note of warning, the presage of that guilty apostasy by which the Jewish people became in after years the most signal example to men and nations of the waywardness of human nature and the retributive justice of God. We are reminded that the faithfulness of God has a dark as well as a bright side to it. As the cloud that guided the march of the Israelites out of Egypt was light to them, but a source of blinding confusion and miserable discomfiture to their adversaries, so this and every other attribute of God bears a different aspect towards us according to the relation in which we stand to it, the side on which we place ourselves. Be true to Him, and every perfection of His being is a joy to you, a guide, a glory, a defence; forsake Him, and they become at once ministers of vengeance. Even His love, in its infinite rectitude and purity, dooms you to the penalty from which there can be no escape. Whether in the physical or the spiritual realms, one feature of the very beneficence of God's laws is that they must avenge themselves. Learn here
- (1) that all human loss and misery spring from forsaking God. "If ye shall at all turn from following me,

The Fidelity of God/the Infidelity of Man (J. Waite)

ye or your children," then shall all these woes come upon you. All sin is a departure from the living God. "My people have committed two evils, they have forsaken me," etc. (Jer. 2:13). Adam cast off his allegiance to God when He listened to the voice of the tempter. Idolatry in its deepest root has this meaning (see Rom. 1:21–28). Every sinful life is a more or less intentional and deliberate renunciation of God, and its natural results are shame, and degradation, and death. The course of the prodigal in Christ's parable is a picture of the hopeless destitution of every soul that forsakes its home in God. "They that are far from thee shall perish" (Psalm 73:27).

- (2) That according to the height of privilege so is the depth of the condemnation when that privilege is abused. The very height of the "hallowed house" shall make the ruin the more conspicuous and the more terrible. There is no heavier judgment that God pronounces upon men than when He says, "I will curse your blessings." The best things are capable of the worst abuse. And when the highest sanctities of life are violated they become the worst grounds of reproach and sources of bitterness. The greater the elevation, the deeper and more dreadful the fall. "You Capernaum, who is exalted to heaven," etc. (Luke 10:15).
- (3) That one inevitable penalty of transgression is contempt and scorn. "Israel shall be a proverb and a byword among all people." "He that passeth by shall be astonished and shall hiss." "When the salt has lost its savour it is henceforth good for nothing but to be cast out and trodden under foot of men" (Matt. 5:13). The wicked may be in honour now, but the time is coming when they "shall awake to shame and everlasting contempt."

The Preacher's Complete Homiletical Commentary; edited by Joseph S. Exell, 1892; from e-sword, 1Kings 9:1–9 (J. Waite) (slightly edited).

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

We should understand *religion* to refer to *the faith* or *the way*. We should not take this as it is often referred to, as man, by man's effort and works attempting to please God.

This is the edited version.

Religion is the Glory of a Nation—Edited (Preacher's Complete Homiletical Cmnty)

- I. **That the religion of a nation does not consist in anything external.**
 1. *Not in the grandeur of its temples.* Architecture and artistic decoration are not essential to true piety.
 2. *Not in the elaborateness of its ritual.* The rites and ceremonies of the Israelitish religion in the days of Solomon were minute and exacting. Their worship was a rich, imposing pageant, calculated to impress both the worshipper and the spectator.
 3. *Religion consists in the sincere worship of an ever-present God.*
- II. **That the religion of a nation depends for its permanence on obedience to God** (1Kings 9:4–5).
 1. *Obedience is regulated by clearly defined injunctions.* "To do according to all that I have commanded thee, and wilt keep my statutes and my judgments." Obedience must be intelligent, be governed by a studious appreciation of the Divine commands.
 2. *Obedience must be genuine and complete.* "In integrity of heart and in uprightness."
 3. *Obedience is illustrated by noble examples.* "If thou wilt walk before me as David thy father walked." God expects no impossibility. What one man has done, another may do.
 4. *Obedience ensures perpetuity of blessing.* "Then I will establish the throne of thy kingdom upon Israel for ever" (1Kings 9:5). Obedience and blessing run together. If we are faithful to our part of the covenant, God will never fail on His part.
- III. **That the decay of the religion of a nation is inevitably followed by national ruin** (1Kings 9:6–9).
 1. *The ruin of its national greatness.* "Then will I cut off Israel out of the land I have given them." In the very land where the Jews were most highly exalted did they witness the most abject degradation. When the people forsook God, and turned to idols, the Temple of Solomon—the world-wide

Religion is the Glory of a Nation—Edited (Preacher’s Complete Homiletical Cmnty)

evidence of national prosperity and blessing—was destroyed, Israel ceased to be an independent kingdom, and the people were banished; and when, after the second temple was built, they rejected David’s greater Son—their promised, true, and eternal king in whom all nations of the earth were to be blessed—this temple was destroyed never to be rebuilt, and the people were scattered through the whole world, ceasing for ever to be an independent kingdom and nation.

2. *The ruin of its religious prestige.* “And this house which I have hallowed for my name will I cast out of my sight.” The temple was the symbol and external evidence of the intense religiousness of the people.
3. *The ruin is held up as a terrible warning to all ages.* “And Israel shall be a proverb and a bye-word among all people; and this house which is high (Heb. shall be high), every one that passeth by it shall be astonished, and shall hiss” (1Kings 9:7–8).

The Preacher’s Complete Homiletical Commentary; edited by Joseph S. Exell, 1892; from e-sword, 1Kings 9:3–9 (edited). The **unedited version** is in the **Addendum**.

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Hiram's Disappointment with Solomon's Present (or, Payment)

2Chronicles 8:1–2

At this point, we move to a whole new set of subjects; and v. 10 forward could have easily been a separate chapter (just as 1Kings 9:1–9 could have stood on its own as a separate chapter).

Dr. Robert Dean, Jr.: *If we look at the elements of 1 Kings 9 and 10 what we see is almost as if the writer is mopping up a lot of loose ends.*¹⁴⁴ *It talks about Solomon's architectural projects, his building projects, and how he organised the labour forces. It talks about his maritime forces and where they went and how his fame spread throughout the world to the point that the Queen of Sheba heard about him and came to visit him in Israel to see if all that she had heard about Solomon was true. No one she had ever heard about in the whole world had the power, the wisdom, the riches, the wealth and the skill that Solomon did. That ought to tell us something about how magnificent Solomon was. So we stop and ask why God the Holy Spirit has revealed all these things. We have to understand it in the context of what God has revealed in 1Kings, and that is this promise—1Kings 3:11-13. The uniqueness of Solomon would stand out as a beacon of God's grace and blessing to the entire world. In the New Testament God sends the church out into the world but in the Old Testament under the Mosaic Law the idea was that if Israel walked in obedience God would bless them so magnificently they would be such a power house of wealth and knowledge and sophistication and advancement that the entire world would want to come to Israel to learn what the secret of their success was. The secret of their success would be their walk with God, their obedient walk with God, and that is exactly what was going on with Solomon.*

Dean continues: *So what we see here as a backdrop to the last half of 1Kings chapter nine and chapter ten is: a) God is always faithful to His promise no matter how much we fail. God is faithful even when we are failures. We know that principle and that is what exaggerates the grace of God, and this is what this whole episode does. We can't outdo God's grace and no matter what the situation is, no matter what failures we may have in our past, we understand that especially in the church age when we know that Jesus Christ has paid the price for all of our sins; and because we are accepted*

¹⁴⁴ This is an example of a mixed metaphor.

into God's presence on the basis of Christ's righteousness (not ours), and that puts us in the position of strength so that we can live life with a tremendous sense of confidence and energy because we are secure in that relationship with God; b) God goes beyond His promise. God's grace goes beyond our thoughts and imagination. It is more than we could ever ask for. In *Philippians 4:19* we have a promise related to this for the church age believer: NASB *"And my God will supply all your needs according [according to a standard] to His riches in glory in Christ Jesus."* The riches in Christ Jesus are beyond anything that we could ever imagine. We could never outdo that resource, that reservoir of wealth that God has because it is infinite; [c] It is here that we see Solomon demonstrating in his life the principle which he states so clearly in *Proverbs 1:7* NASB *"The fear of the LORD is the beginning of knowledge [wisdom]."* We see that played out in his life as a young man and through the first twenty years or so of his reign when he was walking with God. It was the fear of the Lord that was the starting point for his success. Everything in his life was there because he has his relationship with God squared away and secure from the very beginning.¹⁴⁵

Despite these two chapters appearing as if they as simply a compilation of a variety of incidents and remembrances, many of them can be very neatly tied together, which we will see in several places in this study. There are some big picture views which will help us to understand and appreciate all that is here.

The second half of this chapter is dramatically different from the first half; even though it is about Solomon and the buildings which he has constructed.

A Summation of 1Kings 9:10–28 (from the Pulpit Commentary)

SOLOMON'S BUILDINGS AND UNDERTAKINGS.—So far the historian has spoken exclusively of the two greatest works of Solomon's reign, the Temple and the Palace, and principally of the former. Even the message just related was, as we have seen, the response to the prayer offered when the temple was consecrated. But he now proceeds to mention other proofs of Solomon's greatness, and of the prosperity of his reign—doubtless because the glory of Israel then reached its climax, and the author would be tempted to linger over these details because of the dark contrast which his own time supplied—and this leads him to speak of the means by which all these enterprises were accomplished. The particulars here given are but fragmentary, and are grouped together in a somewhat irregular manner. It would seem as if both this account and that of the chronicler had been compiled from much more copious histories, each writer having cited those particulars which appeared to him to be the most interesting and important. But the design of the historian in either case is evident, viz.,

- (1) to recount the principal undertakings of this illustrious king, and
- (2) to indicate the resources which enabled him to accomplish such ambitious and extensive designs.

These latter were

- (1) the alliance with Hiram, which secured him the necessary materials (1Kings 9:11–14);
- (2) the forced labour of the subject races (1Kings 9:20–23); and
- (3) the voyages of his fleet (1Kings 9:26–28).

The Pulpit Commentary; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, 1Kings 9:10–28.

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What follows is a number of things which Solomon does; and I would argue that most of these things do not seem to reflect his great wisdom (wisdom is thinking as God thinks and applying that to one's life).

Whedon: *This section furnishes one of the most noticeable instances of the fragmentary manner in which some portions of the Old Testament history have been compiled. The writer evidently gathered*

¹⁴⁵ From [Dean Bible](#); accessed May 4, 2018.

excerpts from more complete historical and statistical documents, and arranged them in their present form of a rapidly sketched abridgment, the meaning of which is in some places hard to determine.¹⁴⁶

Lange: None of all the kings of Israel “built” so much as Solomon, who is described for that reason, in the history of Israel, as the king of peace, the peace-prince. His buildings were no pleasure and luxury structures, but were designed to further the greatness, power, and splendor of the kingdom, while at the same time they gave evidence thereof. First he built the house of Jehovah, which formed the heart and centre of the whole theocracy; then the palace, i.e., the house, “which was to shed glory on the second power in Israel, the kingdom which was then reaching its highest summit” (Ewald); then he fortified the house by Millo, and surrounded Jerusalem, the capital, with walls; furthermore he made fortresses and store-cities throughout the whole country, in north, middle, and south Palestine; and, finally, he himself began ship-building, so as to bring his kingdom into communication with rich and distant countries. All this, however, he conducted so as to cause no injury to his own kingdom, but rather so as to bring it to a height of prosperity that it never before or afterwards attained.¹⁴⁷

Had Solomon only continued to grow spiritually during all of these activities!

And so he is from an end of twenty a year that has built Solomon a pair of the houses—a house of Y^ehowah and the house and a house of the king. Hiram a king of Tyre lifts up to Solomon in trees of cedars and in trees of cypress and in the gold, to all his delight. Then gives the king Solomon to Hiram twenty a city in a land of Galilee.

1Kings
9:10–11

And it was at the end of twenty years that Solomon had built the two houses—the house of Y^ehowah and the house of the king. Hiram, the king of Tyre, supplied Solomon with [the wood from] cedar trees and cypress trees and with gold—all that he required. Therefore, King Solomon gave Hiram 20 cities in the land of Galilee.

At the end of twenty years, Solomon had completed building both houses—the Temple of Jehovah and the king’s palace. Hiram, the king of Tyre, continually supplied Solomon with the wood from cedar trees and cypress trees, and with gold—as much as he needed. In exchange, King Solomon gave Hiram 20 cities in the Galilee area.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

And so he is from an end of twenty a year that has built Solomon a pair of the houses—a house of Y^ehowah and the house and a house of the king. Hiram a king of Tyre lifts up to Solomon in trees of cedars and in trees of cypress and in the gold, to all his delight. Then gives the king Solomon to Hiram twenty a city in a land of Galilee.

Revised Douay-Rheims

And when twenty years were ended after Solomon had built the two houses, that is, the house of the Lord, and the house of the king, (Hiram the king of Tyre furnishing Solomon with cedar trees and fir trees, and gold according to all he had need of.) then Solomon gave Hiram twenty cities in the land of Galilee.

Peshitta (Syriac)

And it came to pass at the end of twenty years, when Solomon had built the two houses, the house of the LORD and the king’s house (Now Hiram the king of Tyre had furnished Solomon with cedar trees and fir trees and gold, according to all his desire), that then King Solomon gave Hiram twenty towns in the land of Galilee.

¹⁴⁶ Whedon’s Commentary on the Old and New Testaments; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; 1Kings 9:10–28.

¹⁴⁷ The Rev. Dr. John P. Lange, Lange’s Commentary; 1857–1864; in the Public Domain; from E-sword; (Historical and Ethical).

Updated Brenton (Greek) *During twenty years in which Solomon was building the two houses, the house of the Lord, and the house of the king, Chiram king of Tyre helped Solomon with cedar wood, and fir wood, and with gold, and all that he wished for: then the king gave Chiram twenty cities in the land of Galilee.*

Significant differences: None.

Limited Vocabulary Translations:

Bible in Basic English Now at the end of twenty years, in which time Solomon had put up the two houses, the house of the Lord and the king's house, (Hiram, king of Tyre, had given Solomon cedar-trees and cypress-trees and gold, as much as he had need of,) King Solomon gave Hiram twenty towns in the land of Galilee.

Easy English **Other things that Solomon did**
Solomon was building the temple of the LORD and the king's palace for 20 years. After this, he gave 20 towns in Galilee to Hiram, the king of Tyre. (He did this) because Hiram had given him all that (Solomon) needed. (He had given him) cedar and pine wood and gold.

Easy-to-Read Version–2001 It took 20 years for King Solomon to build the Lord's temple and the king's palace. And after 20 years King Solomon gave 20 towns in Galilee to Hiram the king of Tyre. Solomon gave King Hiram these towns because Hiram helped Solomon build the temple and the palace. Hiram gave Solomon all the cedar and pine and gold that Solomon wanted.

Good News Bible (TEV) **Solomon's Agreement with Hiram**
It took Solomon twenty years to build the Temple and his palace. King Hiram of Tyre had provided him with all the cedar and pine and with all the gold he wanted for this work. After it was finished, King Solomon gave Hiram twenty towns in the region of Galilee.

The Message At the end of twenty years, having built the two buildings, The Temple of God and his personal palace, Solomon rewarded Hiram king of Tyre with a gift of twenty villages in the district of Galilee. Hiram had provided him with all the cedar and cypress and gold that he had wanted.

Names of God Bible **Solomon Completes His Construction**
It took Solomon 20 years to build the two houses (Yahweh's house and the royal palace). When King Solomon had finished, he gave King Hiram of Tyre 20 cities in Galilee. (Hiram had supplied Solomon with as much cedar and cypress lumber and gold as he wanted.)

NIRV **Other Things Solomon Did**
Solomon built the Lord's temple and the royal palace. It took him 20 years to construct those two buildings. King Solomon gave 20 towns in Galilee to Hiram, the king of Tyre. That's because Hiram had provided him with all the cedar and juniper logs he wanted. He had also provided Solomon with all the gold he wanted.

New Simplified Bible It took twenty years for Solomon to build two houses, the Temple of Jehovah and the king's house. Hiram, king of Tyre, had given Solomon cedar-trees and cypress-trees and gold, as much as he needed. King Solomon gave Hiram twenty towns in the land of Galilee.

Thought-for-thought translations; paraphrases:

Common English Bible **Solomon's buildings and prosperity**
It took twenty years for Solomon to build the two structures, the Lord's temple and the royal palace. King Hiram of Tyre gave Solomon all the cedar, pinewood, and

	gold that he wanted. Then King Solomon gave Hiram twenty towns in the region of Galilee.
Contemporary English V.	It took twenty years for the LORD's temple and Solomon's palace to be built. Later, Solomon gave King Hiram of Tyre twenty towns in the region of Galilee to repay him for the cedar, pine, and gold he had given Solomon.
The Living Bible	At the end of the twenty years during which Solomon built the Temple and the palace, he gave twenty cities 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 palace and Temple.
New Berkeley Version	950 B.C. At the end of twenty years, during which time Solomon had built the two houses, the house of the LORD and the house of the king, since Hiram king of Tyre had supplied Solomon with cedar and cypress timber, and with as much gold as he wanted, King Solomon transferred twenty cities in Galilee to Hiram [illegally, delivering Hebrews to pagans, contrary to God's program].
New Century Version	Solomon's Other Achievements By the end of twenty years, King Solomon had built two buildings—the Temple of the Lord and the royal palace. At that time King Solomon gave twenty towns in Galilee to Hiram king of Tyre, because Hiram had helped with the buildings. Hiram had given Solomon all the cedar, pine, and gold he wanted.
New Life Version	Solomon and Hiram At the end of twenty years, Solomon had built the two houses, the house of the Lord and the king's house. Hiram king of Tyre had given Solomon all the cedar and cypress trees and gold that he wanted. Then King Solomon gave Hiram twenty cities in the land of Galilee.
New Living Translation	Solomon's Agreement with Hiram It took Solomon twenty years to build the Lord's Temple and his own royal palace. At the end of that time, he gave twenty towns in the land of Galilee to King Hiram of Tyre. (Hiram had previously provided all the cedar and cypress timber and gold that Solomon had requested.)

Partially literal and partially paraphrased translations:

American English Bible	Well, this all took place some twenty years after Solomon had [started] construction of the two houses – the [Temple] of Jehovah and the [palace] of the king. HiRam, the king of Tyre, had helped Solomon by providing the cedar and pine boards, [some of] the gold, and everything else [that Solomon had asked for]. So King Solomon gave HiRam twenty cities in the land of Galilee..
International Standard V	Solomon Ceddes Cities to Hiram It took 20 years for Solomon to finish working on the two houses—the LORD's Temple and the royal palace—after which King Solomon gave Hiram 20 cities in the land of Galilee, because King Hiram of Tyre had provided Solomon with as much cedar, cypress timber, and gold that he wanted.
New Advent (Knox) Bible	It was twenty years after Solomon had finished the two buildings, temple and palace, that Hiram, king of Tyre, who had sent him the cedar and the fir-wood and the gold he needed for his undertaking, received twenty townships from him, belonging to the land of Galilee.
Translation for Translators	Other things that Solomon did Solomon's <i>workers</i> worked for twenty years to build the temple and the palace. Hiram, the king of Tyre had <i>arranged for his workers</i> to give Solomon all the cedar and pine <i>logs</i> and all the gold that he needed <i>for this work</i> . After it was all finished, King Solomon gave to Hiram twenty cities in the Galilee region.

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	At the end of the twentieth year, Solomon is to have built the two houses, the house of Jehovah and the king's house. Hiram, the king of Tyre, is to have bore up to Solomon cedar trees, fir trees, and gold, even the desires of him, because of that king Solomon was to give to Hiram, twenty cities on the solid grounds of Galilee.
Ferrar-Fenton Bible	After about twenty years during io which Solomon had built the two houses-the House of the EVER-LIVING and the house of the king, Khiram, the king of Tzur, having supplied Solomon with cedar wood, and pine wood, and gold, and all that he wished, King Solomon sold to Khiram twelve towns in Galilee,
God's Truth (Tyndale)	Then at the end of twenty years in which Salomon had built the two houses, that is to wete (know sharply), the house of the Lord and the kings palace: because Hiram the king of Tyre had supported him with Cedar, fir and gold, as much as he desired: therefore Salomon gave Hiram twenty cities in the land of Galilee.
Lexham English Bible	Solomon and Hiram Complete Their Agreement It happened at the end of twenty years [in] which Solomon had built the two houses, the house of Yahweh and the house of the king, [since] Hiram king of Tyre had supplied Solomon with wood of cedar and with wood of cypresses and with the gold according to all his desire, then King Solomon gave twenty cities in the land of the Galilee to Hiram.
Tree of Life Version	Solomon's Economic Achievements Now at the end of 20 years during which Solomon had built the two houses—Adonai's House and the royal palace—since King Hiram of Tyre had furnished Solomon with cedar and cypress logs and with gold for all his desire—in return King Solomon gave Hiram 20 cities in the land of Galilee.
Urim-Thummim Version	And it came to pass at the end of 20 years, when Solomon had constructed the two houses, the Temple of YHWH, and the king's house, (now Hiram the king of Tyre had furnished Solomon with cedar trees and fir trees, and with gold, according to all his desire,) then king Solomon assigned Hiram 20 cities in the land of Galilee.

Catholic Bibles (those having the imprimatur):

The Heritage Bible	During these twenty years, in which Solomon had built the two houses—Yahweh's house and the royal house—Hiram king of Tyre had supplied Solomon with as much cedar, cypress, timber and gold as he wanted. Then king Solomon gave Hiram twenty cities in the land of Galilee. 1Kings 8:1–6
New American Bible (2011)	<i>After Building the Temple.</i> After the twenty years during which Solomon built the two houses, the house of the LORD and the house of the king [1 Kgs 6:38–7:1]—Hiram, king of Tyre, supplying Solomon with all the cedar wood, fir wood, and gold he wished, and King Solomon giving Hiram in return twenty cities in the land of Galilee—. [9:10–25] This unit of the Solomon story corresponds to 5:15–32. It comprises the same two themes, negotiations with Hiram of Tyre (vv. 10–14) and use of conscripted labor (vv. 15–23); the last two verses mark the end of the account of Solomon's building projects (vv. 24–25). Chronicles has an incomplete parallel in 2 Chr 8:1–13.
New English Bible–1970	Solomon's agreement with King Hiram. - 2Chr.8.1-2 [vv10-28: cp 2Chr. 8.1-18] Solomon had taken twenty years to build the two houses, the house of the LORD and the royal palace. Hiram king of Tyre had supplied him with all the timber, both cedar and pine, and all the gold, that he desired, and King Solomon gave Hiram twenty cities in the land of Galilee.
New Jerusalem Bible	At the end of the twenty years that it took Solomon to erect the two buildings, the Temple of Yahweh and the royal palace (Hiram king of Tyre had provided Solomon with all the cedar wood, juniper wood and gold that he wanted), King Solomon gave Hiram twenty towns in the territory of Galilee.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	At the end of twenty years, during which time Shlomo had built the two buildings, the house of Adonai and the royal palace, King Shlomo gave Hiram twenty cities in the land of the Galil (recall that Hiram the king of Tzor had supplied Shlomo with cedar and cypress logs and with all the gold Shlomo wanted).
The Complete Tanach	And it was at the end of twenty years during which Solomon had built the two houses, the Temple of the Lord and the King's house.
	Twenty years: i.e., seven years for the Temple, and thirteen years for his own palace, as mentioned above 6:38, 7:1.
	Hiram, the king of Tyre, had supplied Solomon with cedar wood, and with cypress wood, and with gold, as according to all his wishes, then king Solomon gave Hiram in return twenty cities in the land of Galilee.
	had supplied Solomon: An expression of bearing, i.e., he bore his burden in this matter.
exeGesex companion Bible	And so be it, at the end of twenty years, that Shelomoh built the two houses - the house of Yah Veh and the house of the sovereign: Hiram sovereign of Sor loaded Shelomoh with cedar trees and cypress trees and with gold - all he desired; then sovereign Shelomoh gives Hiram twenty cities in the land of Galiyl:...
Orthodox Jewish Bible	And it came to pass at the end of esrim shanim, when Sh'lomo had built the two batim, the Beis Hashem, and the Bais HaMelech, (Now Chiram Melech Tzor had furnished Sh'lomo with cedar trees and cypress trees, and with zahav, according to all his desire), that then HaMelech Sh'lomo gave Chiram esrim ir (twenty towns) in Eretz HaGalil.
<i>The Scriptures</i> 1998	And it came to be, at the end of twenty years, that Shelomoh had built the two houses, the House of יהוה and the house of the sovereign. Hiram the sovereign of Tzor had supplied Shelomoh with cedar and cypress and gold, as much as he desired. Then Sovereign Shelomoh gave Hiram twenty cities in the land of Galil.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	<p>Cities Given to Hiram</p> <p>Now at the end of twenty years, in which Solomon had built the two houses, the temple of the Lord and the palace of the king (Hiram king of Tyre had supplied Solomon with as much cedar and cypress timber [from Lebanon] and gold as he desired), at that time King Solomon gave Hiram twenty cities in the land of Galilee (northern Israel). These cities were either sold to Hiram in exchange for the gold or used as collateral for a loan of the gold (v 14)</p>
The Expanded Bible	<p>Solomon's Other Achievements</p> <p>By the end of twenty years, King Solomon had built two buildings—the Temple [the house] of the Lord and the royal palace [the king's house]. At that time King Solomon gave twenty towns in Galilee to Hiram king of Tyre, because Hiram had helped with the buildings. Hiram had given Solomon all the cedar, pine [juniper; cypress timber], and gold he wanted.</p>
Kretzmann's Commentary	<p>Verses 10-28</p> <p>Solomon's Resources and Power</p> <p>And it came to pass at the end of twenty years, when Solomon's chief building operations had been brought to an end, when Solomon had built the two houses, the house of the Lord and the king's house,</p>

(now Hiram, the king of Tyre, had furnished Solomon with cedar-trees and fir trees, cypress-trees, and with gold, according to all his desire,) that then King Solomon gave Hiram twenty cities in the land of Galilee, in the northern part, in the mountain country of Naphtali.

NET Bible®

Foreign Affairs and Building Projects

After twenty years, during which Solomon built the Lord's temple and the royal palace [*Heb* "the two houses, the house of the Lord and the house of the king.,"], King Solomon gave King Hiram of Tyre twenty cities in the region of Galilee, because Hiram had supplied Solomon with cedars, evergreens, and all the gold he wanted.

The Pulpit Commentary

And it came to pass at the end of twenty years [seven of which were occupied on the temple and thirteen on the palace (1Kings 7:1)], when [or, during which. LXX. ε'ν οὐδς ω'κοδομησεν. This may well be the meaning of רָשָׁא הַנֶּבֶל, though רָשָׁא, qui, undoubtedly sometimes has the sense of quum] Solomon had built the two houses, the house of the Lord and the king's house. [Observe how all the palaces are regarded as one house. Note on 1Kings 7:1.]

(Now Hiram the king of Tyre [Here we have a parenthesis referring us back to 1Kings 5:8–10] had furnished Solomon with cedar trees and with fir trees and with gold [The gold is here mentioned for the first time, No doubt Hiram's shipping had brought it in Before the Jewish navy was built. It was this probably that led to the construction of a fleet] according to all his desire), that then [this is the apodosis to 1Kings 9:10] king Solomon gave Hiram twenty cities [really they were mere villages. "It is a genuine Eastern trick to dignify a small present with a pompous name" (Thomson). But רֵיט is a word of very wide meaning] in the land of Galilee. לִילֵג lit; circuit, region (like Ciccar, 1Kings 7:46), hence often found as here with the art. = the region of the Gentiles (Isa. 9:1; 1 Macc. 5:15; Matt. 4:15), so called because it was inhabited by Phoenicians, originally designated but a small part of the considerable tract of country later known as the province of "Galilee," viz; the northern part in the tribe of Naphtali (Joshua 20:7; 2Kings 15:29; Isa. 9:1. Cf. Jos; Ant. 5.1.18). It is easy to see why this particular region was surrendered to Hiram.

(1) It was near his country (2Sam. 24:7);

(2) the people were Phoenicians, allied to Hiram, but strangers to Solomon, both in race and religion;

(3) Solomon could not with propriety alienate any part of Immanuel's land, or convey to a foreigner the dominion over the people of the Lord. Le 25:23 forbade the alienation of the land; Deut. 17:15 the rule of a stranger. [Some of this may be placed with the notes below]

The Voice

Twenty years passed, and Solomon had constructed the two houses: the temple of the Eternal and the palace of the king. Tyre's king, Hiram, had given Solomon all the cedar, cypress, and gold he desired for those projects, so Solomon granted Hiram twenty cities in Galilee.

Literal, almost word-for-word, renderings:

Christian Standard Bible

King Hiram's Twenty Towns

At the end of twenty years during which Solomon had built the two houses, the Lord's temple and the royal palace—King Hiram of Tyre having supplied him with cedar and cypress logs and gold for his every wish—King Solomon gave Hiram twenty towns in the land of Galilee.

Concordant Literal Version

And it comes to pass, at the end of twenty years, that Solomon has built the two houses, the house of Yahweh, and the house of the king. Hiram king of Tyre has assisted Solomon with cedar-trees, and with fir-trees, and with gold, according to all his desire; then does king Solomon give to Hiram twenty cities in the land of Galilee.

English Standard Version	<p>Solomon's Other Acts</p> <p>At the end of twenty years, in which Solomon had built the two houses, the house of the LORD and the king's house, and Hiram king of Tyre had supplied Solomon with cedar and cypress timber and gold, as much as he desired, King Solomon gave to Hiram twenty cities in the land of Galilee.</p>
Green's Literal Translation	<p>And it happened, at the end of twenty years Solomon had built the two houses, the house of Jehovah and the house of the king. Hiram the king of Tyre had lifted Solomon with cedar trees and with fir trees, and with gold, according to all his desire; then King Solomon gave to Hiram twenty cities in the land of Galilee.</p>
Modern English Version	<p>Solomon's Other Activities</p> <p>When twenty years had passed since Solomon had built the two houses, the house of the Lord and the king's house (now Hiram the king of Tyre had furnished Solomon with cedar and fir trees, along with gold, as he had requested), King Solomon gave Hiram twenty cities in the land of Galilee.</p>
NASB	<p>Cities Given to Hiram</p> <p>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 (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.</p>
New King James Version	<p>Solomon and Hiram Exchange Gifts</p> <p>Now it happened at the end of twenty years, when Solomon had built the two houses, the house of the LORD and the king's house (Hiram the king of Tyre had supplied Solomon with cedar and cypress and gold, as much as he desired), <i>that</i> King Solomon then gave Hiram twenty cities in the land of Galilee.</p>
Young's Updated LT	<p>And it comes to pass, at the end of twenty years, that Solomon has built the two houses, the house of Jehovah, and the house of the king. Hiram king of Tyre has assisted Solomon with cedar-trees, and with fir-trees, and with gold, according to all his desire; then does king Solomon give to Hiram twenty cities in the land of Galilee.</p>

The gist of this passage: It took Solomon 20 years to build the Temple and his own palace. Hiram, the king of Tyre, provided Solomon with cedar wood and fir wood and with gold; as much as Solomon needed. Part of the exchange was, Solomon gave Hiram 20 cities in the Galilee region.

10-11

1Kings 9:10a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וַ) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
hâyâh (הָיָה) [pronounced <i>haw-YAW</i>]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine singular, Qal imperfect	Strong's #1961 BDB #224
<p>Without a specific subject and object, the verb hâyâh often means <i>and it will come to be, and it will come to pass, then it came to pass</i> (with the wâw consecutive). It may be more idiomatically rendered <i>subsequently, afterwards, later on, in the course of time, after which</i>. Generally, the verb does not match the gender whatever nearby noun could be the subject (and, as often, there is no noun nearby which would fulfill the conditions of being a subject).</p>			

1Kings 9:10a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
min (מִן) [pronounced <i>min</i>]	<i>from, off, out from, of, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
qâtseh (קֵצֶה) [pronounced <i>kaw-TSEH</i>]	<i>end, extremity, outskirts; the whole, the sum</i>	masculine singular construct	Strong's #7097 BDB #892
With the min preposition, it means <i>from the end of; at the end of; after</i> .			
‘es ^e rîym (עֲשֵׂרִים) [pronounced <i>ges^e-REEM</i>]	<i>twenty</i>	plural numeral adjective	Strong's #6242 BDB #797
shânâh (שָׁנָה) [pronounced <i>shaw-NAW</i>]	<i>year</i>	feminine singular noun	Strong's #8141 BDB #1040
’ăsher (אֲשֶׁר) [pronounced <i>ash-ER</i>]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
bânâh (בָּנָה) [pronounced <i>baw-NAWH</i>]	<i>to build, to construct; to erect; to rebuild, to restore</i>	3 rd person masculine singular, Qal perfect	Strong's #1129 BDB #124
Sh ^e lômôh (שְׁלֹמֹה) [pronounced <i>sh^e-l-oh-MOH</i> or <i>shloh-MOH</i>]	<i>peace, peaceful; transliterated Solomon</i>	masculine singular, proper noun	Strong's #8010 BDB #1024
’êth (אֵת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
sh ^e nêy (שְׁנַיִם) [pronounced <i>sh^en-Ā</i>]	<i>two, two of, a pair of, a duo of; both of</i>	dual numeral construct	Strong's #8147 BDB #1040
bayith (בַּיִת) [pronounced <i>BAH-yith</i>]	<i>house, residence; household, habitation as well as inward</i>	masculine plural noun with the definite article	Strong's #1004 BDB #108

Translation: *And it was at the end of twenty years that Solomon had built the two houses—...* In v. 1, we find out that Solomon finally completed this building project—he had built the Temple of God and the palace for himself and for future kings. This verse tells us that the project took 20 years.

I have suggested on several occasions that Solomon began his reign at a very young age. He may have been as young as 10 or 12. This would place him into his 30's at least at the completion of these projects. Most expositors have Solomon beginning his reign about age 30.

I don't know that we have any idea—but to me, David's very hands-on approach during Solomon's early years (when they seemed to co-reign) would suggest a young Solomon. Many young men begin to break away from their fathers and their father's guidance, saying, "I have watched you do this your way all of my life; and I am going to do it my way." This sort of arrogant rebellion is more likely to occur in one's teens and 20's rather than in their 30's. However, Solomon does not reveal his rebellion until this chapter—and in this chapter, it is quite subtle. That is, Solomon is not this great king one instant, and then wallowing in depravity in the next. His decline will be subtle and occur over a period of a decade or so.

Solomon began building the Temple in his 4th year (1Kings 6:1). He worked on and completed the Temple in 7 years (1Kings 6:38). At the time, he understood that this was of the utmost importance. Then he spent 13 years building his own palace and some additional buildings as well (1Kings 7:1).

It may seem counterintuitive that the building of the palace took longer (at least 13 years), but, relatively speaking the Temple was a much simpler building than the palace would have been. We know most of the details of the Temple; we know almost no details of the king's palace. We would reasonably assume that there were far more rooms in the king's palace and that it was considerably larger than the Temple. Furthermore, these buildings would have had entirely different purposes. The king's palace would have been like a federal building with a lot of public activity. The public did not go into the Temple; only the Levites. In fact, the only reason that the palace only took 13 years is, the people of Israel had learned from building the Temple.

There is more agreement on these dates than I would have expected. For me, I would have considered this 20 years to run from when Solomon began building the Temple to his completion of the Temple and of his palace.

David's contribution is included in this timeline, he and Solomon gathered of supplies, which might be considered the actual beginning of this project.

In this passage, completion of the Temple and Solomon's palace is 20 years. 1Kings 6:38 **And in the eleventh year, in the month of Bul, which is the eighth month, the house was finished in all its parts, and according to all its specifications. He was seven years in building it.** So, since Solomon began in the 4th year of his reign (1Kings 6:1); that gives us a longer period of time devoted to the building of his palace.

Solomon's Timeline for Building the Temple (various sources)

Source	David and Solomon begin to gather raw materials	David dies; Solomon becomes king of Israel	Solomon begins the building of the Temple	Solomon completes the building of the Temple	The end of Solomon's reign
The Bible Hub ¹⁴⁸	971–970 B.C.	970 B.C.	967–966 B.C.	959 B.C.	931 B.C.
Access-Jesus ¹⁴⁹	970 B.C.		966 B.C.		931 B.C.
Bible.ca ¹⁵⁰		964 B.C. ¹⁵¹	960 B.C.		924 B.C.
Bible.ca ¹⁵²		970 B.C.	967 B.C.	960 B.C.	931 B.C. ¹⁵³
Professor Albright ¹⁵⁴		963 B.C.	959 B.C.		923 B.C.

Since these specific events may not have been listed (and therefore, not given a date), I had to extrapolate based upon the information found in the Biblical text.

¹⁴⁸ From <http://biblehub.com/timeline/> accessed November 12, 2017. Usually a reliable resource.

¹⁴⁹ From <http://access-jesus.com/king-solomon-bible-history-html/> accessed November 12, 2017.

¹⁵⁰ From <https://i.pinimg.com/originals/fc/08/eb/fc08eb405f4f333cde8a3117dcde0a93.jpg> accessed November 12, 2017.

¹⁵¹ He lists Solomon as being 30 when becoming king.

¹⁵² From <https://i.pinimg.com/736x/2b/de/fe/2bdefe7c194bc35737f72f03370d2f15--bible-tools-timeline.jpg> accessed November 12, 2017. Slightly different timeline; same original author.

¹⁵³ Solomon is dead at age 69. This would make Solomon 30 when he becomes king.

¹⁵⁴ From http://www.jstor.org/stable/3218801?seq=1#page_scan_tab_contents accessed November 12, 2017. The writer of this article confirms Albright's dates with the king-list from the kings of Tyre.

Chapter Outline

Charts, Graphics and Short Doctrines

Lange asserts¹⁵⁵ that there is no historical connection between the warnings of vv. 1–9 and vv. 10–14. I would disagree and suggest that the remainder of this chapter tells us why God was warning Solomon and why God warned him at this particular time.

1Kings 9:10b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'êth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
bayith (בַּיִת) [pronounced <i>BAH-yith</i>]	<i>house, residence; household, habitation as well as inward</i>	masculine singular construct	Strong's #1004 BDB #108
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
w ^e (or v ^e) (וְ, וּ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'êth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
bayith (בַּיִת) [pronounced <i>BAH-yith</i>]	<i>house, residence; household, habitation as well as inward</i>	masculine singular construct	Strong's #1004 BDB #108
melek ^e (מֶלֶךְ) [pronounced <i>MEH-lek</i>]	<i>king, ruler, prince; royal, royalty</i>	masculine singular noun with the definite article	Strong's #4428 BDB #572

Translation: ...the house of Y^ehowah and the house of the king. The two houses which Solomon built were the Temple of God and his own palace. It is quite an amazing accomplishment. The sons of Israel would worship around that Temple for the next several hundred years.

1Kings 9:10 *At the end of twenty years, Solomon had completed building both houses—the Temple of Jehovah and the king's palace.*

Jamieson, Fausset and Brown: *Seven and a half years were spent in building the temple, and twelve and a half or thirteen in the erection of his palace (1Kings 7:1; 2Chron. 8:1). This verse is only a recapitulation of 1Kings 9:1, necessary to recover the thread of connection in the narrative.*¹⁵⁶

The discussion of this exchange between Solomon and Hiram (vv. 11–14) is not found in Chronicles:

¹⁵⁵ The Rev. Dr. John P. Lange, *Lange's Commentary*; 1857–1864; in the Public Domain; from E-sword; 1Kings 9:10 (Exegetical and Critical).

¹⁵⁶ Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; 1871; from e-sword, 1Kings 9:10.

1Kings 9:10–11 At the end of twenty years, Solomon had completed building both houses—the Temple of Jehovah and the king’s palace. Hiram, the king of Tyre, continually supplied Solomon with the wood from cedar trees and cypress trees, and with gold—as much as he needed. In exchange, King Solomon gave Hiram 20 cities in the Galilee area.

A Chiasmus of 1Kings 9:11–14 (from Peter Pett)

- a Hiram the king of Tyre had furnished Solomon with cedar–trees and pine–trees, and with gold, according to all his desire (1Kings 9:11 a).
 b Then king Solomon gave Hiram twenty settlements in the land of Galilee (1Kings 9:11 b).
 c And Hiram came out from Tyre to see the settlements which Solomon had given him, and they did not please him (1Kings 9:12).
 b And he said, “What settlements are these which you have given me, my brother?” And he called them ‘the land of Cabul’ to this day (1Kings 9:13).
 a And Hiram sent to the king six–score talents of gold (1Kings 9:14).

Note that in ‘a’ Hiram had already provided Solomon with much wealth, now in the parallel he will send more. In ‘b’ he receives twenty Galilean settlements, and in the parallel expresses his unhappiness with them. Centrally in ‘c’ we learn of his great displeasure with them. It may well have affected how much he sent as a ‘royal loan’, but nothing would be stated. They were after all allies.

Chapter Outline

Charts, Graphics and Short Doctrines

1Kings 9:11a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong’s # BDB #253
Chîyrâm (חִירָם) [pronounced <i>khee-RAWM</i>]	<i>noble</i> and transliterated <i>Hiram</i>	masculine singular proper noun	Strong’s #2438 BDB #27
Also spelled Chîyrôwm (חִירוֹם) [pronounced <i>khee-ROHM</i>].			
melek ^e (לְמֶלֶךְ) [pronounced <i>MEH-lek</i>]	<i>king, ruler, prince; royal, royalty</i>	masculine singular construct	Strong’s #4428 BDB #572
Tsôr (רֹצ) [pronounced <i>tsohr</i>]	<i>rock; knife; and is transliterated Tyre or Tyrus</i>	proper singular noun; location	Strong’s #6865 BDB #862
Also spelled Tsôwr (רוֹצ) [pronounced <i>tsohr</i>], and is identical to Strong’s #6864 (which means <i>flint, hard pebble; knife</i>).			
nâsâ’ (אָנָס) [pronounced <i>naw-SAW</i>]	<i>to lift up, to exalt; to help, to aid; to offer gifts; to take away</i>	3 rd person masculine singular, Piel perfect	Strong’s #5375 BDB #669
This is also translated <i>supplied, assisted, furnished</i> in 1Kings 9:11 for the Piel stem.			
’êth (אֵת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong’s #853 BDB #84

1Kings 9:11a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Sh ^e lômôh (שְׁלֹמֹה) [pronounced sh ^e l-oh-MOH or shloh-MOH]	<i>peace, peaceful; transliterated Solomon</i>	masculine singular, proper noun	Strong's #8010 BDB #1024
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	Strong's# none BDB #88
'êtsîym (עֲצִים) [pronounced gay-TSEEM]	<i>trees; trees felled for building (1Kings 5:20, 32), lumber (Gen. 6:14 2Kings 12:13), sticks or logs for fuel (Gen. 22:3 Lev. 1:7); vessels of wood [that hold water] (Ex. 7:19)</i>	masculine plural construct	Strong's #6086 BDB #781
Owens has this as a masculine singular noun, but that appears to be a mistake.			
'erez (אֲרֵז) [pronounced EH-rez]	<i>cedar</i>	masculine plural noun	Strong's #730 BDB #72
w ^e (or v ^e) (ו, or וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	Strong's# none BDB #88
'êtsîym (עֲצִים) [pronounced gay-TSEEM]	<i>trees; trees felled for building (1Kings 5:20, 32), lumber (Gen. 6:14 2Kings 12:13), sticks or logs for fuel (Gen. 22:3 Lev. 1:7); vessels of wood [that hold water] (Ex. 7:19)</i>	masculine plural construct	Strong's #6086 BDB #781
b ^e rôwsh (רְבוֹשׁ) [pronounced b ^e rohsh]	<i>cypress, fir; juniper; pine; a noble tree; stateliness, luxuriance; material for temple</i>	masculine plural noun	Strong's #1265 BDB #141
Possibly the idea behind <i>luxuriance</i> is, certain kinds of wood are used in a higher class of building; e.g., for us, a mahogany door would be seen as more luxurious than a pine door.			
w ^e (or v ^e) (ו, or וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	Strong's# none BDB #88
zâhâb (זָהָב) [pronounced zaw-HAW ^{BV}]	<i>gold; a measure of weight [related to gold]; [figuratively used for] brilliance, splendor</i>	masculine singular noun with the definite article	Strong's #2091 BDB #262

Translation: Hiram, the king of Tyre, supplied Solomon with [the wood from] cedar trees and cypress trees and with gold—... Most translators gave a slightly different translation to the main verb here. Hiram and Solomon, even though they apparently liked and appreciated one another, they also had a business relationship. Therefore, Hiram did not simply give these things to Solomon.

The gold aspect of Solomon and Hiram's trading is not mentioned until now. Hiram's provision of wood for Solomon: 1Kings 5:6–10 2Chron. 2:8–10, 16.

Let me suggest to you that this business relationship between Solomon and Hiram was fluid and it depended upon what Solomon had in mind to do next; as well as taking into consideration cost overruns and the like. So, even though the exact exchanges described between both men in 1Kings 5 seem to be quite specific; as time went on, they developed new deals, different deals, and deals based upon changing circumstances. This should not be difficult to understand. If you and your wife have had a house built for you or a room redone; and partway through the process, your wife says, "I would really love to have arched windows there;" and the contractor thinks about that for a moment and says, "I can do that, but it will cost a bit more."

1Kings 9:11a Hiram, the king of Tyre, supplied Solomon with [the wood from] cedar trees and cypress trees and with gold—...

Hiram, King of Tyre (various dictionaries and encyclopedias)

Easton: Also "Huram" and "Horam," king of Tyre. He entered into an alliance with David, and assisted him in building his palace by sending him able workmen, and also cedar-trees and fir-trees from Lebanon (2Sam. 5:11; 1Chron. 14:1). After the death of David he entered into a similar alliance with Solomon, and assisted him greatly in building the temple (1Kings 5:1; 1Kings 9:11; 2Chron. 2:3). He also took part in Solomon's traffic to the Eastern Seas (1Kings 9:27; 1Kings 10:11; 2Chron. 8:18; 2Chron. 9:10).¹⁵⁷

Fausset: King of Tyre. Sent carpenters, masons, and cedars to David to build his palace (2Sam. 5:11). Eupolemon (see Polyhistor, *Fragm. Hist. Greek*, 3 fr. 18), apparently on the authority of Dios and Menander of Ephesus in file time of Alexander the Great, states, "David reduced the Syrians near the Euphrates, and Commagene, the Assy. finns, and Phoenicians in Gilead, Edom, Ammon, Moab, Ituraeans, and Nabathaeans; and made an expedition against Suron (Huram?) king of Tyre and Phoenicia, and compelled them all to pay tribute to the Jews." This confirms 2Samuel 8; 9, and adds particulars drawn probably from Phoenician or other non-Israelite sources. Hiram was "ever a lover of David" (1Kings 5:1; 1Kings 5:10–12). So he made a "league" with his son Solomon (beriyt, "a covenant," recognizing Jehovah, and guaranteeing to Jewish sojourners at Tyre religious liberty).

Fausset continues: The mention that "there was peace between Hiram and Solomon" may hint at there having been once war between Hiram and David, before Hiram became "a lover of David." Hiram gave Solomon for the temple cedars and firs, and gold, six score talents, according to all his desire, and Solomon in return gave Hiram 20,000 measures of wheat and 26 measures of pure oil yearly; the mercantile coast cities being dependent on the grain and olive abounding region of Palestine (Acts 12:20 end). Solomon also gave Hiram 20 cities in Galilee, which did not satisfy him, and which therefore he called Cabul...(1Kings 9:11–14; 1Kings 9:27–32).

Saying that there was peace between Hiram and Solomon does not imply that there was war between Hiram and David.

¹⁵⁷ M.G. Easton M.A., D.D., *Illustrated Bible Dictionary*; 1897; from e-Sword, topic: Hiram.

Hiram, King of Tyre (various dictionaries and encyclopedias)

Fausset concludes: *Tyre is threatened with punishment for delivering the Jewish captives to Edom, and not remembering "the brotherly covenant," namely, between Hiram and David and Solomon. Hiram sent also in the navy expert shipmen to Ophir from Ezion-Geber, with Solomon's servants; and a navy. (See OPHIR.) With Solomon's navy of Tharshish (1Kings 10:22) to share in the Mediterranean trade. Dios assigns to Hiram a 34 years' reign, and names Abibal as his father, Baleazar as his son and successor. Josephus (Ant. 8:2, section 8) States that the correspondence between Hiram and Solomon was kept in his day among the Tyrian archives.*¹⁵⁸

We do not know if this is the same Hiram throughout; or if this is Hiram and his son and possibly his grandson who interact with David and Solomon. Bear in mind that the combined reigns of David and Solomon would be 80 years (2Kings 5:4 1Kings 11:42). If this is more than one person, that is never told to us in Scripture.

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

Hiram was king of Tyre, one of the two principal cities of Phoenicia. I would assume that being king of Tyre indicates that Hiram was king over all Phoenicia. The word *Phoenicia* only occurs thrice in Acts; it does not occur in the Old Testament. The cities of Tyre and Sidon are mentioned many times. Tyre is found 44 times in the OT and Sidon 22 times in the OT. Incidentally, Sidon is the firstborn of Canaan (Gen. 10:15); and he appears to be the father of the land of Sidon, given that it is named in Gen. 10:19.

Phoenicia (from the Smith Bible Dictionary)

Phoenic'ia. (land of palm trees). A tract of country, of which Tyre and Sidon were the principal cities, to the north of Palestine, along the coast of the Mediterranean Sea, bounded by that sea on the west, and by the mountain range of Lebanon on the east. The name was not the one by which its native inhabitants called it, but was given to it by the Greeks, from the Greek word for the palm tree. The native name of Phoenicia was Kanaan, (Canaan), or Kna, signifying lowland, so named in contrast to the land joining Aram, that is, highland, the Hebrew name of Syria. The length of coast, to which the name of Phoenicia was applied, varied at different times.

What may be termed Phoenicia proper was a narrow undulating plain, extending from the pass of Ras el-Beyad or Abyad, the Promontorium Album of the ancients, about six miles south of Tyre, to the Nahr el-Auly, the ancient Bostrenus, two miles north of Sidon. The plain is only 28 miles in length. Its average breadth is about a mile; but near Sidon, the mountains retreat to a distance of two miles, and near Tyre, to a distance of five miles.

A longer district, which, afterward, became entitled to the name of Phoenicia, extended up the coast to a point marked by the island of Aradus, and by Antaradus toward the north; the southern boundary remaining the same as in Phoenicia proper. Phoenicia, thus defined is estimated to have been about 120 miles in length; while its breadth, between Lebanon and the sea, never exceeded 20 miles, and was generally much less. The whole of Phoenicia proper is well watered by various streams from the adjoining hills. The havens of Tyre and Sidon afforded water of sufficient depth for all the requirements of ancient navigation, and the neighboring range of the Lebanon, in its extensive forests, furnished what then seemed a nearly inexhaustible supply of timber for ship-building.

Language and race. -- The Phoenicians spoke a branch of the Semitic language so closely allied to Hebrew that Phoenician and Hebrew, though different dialects, may practically be regarded as the same language. Concerning the original race to which the Phoenicians belonged, nothing can be known with certainty, because they are found already established along the Mediterranean Sea at the earliest dawn of authentic history, and for centuries, afterward, there is no record of their origin.

According to Herodotus, vii. 89, they said of themselves, in his time, that they came, in days of old, from the shores of the Red Sea and, in this, there would be nothing in the slightest degree improbable as they spoke a

¹⁵⁸ Andrew Robert Fausset, *Fausset's Bible Dictionary*; from e-Sword, topic: Hiram.

Phœnicia (from the Smith Bible Dictionary)

language cognate to that of the Arabians, who inhabited the east coast of that sea. Still, neither the truth nor the falsehood of the tradition can now be proved. But there is one point respecting their race which can be proved to be in the highest degree probable, and which has peculiar interest as bearing on the Jews, namely, that the Phœnicians were of the same race as the Canaanites.

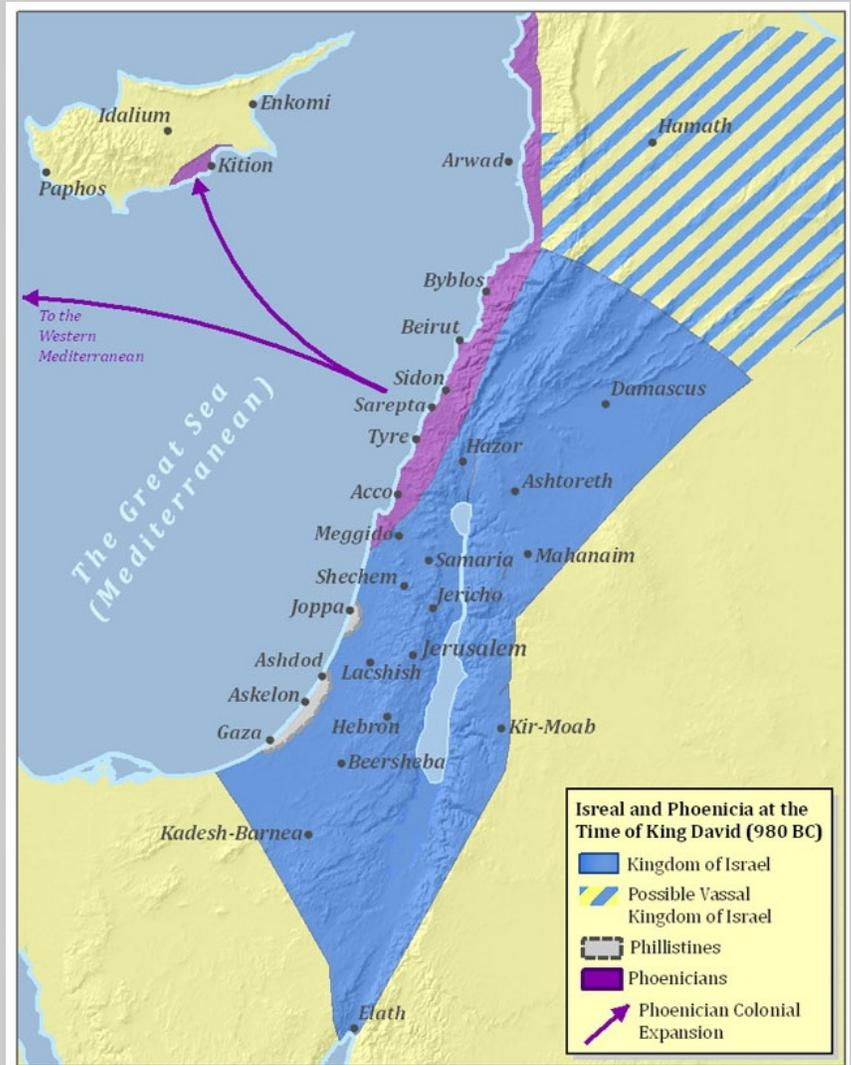
Phœnicia and Israel (map); from **Historical Atlas of the Mediterranean**; accessed May 7, 2018.

Commerce, etc. — In regard to Phœnician trade, connected with the Israelites, it must be recollected that, up to the time of David, not one of the twelve tribes seems to have possessed a single harbor on the seacoast; it was impossible, therefore, that they could become a commercial people. But from the time that David had conquered Edom, an opening for trade was afforded to the Israelites. Solomon continued this trade with its king, obtained timber from its territory and employed its sailors and workmen. 2Sam. 5:11; 1Kings 5:9; 1Kings 5:17–18.

The religion of the Phœnicians, opposed to Monotheism, was a pantheistical personification of the forces of nature and, in its most philosophical shadowing forth of the supreme powers, it may be said to have represented the male and female principles of production. In its popular form, it was especially a worship of the sun, moon and five planets, or, as it might have been expressed according to ancient notions, of the seven planets -- the most beautiful, and perhaps, the most natural form of idolatry ever presented to the human imagination. Their worship was a constant temptation for the Hebrews to Polytheism and idolatry. --

Because undoubtedly the Phœnicians, as a great commercial people, were more generally intelligent, and as we should now say civilized, than the inland agricultural population of Palestine. When the simple-minded Jews, therefore, came in contact with a people more versatile and, apparently, more enlightened than themselves, but who nevertheless, either in a philosophical, or in a popular, form admitted a system of Polytheism, an influence would be exerted on Jewish minds tending to make them regard their exclusive devotion to their own one God Jehovah, however transcendent his attributes, as unsocial and morose.

The Phœnician religion had, in other respects, an injurious effect on the people of Palestine, being, in some points, essentially demoralizing, For example, it mentioned the dreadful superstition of burning children as sacrifices to a Phœnician god. Again, parts of the Phœnician religion, especially the worship of Astarte, fended to encourage dissoluteness in the relations of the sexes, and even to sanctify impurities of the most abominable description. The only other fact respecting the Phœnicians that need be mentioned here is that, the invention



Phœnicia (from the Smith Bible Dictionary)

of letters was universally asserted, by the Greeks and Romans, to have been communicated by the Phœnicians, to the Greeks. For further details respecting the Phœnicians, See Tyre; Sidon. Phœnicia is now a land of ruins.

From the Open Bible: *Hemmed in by the ocean and the Lebanon mountains, the Phœnicians took to the sea to expand their empire. This led them to become distinguished seafaring merchants who found many colonies along the Mediterranean. The nation was at the pinnacle of its power and prosperity from 1050–850 B.C.*¹⁵⁹

At what time is Phœnicia at the pinnacle of its power? When it is allied with Israel. As it moves away from this alliance to a more hostile relationship, its power is reduced.

Given the Hiram appears to be the proper name of the king(s) of Tyre during the reigns of David and Solomon, let me suggest to you that they were also believers in the God of Israel. It seems like, in the study which I have done, this appears to be the case (see 1Kings 5:1, 7 2Chron. 2:11). Furthermore, let me suggest that many people who are named in Scripture are believers as well (not all; but you should have noted how rare it is to find the name of any Pharaoh of Egypt given). The interactions between David, Solomon and Hiram suggest a warm and friendly relationship between all of these men.¹⁶⁰

Dr. William Smith, *Smith's Bible Dictionary*; 1894; from e-Sword, topic: Phœnicia.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

1Kings 9:11b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	directional/relational preposition	No Strong's # BDB #510
kôl (כּל) [pronounced kohl]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
chêphets (חפצ) [pronounced KHAY-fets]	<i>a delight, a pleasure; desire; will; pursuit, ardor, affair; matter; something precious</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #2656 BDB #343

With the 3rd person masculine singular suffix, this means *what he wanted, what he desired, his terms, his bidding, his desires*.

This phrase, beginning with the lâmed preposition, seems to mean, *all that he wanted, everything that he needed [or, desired], all that he required*.

Translation: *...all that he required*. Solomon certainly had specifics which he needed for his projects; probably a supply list that he worked together with Hiram to develop. Whatever was required to complete these projects was delivered to him.

¹⁵⁹ *The Open Bible*; the New Living Translation; Thomas Nelson Publishers, Nashville, TN; ©1996, p. 459.

¹⁶⁰ It is quite a different relationship between David and the son of a king with whom David was friendly. The son humiliated David's servants, who had come there to congratulate him and to pay their respects.

There seemed to be great care when it came to fabricating the materials offsite. You may recall that, there was little or no noise on the Temple site when putting these pieces together. That is, they did not have to further chip away or grind away the stones.

On the one hand, I want to place this gold payment to Solomon (v. 14) as part of their final agreement; in this context, gold is included in the raw materials used by Solomon to build the Temple and its furnishings. The easiest way to resolve this is, Solomon received gold along with the timber to build the Temple and his palace; and there was one final payment of 120 talents of gold in v. 14.

1Kings 9:11c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'âz (אז) [pronounced awz]	<i>then, after that, at that time, in that case (when following an if or though), now, as things are; that being so, therefore, because of that</i>	a temporal/resultant adverb	Strong's #227 BDB #23
nâthan (נתן) [pronounced naw-THAHN]	<i>to give, to grant, to place, to put, to set; to make</i>	3 rd person masculine singular, Qal imperfect	Strong's #5414 BDB #678
melek ^e (מלך) [pronounced MEH-lek]	<i>king, ruler, prince; royal, royalty</i>	masculine singular noun with the definite article	Strong's #4428 BDB #572
Sh ^e lômôh (שלום) [pronounced sh ^e -l-oh-MOH or shloh-MOH]	<i>peace, peaceful; transliterated Solomon</i>	masculine singular, proper noun	Strong's #8010 BDB #1024
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
Chîyrâm (חירם) [pronounced khee-RAWM]	<i>noble and transliterated Hiram</i>	masculine singular proper noun	Strong's #2438 BDB #27
'es ^e rîym (עשרים) [pronounced ges ^e -REEM]	<i>twenty</i>	plural numeral adjective	Strong's #6242 BDB #797
'îyr (ריע) [pronounced géer]	<i>city, encampment, town; fortified height; a place of walking; a guarded place</i>	feminine singular noun	Strong's #5892 BDB #746
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	Strong's # none BDB #88
'erets (ארץ) [pronounced EH-rets]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular construct	Strong's #776 BDB #75
Gâlîyl (גליל) [pronounced gaw-LEEL]	<i>cylinder, rod, circuit, district; transliterated Galilee</i>	masculine singular noun	Strong's #1551 BDB #165

1Kings 9:11c

Hebrew/Pronunciation

Common English Meanings

Notes/Morphology

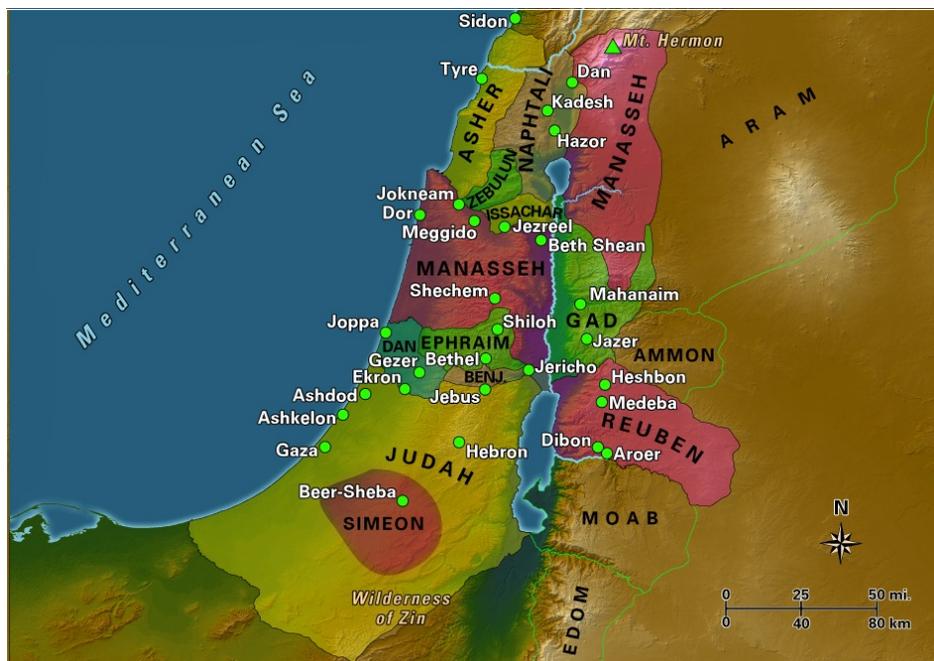
BDB and Strong's Numbers

This spelling is identical to Strong's #1550 BDB #165. It is also spelled gâlîylâh (גְּלִילָה) [pronounced *gaw-lee-LAW*].

Translation: Therefore, King Solomon gave Hiram 20 cities in the land of Galilee. This sounds as if Solomon and Hiram had a deal; and the amount of cedar, cypress and gold was so substantial, that Hiram required more from Solomon than their original deal allotted for. He expected an additional 20 cities (or, this was a part of the deal, which is not revealed to us until now).

Or, in the alternative, Solomon needed more cash (gold), so he mortgaged 20 cities to Hiram in order to use the additional gold.

It is not impossible for Solomon to get so caught up in this building thing, that he ends up building and fortifying cities and walls which he did not expect to do originally. This required more money than he had originally agreed to; and so this deal for the 20 cities was worked out.



This passage is certainly not the first reference to the Galilee area in the Old Testament. References to the Galilee area go back to Joshua 20:7 21:32, where is clearly a region. In both passages, Kedesh is said to be in Galilee. Easton says that Galilee is *an upland plain among the mountains of Naphtali*.¹⁶¹ Fausset places it on the northern portion of Naphtali.¹⁶² Fausset also claims that there were a mix of Israelites and gentiles there; which is logical, given that this could have been a route for various craftsmen from up north in Tyre (also, see Judges 1:30).

Map of Israel showing the tribe locations; from [Bible Odyssey](#); accessed April 19, 2018.

Wiseman: *The border villages may have been fortified for defence [sic] purposes and seem to have been redeemed later (2Chron. 8:2), perhaps following successful trade (1Kings 9:14) or tribute brought from Sheba (cf. 1Kings 10:10).*¹⁶³

Whedon makes the interesting observation¹⁶⁴ that there is one city for every year of building. That does make a lot of sense, since both the number of years are given in this chapter and the number of cities.

¹⁶¹ M.G. Easton M.A., D.D., *Illustrated Bible Dictionary*; 1897; from e-Sword, topic: Galilee.

¹⁶² Andrew Robert Fausset, *Fausset's Bible Dictionary*; from e-Sword, topic: Galilee.

¹⁶³ Dr. John Constable *The Expository Notes of Dr. Constable*; ©2012; from e-sword, 1Kings 9:10–14.

¹⁶⁴ *Whedon's Commentary on the Old and New Testaments*; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; 1Kings 9:11.

Whedon: *This gift of Solomon was evidently a token of his good-will to Hiram, and for a memorial of the aid given by the king of Tyre in the building of the temple and palace, but not a payment for service received.*¹⁶⁵

1Kings 9:10–11 At the end of twenty years, Solomon had completed building both houses—the Temple of Jehovah and the king’s palace. Hiram, the king of Tyre, continually supplied Solomon with the wood from cedar trees and cypress trees, and with gold—as much as he needed. In exchange, King Solomon gave Hiram 20 cities in the Galilee area.

Commentators differ on whether or not Solomon was able to give away this land.

1Kings 9:11 The location of the cities Solomon gave to Hiram (commentators+)

Gâlîyl (גליל) [pronounced *gaw-LEEL*] means, *cylinder, rod, circuit, district*; transliterated *Galilee*. Strong’s #1551 BDB #165

Matthew Poole: *...the land of Galilee, bordering upon it; in those parts which were near and adjoining to Hiram’s dominions: with the cities understand the lands and territories belonging to them.*¹⁶⁶

Whedon: *Land of Galilee — Not the entire province of this name as it existed under the Romans, but only the northern part of the land allotted to the tribe of Naphtali. Compare Joshua 20:7. According to Josephus, these twenty cities lay not far from Tyre.*¹⁶⁷

Dr. Peter Pett: *King Solomon now gave Hiram twenty ‘settlements’ in the land of Galilee. These would be in a region close to Tyre. ‘Settlements’ could be cities, towns, or villages. ‘Galilee’ means ‘the circle or circuit’, and clearly indicated a large area of land which included Naphtali (Joshua 20:7; Joshua 21:32; 2Kings 15:29) and probably at this time parts of Asher. Tiglath Pileser will later refer in his inscriptions to both Galilee and Naphtali, indicating that they were not identical. It is referred to in Isa. 9:2 as ‘Galilee of the nations’, an area with a mixed population.*¹⁶⁸

The Preacher’s Complete Homiletical Commentary: *Cities in the land of Galilee—Adjacent to Tyre (Josephus), until then unconquered, and occupied by the Canaanites.*¹⁶⁹

Benson: *Solomon gave Hiram twenty cities in the land of Galilee — Or, near the land of Galilee, bordering upon it; in those parts which were near, and adjoining to, Hiram’s dominions: with the cities, understand the territories belonging to them. These cities, though they were within those large bounds which God fixed to the land of promise, (Gen. 15:18; Joshua 1:4,) yet were not within those parts which were distributed by lot in Joshua’s time. It is probable they were not inhabited by Israelites, but by Canaanites, or other heathen; who having been subdued and made tributary by David or Solomon, those cities became a part of their dominions; and afterward were reckoned a part of Galilee, as Josephus notes.*¹⁷⁰

¹⁶⁵ Whedon’s *Commentary on the Old and New Testaments*; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; 1Kings 9:11.

¹⁶⁶ Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, 1Kings 9:11.

¹⁶⁷ Whedon’s *Commentary on the Old and New Testaments*; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; 1Kings 9:11.

¹⁶⁸ Dr. Peter Pett, *Commentary Series on the Bible*; from e-sword, 1Kings 9:11–14.

¹⁶⁹ *The Preacher’s Complete Homiletical Commentary*; edited by Joseph S. Exell, 1892; from e-sword, 1Kings 9:11.

¹⁷⁰ Rev. Joseph Benson, *Commentary of the Old and New Testaments*; 1857; from e-Sword, 1Kings 9:11–14.

1Kings 9:11 The location of the cities Solomon gave to Hiram (commentators+)

Keil and Delitzsch: *The land of Galil is a part of the country which was afterwards known as Galilaea, namely, the northern portion of it, as is evident from the fact that in Joshua 20:7; Joshua 21:32, Kedesh in the mountains of Naphtali, to the north-west of Lake Huleh, is distinguished from the Kadesh in southern Palestine by the epithet גַּלִּיל. It is still more evident from 2Kings 15:29 and Isa. 9:1 and Galil embraced the northern part of the tribe of Naphtali; whilst the expression used by Isaiah, לִילֵג מִיִּגְהָ, also shows that this district was for the most part inhabited by heathen (i.e., non-Israelites). The twenty cities in Galil, which Solomon gave to Hiram, certainly belonged therefore to the cities of the Canaanites mentioned in 2Sam. 24:7; that is to say, they were cities occupied chiefly by a heathen population, and in all probability they were in a very bad condition. Consequently they did not please Hiram, and he gave to the district the contemptuous name of the land of Cabul.*¹⁷¹

Wesley appears to combine Matthew Poole's and Benson's commentary as his own.

Chapter Outline

Charts, Maps and Short Doctrines

Hiram and Solomon had made a deal previously examined back in 1Kings 5. However, this *gift* (probably a payment) of 20 cities is not mentioned anywhere else; so we do not know if this is a part of the original agreement or if this is some new agreement, not really specified. I would think it is the latter, because the actual content of the agreement is not important to us. There are two things that are important in this context: (1) Hiram was very unhappy with these cities, suggesting that Solomon cheated him (vv. 12–13); and (2) these are cities in the Land of Promise. They are not Solomon's to sell, trade or give away.

Let's say a friend of yours lends you his car to drive to the store and back. This is not your car to sell. Someone in the parking lot might say, "I'll give you \$5000 for that car." It is not yours to sell, even if you really need \$5000. That is the same situation with Solomon and the land.

1Kings 9:10–11 **At the end of twenty years, Solomon had completed building both houses—the Temple of Jehovah and the king's palace. Hiram, the king of Tyre, continually supplied Solomon with the wood from cedar trees and cypress trees, and with gold—as much as he needed. In exchange, King Solomon gave Hiram 20 cities in the Galilee area.**

How can Solomon give this land away? (from Matthew Poole)

Question. How could Solomon give away any part of that land wherein the people had a right by a Divine lot, and God had a right, as being the only proprietary of it; upon which ground the total alienation of it, or any part of it, was forbidden, Lev. 25:23?

Answer.

1. It is not said that he gave them away wholly, and for ever; but he might assign them to him only for a time, until he was fully satisfied for his debt.
2. If these cities were possessed by Israelites, Solomon did not give him their particular possessions, but only his own royalties over them, and all the profits he received from them, which were very considerable, as may be gathered from that passage, 1Kings 12:4.
3. These cities, though they were within those large bounds which God fixed to the Land of Promise, Gen. 15:18 Joshua 1:4, yet were not within those parts which were distributed by Lot in Joshua's time, nor belonging to the tribe of Asher, (as some suppose,) as may be gathered both from Joshua 19:27, where their border is said to go out only to the land of Cabul, to wit, exclusively; and Joshua 19:30, where all their cities are said to be but twenty and two; and from 2Chron. 8:2, where it is said of those cities, when Hiram restored them, that Solomon built them, and caused the children of Israel to dwell there; which makes it more than probable that these cities were not inhabited by Israelites, but by Canaanites,

¹⁷¹ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 1Kings 9:10–14.

How can Solomon give this land away? (from Matthew Poole)

or other heathens; who being subdued and extirpated by David, or Solomon, those cities became a part of their dominions, and at their disposal; and afterwards were reckoned a part of Galilee, as Josephus notes; and may be one reason why he gave these rather than other cities, because they were in his power to give, when others were not.

Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, 1Kings 9:11 (slightly edited).

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

1Kings 9:10–11 At the end of twenty years, Solomon had completed building both houses—the Temple of Jehovah and the king's palace. Hiram, the king of Tyre, continually supplied Solomon with the wood from cedar trees and cypress trees, and with gold—as much as he needed. In exchange, King Solomon gave Hiram 20 cities in the Galilee area.

Commentators seem split as to whether Solomon had the authority to give away these 20 cities, even under the notion of a greater good.

1Kings 9:11: Can Solomon legitimately sell/give away the land? (Commentators)

L. M. Grant: *Solomon certainly did not have God's approval in giving away these cities, for the Lord had said before, "The land shall not be sold permanently, for the land is Mine; for you are strangers and sojourners with Me" (Leviticus 25:23). Solomon had no right to give away the least part of the land, for it did not belong to him: it belongs to God. Can we today give away any part of the inheritance God has given to believers "in heavenly places"? Primarily the inheritance belongs to the Lord Jesus, who graciously shares it with us (Ephesians 1:9-11). We have no liberty to dispense with any part of it.*¹⁷²

Whedon: *But what right, it has been asked, had Solomon to give away any part of the inheritance of the Lord's people into the hands of a heathen king? According to the law (Lev. 25:23) the land could not be sold forever; much less given away. We might answer, This was not the first nor the last instance in which this great king stepped aside from the law of Moses. Already, contrary to the express commands of the law, he had multiplied horses and chariots. But in this case the appearance of transgression largely disappears in the fact that these cities, when given to Hiram, were peopled not by Israelites but by heathens. Solomon may have regarded it as a prudent policy to hand over the government of these heathen cities, which were evidently of no great worth, to his friendly neighbour, who had rendered him so much service in building the Lord's house.*¹⁷³

Dr. Peter Pett: *In 18th century BC Alalakh in Syria the exchange of 'settlements' by contracts was seen as a means of adjusting borders. That may well be what is happening here. Solomon was ceding to Hiram a part of YHWH's inheritance, a further indication of his casual attitude towards the covenant in spite of his protestations. The author would certainly not have been anything but displeased at the idea, but leaves us to pass our own judgment. (They may, of course, have been Canaanite settlements, especially in view of their poverty-stricken appearance, but this is nowhere stated, and the land was still part of YHWH's inheritance. When they were later returned to Solomon he is said to have ensured their habitation by Israelites – 2Chron. 8:2).*¹⁷⁴

Preacher's Complete Homiletical Commentary: *According to the law, Solomon had no right to give away these cities, or any part of the inheritance of Israel (Lev. 25:23). But this was not the first nor last instance in which this great king stepped aside from the law of Moses. Already, contrary to the express commands of the law, he had multiplied horses and chariots.*

¹⁷² From <https://www.studylight.org/commentaries/lmg/1-kings-9.html>; accessed May 4, 2018.

¹⁷³ Whedon's *Commentary on the Old and New Testaments*; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; 1Kings 9:11.

¹⁷⁴ Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, 1Kings 9:11–14.

1Kings 9:11: Can Solomon legitimately sell/give away the land? (Commentators)

Preacher's Complete Homiletical Commentary continues: *Solomon may have regarded it as a prudent policy to hand over the government of these heathen cities, which were evidently of no great worth, to his friendly neighbour who had rendered him so much service in building the Lord's house. It is worse than a questionable generosity, it is a positive injustice, for a man to give away in charity what ought to be paid in discharge of his just debts. It is easy for a man to be lavish with money that is not his own, but which in all fairness belongs to his creditors. It is the impulse of benevolence blinding the sense of justice.*¹⁷⁵

Chapter Outline

Charts, Maps and Short Doctrines

It appears that this is a deal which Solomon and Hiram had worked out, where Solomon sold these cities to Hiram for 120 talents of gold (v. 14). This seems to be separate from Hiram's work and materials for Solomon's building projects. It is unclear whether this is a separate deal; but the general context suggests to me that this was an add-on deal to the one already in place. Solomon and Hiram had a deal, outlined in 1Kings 5; and at some point in time, Solomon (or Hiram) suggested an addendum deal (or deals). For those who have ever done construction, we often find out that there are things which occur that you did not foresee; and that this changes the cost and time necessary to complete those projects.

1Kings 9:11 [Hiram, the king of Tyre, continually supplied Solomon with the wood from cedar trees and cypress trees, and with gold—as much as he needed. In exchange, King Solomon gave Hiram 20 cities in the Galilee area.](#)

V. 11 suggests that this was a trade or a bargain worked out between Solomon and Hiram. However, the Land of Promise is not Solomon's to give away. There is nothing in the Mosaic Law which allows a person high up in Israel's government—not even a king—who can bargain away land which God has given to Israel. A military leader might lose land, as a part of discipline that God places on Israel, but he cannot simply give it away or trade it for anything.

Interestingly enough, even though gold is used throughout the Temple, this and v. 14 are the first times it is mentioned the Hiram *may* have supplied some of it. Or, this gold from Hiram may have simply gone into the coffers of the Temple or of the palace. You may recall the Kings David and Solomon collected a great many supplies for building the Temple. So, it is my estimation that this was simply more gold just for the treasuries of the Temple and/or the palace. Although we did not read about this collection of raw materials by David and Solomon in Kings; we do find it in Chronicles: [With great pains I \[David is speaking\] have provided for the house of the LORD 100,000 talents of gold, a million talents of silver, and bronze and iron beyond weighing, for there is so much of it; timber and stone, too, I have provided. To these you must add. You have an abundance of workmen: stonecutters, masons, carpenters, and all kinds of craftsmen without number, skilled in working gold, silver, bronze, and iron. Arise and work! The LORD be with you!"](#) (1Chron. 22:14–16; ESV)

The NIV Study Bible provided such a good explanation here, which ties together many of the things touched on in chapters 9 and 10, that I set it apart as its own doctrine.

1Kings 9:11 [Hiram, the king of Tyre, continually supplied Solomon with the wood from cedar trees and cypress trees, and with gold—as much as he needed. In exchange, King Solomon gave Hiram 20 cities in the Galilee area.](#)

¹⁷⁵ *The Preacher's Complete Homiletical Commentary*; edited by Joseph S. Exell, 1892; from e-sword, Homiletics of 1Kings 9:10–14

The NIV Study Bible on the dealings between Solomon and Hiram

The NIV Study Bible sees it this way: *Comparison of vv. 10–14 with 1Kings 5:1–12 suggests that during Solomon’s 20 years of building activity he became more indebted to Hiram than anticipated in their original agreement...which had provided for labor (5:6) and wood (5:10–11). From vv. 11, 14 it is evident that, in addition to wood and labor, Solomon had also acquired great quantities of gold from Hiram. It appears that Solomon gave Hiram the 20 towns in the Phoenician-Galilee border area as a surety for repayment of the gold. 2Chron. 8:1–2 indicates that at some later time when Solomon’s gold reserves were increased, perhaps after the return of the expedition to Ophir (1Kings 9:26–28 10:11) or the visit of the queen of Sheba (1Kings 10:1–13), he settled his debt with Hiram and recovered the 20 towns held as collateral.*¹⁷⁶

Although much of what the NIV Study Bible says is conjecture, it is a very reasonable explanation for all of these things. Their explanation ties a lot of loose ends together.

Chapter Outline

Charts, Graphics and Short Doctrines

1Kings 9:10–11 At the end of twenty years, Solomon had completed building both houses—the Temple of Jehovah and the king’s palace. Hiram, the king of Tyre, continually supplied Solomon with the wood from cedar trees and cypress trees, and with gold—as much as he needed. In exchange, King Solomon gave Hiram 20 cities in the Galilee area.

No matter what the details are (and the NIV Study Bible above tied them together quite well), we can rest assured that Solomon and Hiram worked out the things between one another and remained on friendly terms, even though there were some problems along the way (some of which are noted in this chapter).

And so comes Hiram from Tyre to see the cities which had given to him Solomon and and he was not pleased in his [two] eyes. And so he says, “What the cities the these which you have give to me, my brother?” And so he gives a name to them, a land of Cabul as far as the day the this.

1Kings
9:12–13

So Hiram came from Tyre to see the cities which Solomon had given him and it was not right in his estimation. He said, “What [are] these cities which you have given to me, my brother?” Therefore, he called them the land of Cabul to this day.

So Hiram came from Tyre to see the cities which Solomon had given him, and he did not see the deal as being fair. He asked Solomon, “What is the deal with these crappy cities that you have given me, my brother?” Therefore, he called the cities in that land ‘Cabul’, which name they retain to this day.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

And so comes Hiram from Tyre to see the cities which had given to him Solomon and and he was not pleased in his [two] eyes. And so he says, “What the cities the these which you have give to me, my brother?” And so he gives a name to them, a land of Cabul as far as the day the this.

Revised Douay-Rheims

And Hiram came out of Tyre, to see the towns which Solomon had given him, and they pleased him not, And he said: Are these the cities which you have given me, brother? And he called them the land of Chabul, unto this day.

¹⁷⁶ *The NIV Study Bible*; ©1995 by The Zondervan Corporation; p. 484 (footnote).

Peshitta (Syriac)	And Hiram came out from Tyre to see the cities which Solomon had given him; and they did not please him. And he said, What <u>kind of</u> cities are these which you have given me, my brother? And he called them the land of Cabuli to this day.
Updated Brenton (Greek)	So Chiram departed from Tyre, <u>and went into Galilee</u> to see the cities which Solomon gave to him; and they pleased him not. And he said, What are these cities which thou hast given me, brother? And he called them Boundary until this day.
Significant differences:	Although <i>in his two eyes</i> is not found in the 3 translations, it might be found in their original languages. ¹⁷⁷ The Syriac adds the words <i>kind of</i> . The Greek adds the words <i>and went into Galilee</i> .

Limited Vocabulary Translations:

Bible in Basic English	But when Hiram came from Tyre to see the towns which Solomon had given him, he was not pleased with them. And he said, What sort of towns are these which you have given me, my brother? So they were named the land of Cabul, to this day.
Easy English	So Hiram went from Tyre (to Galilee), to see the towns that Solomon had given to him. But Hiram was not happy with them. 'These are not very good towns that you have given to me, my dear friend!' he said. (Hiram) called them the Land of Cabul ['Cabul' sounds like a Hebrew word that means 'like nothing'. The towns were near Tyre. Maybe Solomon was deciding the border between Israel and Tyre. Hiram thought that the towns were 'like nothing', or 'they had no worth'. We do not know why Hiram thought that.]. They are still called that today.
Easy-to-Read Version–2006	So Hiram traveled from Tyre to see the cities that Solomon had given him. But Hiram was not pleased when he saw them. King Hiram said, "What are these towns that you have given me, my brother?" King Hiram named that land the Land of Cabul [This name is like the Hebrew word meaning "worthless."]. And that area is still called Cabul today.
God's Word™	Hiram left Tyre to see the cities Solomon gave him. However, they didn't please him. "What kind of cities have you given me, brother?" he asked. So he named it the region of Cabul [Good for Nothing]. (They're still called that today.)
Good News Bible (TEV)	Hiram went to see them, and he did not like them. So he said to Solomon, "So these, my brother, are the towns you have given me!" For this reason the area is still called Cabul [This name sounds like "ke-bal," the Hebrew for "worthless."].
<i>The Message</i>	Hiram had provided him with all the cedar and cypress and gold that he had wanted. But when Hiram left Tyre to look over the villages that Solomon had given him, he didn't like what he saw. He said, "What kind of reward is this, my friend? Twenty backwoods hick towns!" People still refer to them that way. This is all Hiram got from Solomon in exchange for four and a half tons of gold! Verses on both sides of vv. 12–13 are provided for context.
NIRV	He had also provided Solomon with all the gold he wanted. Hiram went from Tyre to see the towns Solomon had given him. But he wasn't pleased with them. "My friend," he asked, "what have you given me? What kind of towns are these?" So he called them the Land of Kabul. And that's what they are still called to this day. A portion of the previous verse is included for context.
New Simplified Bible	But when Hiram came from Tyre to see the towns that Solomon had given him, he was not pleased with them. He said: »What sort of towns are these you have given me, my brother?« So they were named the land of Cabul, to this day.

Thought-for-thought translations; paraphrases:

¹⁷⁷ I only compare the English translations together. The difference in the ancient translations are rarely important enough to warrant looking at the actual Greek, Latin or Syriac.

Common English Bible	Hiram went from Tyre to inspect the towns Solomon had given him. They didn't seem adequate in his view. So Hiram remarked, "My brother, are these towns you've given me good for anything?" The cities are thus called the land of Cabul to this very day.
Contemporary English V.	When Hiram went to see the towns, he did not like them. He said, "Solomon, my friend, are these the kind of towns you want to give me?" So Hiram called the region Cabul because he thought it was worthless.
The Living Bible	Hiram came from Tyre to see the cities, but he wasn't at all pleased with them. "What sort of deal is this, my brother?" he asked. "These cities are a wasteland!" (And they are still known as "The Wasteland" today.)
New Berkeley Version	When Hiram came from Tyre to see the cities Solomon had transferred to him, he was displeased with them and complained, "What kind of towns are these which you have given me, my brother?" So they call them the territory of Cabul [Unproductive land] to this day.
New Century Version	So Hiram traveled from Tyre to see the towns Solomon had given him, but when he saw them, he was not pleased. He asked, "What good are these towns you have given me, my brother?" So he named them the Land of Cabul [This name sounds like the Hebrew word for "worthless."], and they are still called that today.
New Living Translation	But when Hiram came from Tyre to see the towns Solomon had given him, he was not at all pleased with them. "What kind of towns are these, my brother?" he asked. So Hiram called that area Cabul (which means "worthless"), as it is still known today.

Partially literal and partially paraphrased translations:

American English Bible	But when HiRam traveled from Tyre to Galilee to look at the cities that Solomon had given to him, he wasn't pleased with them. And he asked: 'What kind of cities have you given to your brother?' So from then on, he just referred to them as 'the border lands.'
International Standard V	Hiram came out from Tyre to see the cities that Solomon had given him, but he wasn't happy with them, so he asked him, "What are these cities that you have given to me, my brother?" That's why these cities were named "the land of Cabal" [The Heb. name Cabul means <i>as good as nothing</i>] to this day.
New Advent (Knox) Bible	And when he came on a visit from Tyre to see the townships Solomon had allotted to him, he liked them but little; What, brother, he cried, were these the only cities thou couldst spare me? And he gave that region the name of Chabul, which it bears to this day. The precise meaning of the word Chabul cannot be determined. Some have supposed a popular derivation which gave it the sense of 'worthless'.
Translation for Translators	But when Hiram went from Tyre to Galilee to see the cities that Solomon had given to him, he was not pleased with them. He said to Solomon, "My friend, those cities that you gave me are worthless cities!" Because of that, that area is still called 'Worthless'.

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	Huram was to come out from Tyre, to perceive the cities which Solomon is to have given him, even are they to have been fitting in his eyes. He was to say: Even these cities, is you to have bestowed to me, my brother! He was to call them the solid grounds of Cabul, to this day.
Ferrar-Fenton Bible	...and Khiram came from Tzu: to see the towns that Solomon had sold to him; but they did not please him, so he exclaimed, "What towns these are that my brother has sold to me!" So they are called the "Land of Kabul [knots or twists]" to this day.

God's Truth (Tyndale)	And when Hiram was come from Tyre to see the cities which Salomon had given him, they pleased him not. Wherefore he said: what cities are these which you have given me, my brother? and he called them the land of Cabull unto this day.
Lexham English Bible	So Hiram went out from Tyre to see the cities that Solomon had given him, but they were not right in his eyes. So he said, "What [are] these cities that you have given to me, my brother?" {So they are called the land of Cabul until this day}.
Tree of Life Version	So Hiram came out from Tyre to see the cities that Solomon had given him, but he was not pleased with them. He said, "What are these cities that you've given me, my brother?" So they have been called the land of Kabul [Meaning, as good for nothing.] to this day. (Hiram had also sent to the king 120 talents[b] of gold.) V. 14 is included for context.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	But when Hiram left Tyre to visit the cities which Solomon had given him, he was displeased and said, "What kind of cities have you given me, my brother?" And that is why, to this day, they are called the land of Cabul.
New English Bible—1970	But when Hiram went from Tyre to inspect the cities which Solomon had given him, they did not satisfy him, and he said, 'What kind of cities are these you have given me, my brother?' And so he called them the Land of Cabul [That is Sterile Land], the name they still bear.
New Jerusalem Bible	But when Hiram came from Tyre to view the towns that Solomon had given him, he was not pleased with them. He said, 'What kind of towns are these you have given me, brother?' And to this day they are known as 'cabul-land'.
Revised English Bible—1989	But when Hiram went from Tyre to inspect the towns, they did not satisfy him, and he said, "My brother, what kind of towns are these you have given me?" And so he called them the Land of Cabul, the name they still bear.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Hiram came over from Tzor to see the cities Shlomo had given him, but he was not satisfied with them. He said, "What kind of cities are these which you have given me, my brother?" So they have been called the land of Kabul [good for nothing] till this day.
The Complete Tanach	And Hiram left Tyre to see the cities that Solomon had given him, and they did not please him. And he said: "What are these cities that you have given me, my brother?" And he called them the land of Cabul, which they are called to this day.

the land of Cabul: A land of chains; i.e., a muddy land into which the foot sinks and is entrapped.

exeGesés companion Bible	...and Hiram goes from Sor to see the cities Shelomoh gives him: but they are not straight in his eyes. And he says, What cities are these you give me, my brother? - and he calls them the land of Kabul/Fettered to this day.
Hebraic Roots Bible	And Hiram came out from Tyre to see the cities that Solomon had given to him, and they were not right in his eyes. And he said, What are these cities that you have given to me, my brother? And one called them the land of Cabul to this day.
JPS (Tanakh—1985)	But when Hiram came from Tyre to inspect the towns that Solomon had given him, he was not pleased with them. "My brother," he said, "what sort of towns are these you have given me?" So they were named the land of Cabul, as is still the case.
Orthodox Jewish Bible	And Chiram came out from Tzor (Tyre) to see the towns which Sh'lomo had given him; and they pleased him not.

And he said, What towns are these which thou hast given me, achi (my brother)? And he called them Eretz Kavul unto this day.

The Scriptures 1998

And Hiram came from Tsor to see the cities which Shelomoh had given him, but they were not right in his eyes, and he said, "What are these cities you have given me, my brother?" And he called them the land of Kabul, as they are to this day.

Expanded/Embellished Bibles:

The Amplified Bible

So Hiram came from Tyre to see the cities which Solomon had given him, and they did not please him [Lit *were not right in his eyes.*]. He said, "What are these cities [good for] which you have given me, my brother?" So they have been called the land of Cabul (like nothing, unproductive) to this day.

The Expanded Bible

So Hiram traveled from Tyre to see the towns Solomon had given him, but when he saw them, he was not pleased. He asked, "What good are these towns [kinds of towns have] you have given me, my brother?" So he named them the Land of Cabul [^c meaning "worthless"], and they are still called that today.

Kretzmann's Commentary

And Hiram came out from Tyre to see the cities which Solomon had given him, to make a tour of inspection; and they pleased him not, they were not located in a prosperous part of the country.

And he said, in a tone of contempt, What cities are these which thou hast given me, my brother? And he called them the Land of Cabul (closed, without an outlet) unto this day. So the district was later spoken of by people acquainted with the transaction. Hiram restored the cities to Solomon, 2Chron. 8:2, who thereupon satisfied him in some other way, for their friendly relations were not disturbed.

NET Bible®

When Hiram went out from Tyre to inspect the cities Solomon had given him, he was not pleased with them [*Heb* "they were not agreeable in his eyes."]. Hiram asked [*Heb* "and he said."], "Why did you give me these cities, my friend [*Heb* "my brother."]?" He called that area the region of Cabul, a name which it has retained to this day [*Heb* "he called them the land of Cabul to this day."].

The Pulpit Commentary

And Hiram came out from Tyre to see the cities which Solomon had given him; and they pleased him not. [*Heb.* were not right in his eyes. It has been conjectured that Hiram had hoped for the noble bay of Acco or Ptolemais (Milman, Rawlinson), but surely he had seaboard enough already. It was rather corn lands he would most need and desire. His disappointment is amply accounted for by the fact that the country assigned him was a hungry and mountainous, and therefore comparatively useless, tract. "The region lay on the summit of a broad mountain ridge" (Porter).] And he said, What cities are these which thou hast given me, my brother? [Cf. 1Kings 20:32. It would seem, at first sight, as if this form of speech was then, as now, the usage of courts. But the Fellahin of Palestine, the "modern Canaanites," still address each other as "my father" or "my brother." See Conder, "Tent-work," p. 332]. And he called them the land of Cabul [The meaning of this word is quite uncertain. The LXX. reads *Opiov*, which shows that they must have read *לובג* instead of *לובכ*; indeed, it is possible that the words have the same meaning (Gesen.) Stanley thinks these cities formed the boundary between the two kingdoms, and refers to the use of *οἶρια* in Matt. 15:21; Luke 6:17, etc. According to Josephus, *Χαβαλῶν*, is a Phoenician word, meaning displeasing; but his etymologies are to be received with caution, and Gesenius justly pronounces this a mere conjecture from the context. Thenius and Ewald regard the word as compounded of *כ* and *לב* = as nothing; Keil connects it with the root *לבח*, which would yield the meaning pawned or pledged, and hence concludes that, this strip of territory was merely given to Hiram as a security for the repayment of a loan (see below on Luke 6:14); while *בהר* derives it from *לבכ*, an unused root, akin to the preceding—*vinxit*, *constrinxit*, and would see in it a name bestowed on the region because of its confined geographical position. He does not understand the word,

however, as a term of contempt. "How," he asks, "could Hiram give the district a permanent name which contained a mockery of himself rather than of the land?" But the word was obviously an expression of disparagement, if not disgust, which, falling from Hiram's lips, was caught up and repeated with a view to mark not so much his displeasure as Solomon's meanness. But it is not necessary to find a meaning for the word, for it is to be considered that a city Bearing this name existed at that time and in this neighbourhood (Joshua 19:27), the site of which, in all probability, is marked by the modern Kabul, eight miles east of Accho. It is possible, indeed, that it may have been one of the "twenty cities" (Luke 6:11) given to Hiram. And if this city, whether within or without the district of Galilee, were notorious for its poverty or meanness, or conspicuous by its bleak situation, we can at once understand why Hiram should transfer the name to the adjoining region, even if that name, in itself, had no special significance] **unto this day**. [See on 1Kings 8:8.]. I may move some of these notes into the commentary.

The Voice

Hiram traveled from Tyre to view the cities Solomon was giving to him, but he was not satisfied.

Hiram: What is this, my brother? Do you call these cities?

People still refer to these cities as the land of Cabul, *meaning* "worthless," even today.

Literal, almost word-for-word, renderings:

Christian Standard Bible

So Hiram went out from Tyre to look over the towns that Solomon had given him, but he was not pleased with them. So he said, "What are these towns you've given me, my brother?" So he called them the Land of Cabul [= Like Nothing], as they are still called today.

Emphasized Bible

And Hiram came out from Tyre to view the cities which, Solomon, had given him,—and they were not pleasing in his eyes. So he said—What cities are these which thou hast given me, my brother? And he called them, Unfruitful Land, as they are called unto this day.

NASB

So Hiram came out from Tyre to see the cities which Solomon had given him, and they did not please him [Lit *were not right in his sight*]. He said, "What are these cities which you have given me, my brother?" So they were called [Lit *he called them*] the land of Cabul [I.e. as good as nothing] to this day.

Third Millennium Bible

And Hiram came out from Tyre to see the cities which Solomon had given him, and they pleased him not. And he said, "What cities are these which thou hast given me, my brother?" And he called them the land of Cabul [that is, Displeasing] unto this day.

Young's Updated LT

And Hiram comes out from Tyre to see the cities that Solomon has given to him, and they have not been right in his eyes, and he says, "What are these cities that you have given to me, my brother?" and one calls them the land of Cabul unto this day.

The gist of this passage:

Hiram inspects these 20 cities and is disappointed in them. He voices his concern to Solomon and calls them *Cabul*.

12-13

1Kings 9:12a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore, consequently; because	wâw consecutive	No Strong's # BDB #253

1Kings 9:12a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
yâtsâ' (יָצָא) [pronounced yaw-TZAWH]	<i>to go [come] out, to go [come] forth; to rise; to flow, to gush up [out]</i>	3 rd person masculine singular, Qal imperfect	Strong's #3318 BDB #422
Chîyrâm (חִירָם) [pronounced khee-RAWM]	<i>noble and transliterated Hiram</i>	masculine singular proper noun	Strong's #2438 BDB #27
min (מִן) [pronounced min]	<i>from, off, out from, of, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
Tsôr (צֹר) [pronounced tsohr]	<i>rock; knife; and is transliterated Tyre or Tyrus</i>	proper singular noun; location	Strong's #6865 BDB #862
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
râ'âh (רָאָה) [pronounced raw-AWH]	<i>to see, to look, to look at, to view, to behold; to observe; to perceive, to understand, to learn, to know</i>	Qal infinitive construct	Strong's #7200 BDB #906
'êth (אֶת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
'ârîym (עִירִים) [pronounced gaw-REEM]	<i>cities, towns, encampments</i>	feminine plural noun with the definite article	Strong's #5892 BDB #746
'âsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
nâthan (נָתַן) [pronounced naw-THAHN]	<i>to give, to grant, to place, to put, to set; to make</i>	3 rd person masculine singular, Qal perfect	Strong's #5414 BDB #678
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 3 rd person masculine singular suffix	No Strong's # BDB #510
Sh ^e lômdôh (שְׁלוֹמֹדָה) [pronounced sh ^e -l-oh-MOH or shloh-MOH]	<i>peace, peaceful; transliterated Solomon</i>	masculine singular, proper noun	Strong's #8010 BDB #1024

Translation: So Hiram came from Tyre to see the cities which Solomon had given him... Apparently, as part of the bargain that Solomon and Hiram struck was, Solomon gave Hiram 20 cities in the Galilee area. So Hiram went down to Galilee to look them over.

It does seem odd to me that Solomon would give Hiram some land in the middle of the Land of Promise (actually, these were in the far north of Israel). Solomon has a great deal of personal wealth, so why would he give away

some of the land? And what of the people who are there? This is probably far enough north to where it is a buffer territory between the two countries.

Hiram is going to express some displeasure with this deal with Solomon. I don't think that he went down to these cities with the intent of criticizing their deal; I think he went to them expecting one thing, but getting something entirely different.

1Kings 9:12b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
lô' (לֹא or לוֹל) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
yâshar (יָשָׁר) [pronounced <i>yaw-SHAHR</i>]	<i>to be smooth, straight, right; figuratively, it means to be pleasing, agreeable, right (particularly when followed by in my eyes)</i>	3 rd person masculine singular, Qal perfect	Strong's #3474 BDB #448
b ^e (בּ) [pronounced <i>b^{eh}</i>]	<i>in, into, at, by, near, on, with, before, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88
'êynayim (עֵינַיִם) [pronounced <i>gay-nah-YIM</i>]	<i>eyes, two eyes, literal eye(s), spiritual eyes; face, appearance, form; surface</i>	feminine dual noun with the 3 rd person masculine singular suffix	Strong's #5869 (and #5871) BDB #744

This phrase is literally *in his eyes*, but it can be translated *in his opinion, in his estimation, in his sight, to his way of thinking, as he sees [it]*.

Translation: ...and it was not right in his estimation. Hiram did not see these cities as a fair trade, apparently.

Dr. John Gill: *...and they pleased him not; being either out of repair, as some think; see 2Chron. 8:2 or the ground barren, and unfruitful; which is not likely, being in a very fruitful country, as the tribes on which they bordered were: but they were not agreeable to him, they did not suit with the disposition of him and his people, who were given not to husbandry, but to merchandise; and the land about these would require a good deal of pains and labour to till, which they were not used to.*¹⁷⁸

We do not know much about this deal other than, it appears that the trade was Solomon's provision of cedar and cypress wood and gold; and he got these cities. That appears to be the deal between them.

Some may dismiss the dealings of Solomon and Hiram as mutually beneficial, that continued without a hitch. This clearly tells us that their agreements were not always viewed as mutually beneficial; and Hiram seems rather displeased with what he received here. These cities did not match his expectations at all.

It might be reasonably alleged that Solomon took advantage of their friendship and that he traded in an unfair way, getting more than he gave.

¹⁷⁸ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 1Kings 9:12.

Now God has already treated Solomon as if he may be on a downturn; and we have noticed two things: (1) Solomon traded away land that he should not have traded away; and (2) he treated his friend, Hiram, unfairly, taking advantage of him in this deal.

Dr. Peter Pett: *Hiram came from Tyre to complete the negotiations, meeting with Solomon at the sites in question, and not being pleased with what he saw. He did not feel that the area being ceded came up to expectations. In his view the gold that he would be giving was worth much more than he was getting, even if it was only as security. He had probably hoped that they would be lucrative trading towns.*¹⁷⁹

L. M. Grant has a different view: *Hiram's displeasure with the cities illustrates the fact that unbelievers cannot understand nor appreciate the preciousness of the spiritual blessings with which believers are blessed "in heavenly places in Christ." The religious world will use such truths from the Word of God in order to boast about their religious character, but they do not value them as vital and necessary for proper living.*¹⁸⁰ One problem I have with this analysis is, Hiram appears to be a believer in the Revealed God.

1Kings 9:13a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âmar (אָמַר) [pronounced <i>aw-MAHR</i>]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
mâh (מַה) [pronounced <i>maw</i>]	<i>what, how, why; what [thing]; anything, something, whatever</i>	interrogative; exclamatory particle; indefinite pronoun; relative pronoun	Strong's #4100 BDB #552
(1) Mâh can also be used as an exclamatory adverb <i>how</i> ; as in "How incredible is this place!" (Gen. 28:17b). (2) Mâh can also be used as an interrogatory adverb <i>how</i> to express that which is impossible, as in "How shall we justify ourselves?" (Gen. 44:16b). These two uses are often followed by an adjective or verb. (3) Mâh can also be used as an adverb of interrogation, meaning <i>why, wherefore</i> .			
'ârîym (עִירִים) [pronounced <i>gaw-REEM</i>]	<i>cities, towns, encampments</i>	feminine plural noun with the definite article	Strong's #5892 BDB #746
'êlleh (אֵלֶּה) [pronounced <i>ALE-leh</i>]	<i>these, these things; they</i>	demonstrative plural adjective with the definite article (often the verb <i>to be</i> is implied)	Strong's #428 BDB #41
'âsher (אֲשֶׁר) [pronounced <i>ash-ER</i>]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81

¹⁷⁹ Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, 1Kings 9:11–14.

¹⁸⁰ From <https://www.studylight.org/commentaries/lmg/1-kings-9.html>; accessed May 4, 2018.

1Kings 9:13a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
nâthan (נָתַן) [pronounced naw-THAHN]	to give, to grant, to place, to put, to set; to make	2 nd person masculine singular, Qal perfect	Strong's #5414 BDB #678
lâmed (ל) [pronounced l ^e]	to, for, towards, in regards to	directional/relational preposition with the 1 st person singular suffix	No Strong's # BDB #510
'âch (אָח) [pronounced awhk]	brother, half-brother; kinsman or relative close ; one who resembles	masculine singular noun with the definite article	Strong's #251 BDB #26

The NET Bible: *Kings allied through a parity treaty would sometimes address each other as "my brother."* See 1Kgs 20:32-33.¹⁸¹

Translation: He said, "What [are] these cities which you have given to me, my brother?" Hiram either speaks to Solomon directly or he sends a message to him. "What is the deal with these cities," Hiram asks—possibly in a way as to reveal his displeasure with this deal.

I would not be surprised if Hiram uses the term *my brother* in somewhat of a sarcastic way. He is saying, "You choose to treat me this way, my brother?"

We do not know if the men met face to face or if Hiram sent a messenger to Solomon.

1Kings 9:12–13 So Hiram came from Tyre to see the cities which Solomon had given him, and he did not see the deal as being fair. He asked Solomon, "What is the deal with these crappy cities that you have given me, my brother?" Therefore, he called the cities in that land 'Cabul', which name they retain to this day.

1Kings 9:13a What does Hiram mean by calling Solomon "My brother"? Comments

Dr. Peter Pett: *Hiram then politely expressed his dissatisfaction, although we do not know what affect it had. "What settlements are these which you have given me, my brother?" He was clearly not happy. He had probably expected larger towns. We can, however, understand why Solomon was careful about quite he was ready to cede. He had the feelings of his people to consider. 'My brother' expressed the treaty relationship between them.*¹⁸²

The Cambridge Bible: *No doubt spoken with a tone of reproach and disappointment. The language of Josephus is 'he said to Solomon that he did not want the cities.' They are just alluded to in Chronicles (2Chron. 8:2) as 'the cities which Hiram restored to Solomon.'*¹⁸³

Dr. John Gill: *...what cities are these which thou hast given me, my brother? so he called him, being not only his neighbour, but his ally, in friendship and covenant with him; and this he said of them not by way of complaint, or contempt, as unworthy of his acceptance; for so munificent a prince as Solomon would never offer to a king to whom he was so much obliged anything mean and contemptible; but as being unsuitable to him.*¹⁸⁴

¹⁸¹ From <https://bible.org/netbible/index.htm?1ki9.htm> (footnote); accessed November 18, 2017.

¹⁸² Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, 1Kings 9:11–14.

¹⁸³ *The Cambridge Bible for Schools and Colleges*; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, 1Kings 9:13.

¹⁸⁴ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 1Kings 9:13.

I understood Hiram to be speaking ironically.

Chapter Outline

Charts, Maps and Short Doctrines

Whedon: *The Phenicians being a maritime and commercial people, Hiram might naturally have coveted some of Solomon's coast-towns, and was therefore displeased with the gift of a comparatively useless inland region, and so restored the cities to Solomon. 2Chron. 8:2.*¹⁸⁵ Barnes¹⁸⁶ also thought that Hiram may have wanted some port cities instead. My problem with this interpretation is, I would have thought that there would have been more specificity in their agreement.

1Kings 9:13b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
qârâ' (אָרָא) [pronounced <i>kaw-RAW</i>]	<i>to call, to proclaim, to read, to call to, to call out to, to assemble, to summon; to call, to name [when followed by a lâmed]</i>	3 rd person masculine singular, Qal imperfect	Strong's #7121 BDB #894
When followed by a lâmed, as it is here, it means <i>to give a name to</i> .			
'erets (אֶרֶץ) [pronounced <i>EH-rets</i>]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular construct	Strong's #776 BDB #75
Kâbûl (לִבְכָא) [pronounced <i>kaw-BOOL</i>]	<i>binding; transliterated Cabul, Kabul</i>	proper noun, location	Strong's #3521 BDB #459
BDB: <i>a district in Galilee given by Solomon to Hiram and contemptuously called 'Cabul' by Hiram.</i> ¹⁸⁷			
Joseph Sutcliffe: <i>Cabul, vile, argillaceous, arenaceous.</i> ¹⁸⁸			
Thomas Coke: <i>Some think, that the word לִבְכָא Cabul should here be considered as a compound of כָּ caph, (like, as,) and לִבְכָא bal, or לִבְכָא bul, (nothing:) thus well expressing king Hiram's dislike, as signifying that those cities were worthless, next to nothing.</i> ¹⁸⁹			
'ad (עַד) [pronounced <i>gahd</i>]	<i>as far as, even to, up to, until; while, so long as; to, even to [some certain limit]; even to [unto], unto</i>	preposition of duration or of limits	Strong's #5704 BDB #723

¹⁸⁵ Whedon's *Commentary on the Old and New Testaments*; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; 1Kings 9:13.

¹⁸⁶ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, 1Kings 9:12.

¹⁸⁷ *The Brown-Driver-Briggs Hebrew and English Lexicon*; Hendrickson Publishers; ©1996; p. 459.

¹⁸⁸ From <https://www.studylight.org/commentaries/jsc/1-kings-9.html>; accessed May 4, 2018.

¹⁸⁹ From <https://www.studylight.org/commentaries/tcc/1-kings-9.html> accessed May 5, 2018.

1Kings 9:13b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
yôwm (יּוֹם) [pronounced yohm]	day; time; today (with a definite article)	masculine singular noun with the definite article	Strong's #3117 BDB #398
zeh (זֶה) [pronounced zeh]	here, this, thus	demonstrative adjective with the definite article	Strong's #2063, 2088, 2090 BDB #260

The 'ad (אֲדָ) [pronounced áhad] preposition, yôwm and hûw (with definite articles) literally mean *as far as this day*; and translated *even to this day, to this day, until this day; until this time, even to this day, even today*.

Translation: Therefore, he called them the land of Cabul to this day. Cabul means *binding* (according to BDB); so calling these cities *binding* is not a complimentary name. Hiram seems to be saying, "I am bound to this contract, but I do not like the terms of it." Most others suggest that this sounds like the Hebrew word for *worthless*; and this could very well people a double-entendre: Hiram, "I am bound to this contract which gives me 20 worthless cities."

I did not find a Hebrew word with the consonants CBL apart from this word.

Let me suggest that Hiram was never made whole or right on this contract, which is why it says that these cities carried this name *to this day*.

1Kings 9:12–13 So Hiram came from Tyre to see the cities which Solomon had given him, and he did not see the deal as being fair. He asked Solomon, "What is the deal with these crappy cities that you have given me, my brother?" Therefore, he called the cities in that land 'Cabul', which name they retain to this day.

I need to reconsider this and the next doctrine. They appear to cover the same material.

1Kings 9:13 The Name Cabul (various commentators)

Mike Smith: *Cabul* "sounds like the Heb. for "good-for-nothing"¹⁹⁰

Dr. Peter Pett: *The reference to 'the land of Cabul' produces difficulties. Some see it as a contemptuous term 'ka bul' ('as nothing'), but that would have been offensive to Solomon. Others refer it to the Arabic 'kabala' indicating 'mortgaged'. Still others point to the Hebrew 'yebul' which signifies 'borderland'. The last suggestion contains the right hint of displeasure without being insulting and may well be right.*¹⁹¹

It is certainly not beyond a man of Hiram's intelligence to use a descriptive name which could suggest more than one thing.

The New Century Version has the footnote *This name sounds like the Hebrew word for "worthless."* I believe that this might be the best way to understand the meaning of the word. Hiram does not want to just come out and say, "These cities really suck; this is not a fair deal." Instead, he gives them a name, which *sounds* like worthless. There is some subtlety to be found here.

¹⁹⁰ Pastor Mike Smith [notes](#) (a Word document which will open in Word or WP); accessed May 4, 2018.

¹⁹¹ Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, 1Kings 9:11–14.

1Kings 9:13 The Name Cabul (various commentators)

Keil and Delitzsch: *Of the various interpretations given to the word Cabul...it is possible, and even probable, that it had originally a different signification, and is derived from לָבַח = חָבַח in the sense of to pawn, as Gesenius and Dietrich suppose. This is favoured by the occurrence of the name Cabul in Joshua 19:27, where it is probably derivable from לָבַח, to fetter, and signifies literally a fortress or castle; but in this instance it has no connection with the land of Cabul, since it is still preserved in the village of Cabul to the south-east of Acre (see the Comm. on Josh. I.c.). The "land of Cabul" would therefore mean the pawned land; and in the mouths of the people this would be twisted into "good for nothing."*¹⁹²

The NET Bible: *The significance of the name [Cabul] is unclear, though it appears to be disparaging. The name may be derived from a root, attested in Akkadian and Arabic, meaning "bound" or "restricted." Some propose a wordplay, pointing out that the name "Cabul" sounds like a Hebrew phrase meaning, "like not," or "as good as nothing."*¹⁹³

The Land and the Book: *[Hiram] fastens upon the gift a name of contempt—Cabul, vile or displeasing—a mode of expressing and of perpetuating dissatisfaction eminently Oriental.*¹⁹⁴

The Cambridge Bible: *This appellation was given to indicate, what is stated in the text, that they were unsatisfactory. But it is not easy to know whence the name comes. There is a town so called in Joshua (Joshua 19:27) which was situated in the tribe of Asher. This tribe was in North Galilee but there would be no significance in the name, if it were already that of one of the twenty cities given to Hiram. The LXX. appears to have taken לובח (Cabul) to be the same as לובח (gebul) for they render the name ὄριον, a boundary. Josephus transliterates by Χαβαλών, and adds that this word in Phœnician means 'not pleasing,' an interpretation, as it seems, which he evolved from the context. Some of the Hebrew commentators have connected the name with a verb which in Aramaic signifies 'to bind,' and have explained that the district was sandy or muddy, and that the feet were always deep sunk in the mire. A later derivation has taken the word to mean 'worth nothing,' as if from כ = as, and לוב = לב = nothing. There are many other attempts at explanation but none that can be pronounced satisfactory.*¹⁹⁵

Clarke: *Whether this epithet was given to this land by Hiram as a mark of disapprobation, or what is its proper meaning, the learned are not agreed. That there was a country of this name in the promised land in the time of Joshua, is evident enough from Joshua 19:27, as it was one part of the boundary of the tribe of Asher; hence some interpret the word border or boundary, and so, the Septuagint understood it, for they have translated the Hebrew word ὄριον, which signifies the same. The margin gives another meaning.*¹⁹⁶

Dr. Thomas Constable: *Solomon mortgaged 20 Galilean towns (settlements) bordering Phoenicia to Hiram. This brought the border of Phoenicia farther south. This arrangement compensated Hiram for all the lumber and 9,000 pounds of gold he had sent to Solomon for his building projects. Hiram may have called them Cabul, a word that sounds like the Hebrew word for "good for nothing" (1Kings 9:13), because they were not in a productive region. This cheap gift did not contribute to ongoing good relations between Israel and Phoenicia.*¹⁹⁷

E. W. Bullinger: *The point of the sarcasm is not apparent to us on account of our not knowing the meaning of the word. It has been variously suggested as meaning "worthless", "not to my taste" (Josephus). Galilee always despised. Septuagint says "frontier"; others, "received as a pledge"; others, "good for nothing".*¹⁹⁸

¹⁹² Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 1Kings 9:10–14.

¹⁹³ From <https://bible.org/netbible/index.htm?1ki9.htm> (footnote); accessed November 18, 2017.

¹⁹⁴ *The Preacher's Complete Homiletical Commentary*; edited by Joseph S. Exell, 1892; from e-sword, Germ Notes 1Kings 9:13.

¹⁹⁵ *The Cambridge Bible for Schools and Colleges*; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, 1Kings 9:13.

¹⁹⁶ Adam Clarke, *Adam Clarke's Commentary on the Bible*; from e-Sword, 1Kings 9:13.

¹⁹⁷ Dr. John Constable *The Expository Notes of Dr. Constable*; ©2012; from e-sword, 1Kings 9:10–14.

¹⁹⁸ E. W. Bullinger, *Companion Bible Notes*; 1909 in the Public Domain; from e-Sword, 1Kings 9:13.

1Kings 9:13 The Name Cabul (various commentators)

Trapp: *Displeasing or dirty; or, by transposition of a letter, terra canina, a land for my dogs. Oh that we could have as light an esteem of all things here below, looking upon this world as a great dunghill.*¹⁹⁹

Treasury of Scriptural Knowledge: *Cabul: that is, Displeasing, or dirty. Josephus says that Cabul, in the Phoenician language, signifies οὐκ ἀρεσκόν, displeasing; and that these cities were situated in the neighbourhood of Tyre. Most commentators are persuaded that the city Cabul in the tribe of Asher was one; and probably from this Hiram took occasion to give this name to all the other cities which Solomon had ceded to him. Joshua 19:27.*²⁰⁰

Whedon: *Cabul — “Which name,” says Josephus, “if it be interpreted according to the language of the Phenicians, denotes what does not please.” The Cabul of Joshua 19:27 may have been one of the twenty cities, and to show his dissatisfaction he may have applied the name of that little insignificant town to the whole district. After Hiram restored the cities, Solomon built them more nobly and peopled them with Israelites. 2Chron. 8:2. But notwithstanding this displeasure on the part of Hiram, the friendly relations of these two monarchs seem to have lasted as long as they lived.*²⁰¹

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1Kings 9:12–13 So Hiram came from Tyre to see the cities which Solomon had given him, and he did not see the deal as being fair. He asked Solomon, “What is the deal with these crappy cities that you have given me, my brother?” Therefore, he called the cities in that land ‘Cabul’, which name they retain to this day.

1Kings 9:12–13 So Hiram came from Tyre to see the cities which Solomon had given him, and he did not see the deal as being fair. He asked Solomon, “What is the deal with these crappy cities that you have given me, my brother?” Therefore, he called the cities in that land ‘Cabul’, which name they retain to this day.

There was actually a great deal of discussion and opinions about these cities.

1Kings 9:11–13 The land Solomon gives is Cabul (commentators/discussion)

J. Vernon McGee: *When Hiram saw the twenty cities, he felt that he had not been given full payment for all that he had done for Solomon in the building of the temple. Actually there was a misunderstanding, and this is the thing that caused a breach between these two men.*²⁰²

These 20 cities could not be what was exchanged for the building of the two major buildings (the Temple and Solomon’s palace). First of all, they were not a good enough trade. Furthermore, recall that we have already spoken of money and grain changing hands back in 1Kings 5 (if memory serves). Because of the proximity of these two things, I would suggest that the gold given to Solomon by Hiram is what the exchange was.

Lange: *[Solomon] repaid him for the quantity of gold he supplied him...by surrendering a district of little value near the Tyrian frontier, and almost altogether inhabited by strangers to Israel.*²⁰³

¹⁹⁹ John Trapp *A Commentary on the Old and New Testaments*; Edited by W. Webster and Hugh Martin; e-sword, 1Kings 9:13.

²⁰⁰ *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880; from E-sword, 1Kings 9:13.

²⁰¹ *Whedon’s Commentary on the Old and New Testaments*; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; 1Kings 9:13.

²⁰² From [archive.org](https://www.archive.org) (chapter 9); accessed May 4, 2018.

²⁰³ The Rev. Dr. John P. Lange, *Lange’s Commentary*; 1857–1864; in the Public Domain; from E-sword; (Historical and Ethical).

1Kings 9:11–13 The land Solomon gives is Cabul (commentators/discussion)

Gill is all over the place on these cities: *that then Solomon gave Hiram twenty cities in the land of Galilee; that is, by or near it, for they were not in the land of Canaan; for then Solomon could not have disposed of them, being allotted and belonging to one of the tribes of Israel, and part of the Lord's inheritance; but they were upon the borders, particularly on the borders of Asher, if Cabul in Joshua 19:27, can be thought to be the same with these; though some think that Solomon did not give Hiram the possession of these cities, but the royalties and revenues of them, their produce until the debt was paid: but they rather seem to be a gratuity, and a full grant of them, and might be cities which David had conquered, and taken out of the hands of the ancient inhabitants of them; and so Solomon had a right to dispose of them, being left him by his father; for it is plain as yet they were not inhabited by Israelites.*²⁰⁴

I don't fault Gill for stating so many different opinions, as there is apparently a great many disagreements about this passage of Scripture and its meaning.

Regarding these cities, The Cambridge Bible writes: *These would most likely be in the extreme northern border of Galilee and so not remote from Hiram's frontier. But they would be inland cities and no doubt, to a maritime people like the Tyrians, some territory along the seaboard would have been more acceptable. Josephus specially notes that the cities were not far from Tyre. The region in which they were situated was that called (Isa. 9:1) 'Galilee of the nations' to indicate that the inhabitants were yet in heathendom. This might be a reason why Solomon chose them for his present to the Tyrian king.*²⁰⁵

Clarke: *It is very likely that Solomon did not give those cities to Hiram so that they should be annexed to his Tyrian dominions, but rather gave him the produce of them till the money was paid which he had advanced to Solomon for his buildings. It appears however that either Hiram did not accept them, or that having received the produce till he was paid, he then restored them to Solomon; for in the parallel place, 2Chron. 8:2, it is said, The cities which Hiram had restored to Solomon, Solomon built them, and caused the children of Israel to dwell there. Some think that they were heathen cities which Solomon had conquered, and therefore had a right to give them if he pleased, as they were not any part of the land given by promise to the Israelites.*²⁰⁶

It is not clear by this context that these are the same cities that Solomon gives to Hiram.

Bridgeway Bible Commentary: *Earlier Solomon had borrowed from Hiram about four thousand kilograms of gold to help finance his ambitious building programs. In payment of these debts, Solomon gave Hiram twenty cities in northern Israel. Hiram was not satisfied with these cities and returned them (which meant that Solomon had to look for other ways to repay the loan) (10–14; see 2Chron. 8:1–2).*²⁰⁷

The gold is mentioned in v. 14, which is paid *after* the building had been completed. That makes most of all of Bridgeway's comments wrong.

2Chron. 8:1–2 *At the end of twenty years, in which Solomon had built the house of the LORD and his own house, Solomon rebuilt the cities that Hiram had given to him, and settled the people of Israel in them.* It is not completely clear whether these are the same cities or not. Did Solomon give them to Hiram and Hiram gave them back? Were there other cities spoken of here, but not elsewhere? I believe that the first option seems most likely, that Hiram, being displeased with these cities from the beginning, decided to just give them back to Solomon. Actually, that would have been quite a statement for Hiram to make.

That Solomon settles these cities with Israelites suggests that they did not occupy them before.

²⁰⁴ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 1Kings 9:11.

²⁰⁵ *The Cambridge Bible for Schools and Colleges*; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, 1Kings 9:11.

²⁰⁶ Adam Clarke, *Adam Clarke's Commentary on the Bible*; from e-Sword, 1Kings 9:11.

²⁰⁷ Don Fleming, *Bridgeway Bible Commentary*; ©1988, 1994, 2005; from e-Sword, 1Kings 9:10–25.

1Kings 9:11–13 The land Solomon gives is Cabul (commentators/discussion)

Jamieson, Fausset and Brown: *Solomon gave Hiram twenty cities in the land of Galilee — According to Josephus, they were situated on the northwest of it, adjacent to Tyre. Though lying within the boundaries of the promised land (Gen. 15:18; Joshua 1:4), they had never been conquered till then, and were inhabited by Canaanite heathens (Judges 4:2–13; 2Kings 15:29). They were probably given to Hiram, whose dominions were small, as a remuneration for his important services in furnishing workmen, materials, and an immense quantity of wrought gold (1Kings 9:14) for the temple and other buildings [Michaelis]...Hiram having refused these cities, probably on account of their inland situation making them unsuitable to his maritime and commercial people, Solomon satisfied his ally in some other way; and, taking these cities into his own hands, he first repaired their shattered walls, then filled them with a colony of Hebrews (2Chron. 8:2).*²⁰⁸

Matthew Henry: *called the country the land of Cabul, a Phoenician word (says Josephus) which signifies displeasing, 1Kings 9:13. He therefore returned them to Solomon (as we find, 2Chron. 8:2), who repaired them, and then caused the children of Israel to inhabit them, which intimates that before they did not; but, when Solomon received back what he had given, no doubt he honourably gave Hiram an equivalent in something else. But what shall we think of this? Did Solomon act meanly in giving Hiram what was not worth his acceptance? Or was Hiram humoursome and hard to please? I am willing to believe it was neither the one nor the other. The country was truly valuable, and so were the cities in it, but not agreeable to Hiram's genius. The Tyrians were merchants, trading men, that lived in fine houses, and became rich by navigation, but knew not how to value a country that was fit for corn and pasture (that was business that lay out of their way); and therefore Hiram desired Solomon to take them again, he knew not what to do with them, and, if he would please to gratify him, let it be in his own element, by becoming his partner in trade, as we find he did, 1Kings 9:27. Hiram, who was used to the clean streets of Tyre, could by no means agree with the miry lanes in the land of Cabul, whereas the best lands have commonly the worst roads through them.*

Henry continues: *See how the providence of God suits both the accommodation of this earth to the various dispositions of men and the dispositions of men to the various accommodations of the earth, and all for the good of mankind in general. Some take delight in husbandry, and wonder what pleasure sailors can take on a rough sea; others take as much delight in navigation, and wonder what pleasure husbandmen can take in a dirty country, like the land of Cabul. It is so in many other instances, in which we may observe the wisdom of him whose all souls are and all lands.*²⁰⁹

Benson: *He called them the land of Cabul — A Phenician word, says Josephus, which signifies displeasing. But Rabbi Salomon writes that the land was so called because it was “quasi compedita, id est, argillacea, tenax, et infrugifera,” bound, stiff, clayey, and unfruitful. Hiram did not like it, because, though it might be very good, yet being a thick and stiff clay, and therefore requiring great pains to cultivate and manure it, it was very unsuitable to the disposition of the Tyrians, who were delicate, and lazy, and luxurious, and wholly given to merchandise.*²¹⁰

My biggest problem with Benson's commentary is his characterization of the Tyranian people. We already know that they participated big time in the logging and moving the Temple and palace supplies from their land down to Israel. Although this could have been done by slaves, I cannot imagine this entire enterprise being carried out by slaves. So, we already know that there is a great industriousness among these people. It is certainly possible that, in another era, Benson may have rightly described them.

On the other hand, I think that there might be something to Benson's evaluation of the land as being land with bad soil. The one thing that the people of Hiram seem to lack is good land upon which to grow crops (they exchanged their work for food).

²⁰⁸ Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; 1871; from e-sword, 1Kings 9:11.

²⁰⁹ Matthew Henry, *Matthew Henry's Commentary on the Whole Bible*; from e-Sword, 1Kings 9:10–14.

²¹⁰ Rev. Joseph Benson, *Commentary of the Old and New Testaments*; 1857; from e-Sword, 1Kings 9:11–14.

1Kings 9:11–13 The land Solomon gives is Cabul (commentators/discussion)

Then Benson writes: *And, on his returning them, there is no doubt but Solomon gave him an equivalent, more to his taste.*²¹¹

There is nothing in this passage which suggests that Hiram returned them for another set of cities.

Mike Smith believes that Solomon repaired these cities for his friend: *Solomon satisfied his ally in some other way; and, taking these cities into his own hands, he first repaired their shattered walls, then filled them with a colony of Hebrews, 2 Chron. 8:2.*²¹²

Sometimes a pursuit of what exactly happened leads a commentator down a rabbit hole; and sometimes, it leads us to some interesting observations and applications. I think the main thing that we get from this passage is, Solomon was not as honorable in this business deal as he ought to have been.

This may be the area known as Galilee of the Gentiles in Matt. 4:15 (["The land of Zebulun and the land of Naphtali, By the way of the sea, beyond the Jordan, Galilee of the Gentiles—NASB](#)).²¹³ This is quoted from Isa. 9:1.

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Hiram has apparently already agreed to this deal and it appears that he will send Solomon 120 talents of gold to seal the deal. The work that these men continue to do in vv. 26–27 suggests that these men worked out their differences. Although one commentator suggests²¹⁴ that Solomon made this up to Hiram in some other way; I am of the opinion that Hiram figured, “I could have gone to inspect the cities before agreeing to this deal; I did not; I will take the loss.” I was a real estate agent many years ago; and I pushed customers hard to have their homes inspected prior to their final agreement for purchase. One of the biggest mistakes people make (particularly in a mostly unregulated market as we have here in Texas) is to have new homes inspected. I purchased a home perhaps a decade ago where it is clear that the original home buyer did not have it inspected, as there were several serious problems with the home which any inspector would have caught. This particular builder built homes seemingly with the intention of growing mold in them—the set up of the air conditioning system was really poorly done, so that portions of the house had virtually no airflow. Curing these problems did not require that much work; but these substantive modifications made all the difference in the world. So, it is my guess that Hiram did not inspect these cities in advance and agreed to a deal that he should not have agreed to. Did Solomon realize that he was taking advantage of his old friend? That is not really addressed in this chapter. We don’t know if Solomon ever went out to view these cities himself, or if he sent out a set of delegates to look the cities over.

What is clear is, Hiram went to these cities (or sent a delegation to them) after the fact, and was very unhappy with them—but there is nothing in their deal suggested that he was required to accept those cities sight-unseen. Hiram appears to have *sucked it up*, as it were, and accepted whatever deal that he made with Solomon—even though he was unhappy with it after fully inspecting what he received.

What appears to be the case is, these are some cities within the God-given boundaries of Israel; but it is not clear whether they were within the boundaries of Israel during the time of Solomon (Israel was at its peak under David and Solomon). What also appears to be the case is, these cities are mostly controlled by Canaanites. How ere there Canaanite-controlled cities within Israel? We are told this back in the first few chapters of Judges—God left them in the land to use as discipline against the Israelites when they strayed from God. How did this work? We have some areas in France and England which are controlled by Muslims called *no-go zones*; where the police do not go and where most of the main population does not go. So you can have cities or even portions of cities

²¹¹ Rev. Joseph Benson, *Commentary of the Old and New Testaments*; 1857; from e-Sword, 1Kings 9:11–14.

²¹² Pastor Mike Smith [notes](#) (a Word document which will open in Word or WP); accessed May 4, 2018.

²¹³ We don’t know for certain if Hiram returned them; or if Solomon later built them up and returned them to Hiram.

²¹⁴ The Rev. Dr. John P. Lange, *Lange’s Commentary*; 1857–1864; in the Public Domain; from E-sword; 1Kings 9:11–14 (Exegetical and Critical).

which have somewhat of an independence from the surrounding country. That appears to be the case here. It is not clearly stated that these cities are strictly outside of Israel's current borders.

Barnes: *There is some reason to believe that the cities thus despised by Hiram were restored to Solomon 2Chron. 8:2, and that Solomon rebuilt them and colonized them with Israelites.*²¹⁵

And so sends Hiram to the king a hundred and twenty talents of gold. 1Kings 9:14 **Still [lit., and so] Hiram sent to the king 120 talents of gold.**

Still Hiram sent to the king 120 talents of gold.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so sends Hiram to the king a hundred and twenty talents of gold.
Revised Douay-Rheims	And Hiram sent to king Solomon a hundred and twenty talents of gold.
Peshitta (Syriac)	And King Hiram sent to King Solomon one hundred and twenty talents of gold.
Updated Brenton (Greek)	And Chiram brought to Solomon a hundred and twenty talents of gold, even that for which king Solomon built a ship in Gasion Gaber near Ælath on the shore of the extremity of the sea in the land of Edom. The Greek jumps from v. 14 to vv. 25–26, which are included here for context.

Significant differences: None, apart from the Greek ending at this verse.

Limited Vocabulary Translations:

Easy English	Hiram had sent to king (Solomon) 120 talents of gold.
Easy-to-Read Version–2001	Hiram had sent to King Solomon about 9,000 pounds[2658] of gold {to use in building the temple}.
Easy-to-Read Version–2006	Hiram had sent King Solomon about 9000 pounds [Literally, “120 talents” (4140 kg).] of gold to use in building the Temple.
Good News Bible (TEV)	Hiram had sent Solomon almost five tons of gold.
<i>The Message</i>	Solomon in exchange for four and a half tons of gold!
NIRV	Hiram had sent four and a half tons of gold to Solomon.

Thought-for-thought translations; paraphrases:

Common English Bible	But Hiram sent the king one hundred twenty gold kikkars, nevertheless.
Contemporary English V.	He sent Solomon only five tons of gold in return.
The Living Bible	For Hiram had sent gold to Solomon valued at \$3,500,000!
New Berkeley Version	Hiram had paid the king 3,500,000 dollars in gold for them [What he had contributed toward Solomon's buildings.].
New Century Version	Hiram had sent Solomon about nine thousand pounds of gold.
New Life Version	The gold Hiram sent to the king weighed as much as 120 men.
New Living Translation	Nevertheless, Hiram paid [Or <i>For Hiram had paid.</i>] Solomon 9,000 pounds [Hebrew 120 talents [4,000 kilograms]] of gold.

Partially literal and partially paraphrased translations:

²¹⁵ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, 1Kings 9:13.

American English Bible	Now, HiRam had sent Solomon four-and-a-half tons of gold 15 that he'd plundered for the construction of the Temple of Jehovah, the king's palace, the walls around JeruSalem (to fortify the city of David), as well as the cities of MegidDo and GeZer. V. 15 is included for context. [W]e have dropped the obscure names of coins, since most readers have no idea of their modern value (which continues to grow), and we have simply inserted the types of coins that they are (whether gold, silver, or copper), and sometimes the size of the coin, to provide you some frame of reference
International Standard V	Then Hiram paid the king 120 talents [i.e. about 9,000 pounds; a talent weighed about 75 pounds] of gold.
New Advent (Knox) Bible Translation for Translators	It was twenty thousand talents' weight of gold that Hiram sent to king Solomon. Hiram gave Solomon only five tons of gold <i>for those cities</i> .

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	Huram was to send out to the king, a hundred and twenty talents of gold.
Christian Standard Bible	Now Hiram had sent the king nine thousand pounds [Lit 120 talents] of gold.
Ferrar-Fenton Bible	Khiram paid to the king a hundred and twenty talents of gold, for that was the amount of the tax which he contributed to King Solomon towards building the House of the EVER-LIVING and his own Palace, and the Fortress and Wall of jerusalem, and the Court and Barracks, and Gazar. V. 15 is included for context.
God's Truth (Tyndale) NIV, ©2011	This Hiram had sent the king six score hundredweight of gold. Now Hiram had sent to the king 120 talents [That is, about 4 metric tons] of gold.

Catholic Bibles (those having the imprimatur):

New American Bible (2002)	Hiram, however, had sent king Solomon one hundred and twenty talents of gold. One hundred and twenty talents of gold: approximately three million six hundred thousand dollars.
New American Bible (2011)	Hiram, however, had sent King Solomon one hundred and twenty talents of gold. The talent was a measure of weight that varied in the course of ancient Israel's history from forty-five to one hundred thirty pounds. This would mean that, at the least, Hiram sent five thousand pounds of gold to Solomon, and the figure may be as much as three times that amount.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	(Hiram had sent the king four tons of gold.)
exeGesés companion Bible	And Hiram sends the sovereign a hundred and twenty rounds of gold:...
JPS (Tanakh—1985)	However, Hiram sent the king one hundred and twenty talents of gold.
Orthodox Jewish Bible	And Chiram sent to HaMelech 120 talents of zahav.

Expanded/Embellished Bibles:

The Expanded Bible	So he named them the Land of ·Cabul [^c meaning "worthless"], and they are still called that today. Hiram had sent Solomon ·about nine thousand pounds [^t 120 talents] of gold. V. 13b is included for context..
Kretzmann's Commentary	And Hiram sent to the king six score talents of gold, almost two and one half million dollars, evidently a loan to enable Solomon to complete his projected buildings and improvements.
NET Bible®	Hiram had sent to the king one hundred twenty talents of gold.
The Pulpit Commentary	And Hiram sent [תְּלָשִׁין] must be understood as pluperfect, "Now Hiram had sent," referring to 1Kings 9:11. This fact is mentioned to explain the gift of the cities, viz;

that they were in payment for the gold he had furnished. The timber and stone and labour had been paid for in corn and wine and oil See on 1Kings 5:11] **to the king sixscore talents of gold.** [This sum is variously estimated at from half a million to a million and a quarter of our money.. Keil, who, as we have seen, interprets Cabul to mean pledged, says somewhat positively that these 120 talents were merely lent to Solomon to enable him to prosecute his undertakings, and that the twenty cities were Hiram's security for its repayment. He further sees in the restoration of these cities (2Chron. 8:2, where see note) a proof that Solomon must have repaid the amount lent him. The "sixscore talents "should be compared with the 120 talents of 1Kings 10:10, and the 666 talents of 1Kings 10:14.]

The Voice

Hiram gave approximately 9,000 pounds [120 talents] of gold to Solomon.

Literal, almost word-for-word, renderings:

- Modern English Version **Hiram sent to the king one hundred and twenty talents [About 4½ tons, or 4 metric tons] of gold.**
- Young's Updated LT **And Hiram sends to the king a hundred and twenty talents of gold.**

The gist of this passage: Hiram, holding up his half of the bargain, sends 120 talents (9000 lbs?) to Solomon.

1Kings 9:14			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
shâlach (שָׁלַח) [pronounced shaw-LAKH]	<i>to send, to send for [forth, away], to dismiss, to deploy, to put forth, to stretch out, to direct, to extend; to reach out</i>	3 rd person masculine singular, Qal imperfect; what is sent (messengers, a message) is implied	Strong's #7971 BDB #1018
Chîyrâm (חִירָאִם) [pronounced khee-RAWM]	<i>noble and transliterated Hiram</i>	masculine singular proper noun	Strong's #2438 BDB #27
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
melek ^e (מֶלֶךְ) [pronounced MEH-lek]	<i>king, ruler, prince; royal, royalty</i>	masculine singular noun with the definite article	Strong's #4428 BDB #572
mê'âh (מֵאָה) [pronounced may-AW]	<i>one hundred, a hundred, hundred</i>	feminine singular numeral	Strong's #3967 BDB #547
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'es ^e rîym (עֶשְׂרִים) [pronounced ges ^e -REEM]	<i>twenty</i>	plural numeral adjective	Strong's #6242 BDB #797

1Kings 9:14

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kikâr (כִּכָּר) [pronounced kik-KAWR]	<i>a circle, a globe; a circular tract of land, a round district; a round loaf, a cake; a round weight, a round talent; a talent [of gold, silver, bronze]</i>	feminine singular construct	Strong's #3603 BDB #503
<p>The NET Bible: <i>The Hebrew term כִּכָּר (kikkar, "circle") refers generally to something that is round. When used of metals it can refer to a disk-shaped weight made of the metal or to a standard unit of weight, generally regarded as a talent. Since the accepted weight for a talent of metal is about 75 pounds, this would have amounted to about 9,000 pounds of gold (cf. NCV, NLT); CEV "five tons"; TEV "4,000 kilogrammes."</i>²¹⁶</p> <p>Practicality has to enter into the picture at some point; and 75 lbs. seems pretty close to the maximum weight of a single disk of gold that an individual might carry and/or move.</p>			
zâhâb (זָהָב) [pronounced zaw-HAW ^{BV}]	<i>gold; a measure of weight [related to gold]; [figuratively used for] brilliance, splendor</i>	masculine singular noun	Strong's #2091 BDB #262

Translation: Still [lit., and so] **Hiram sent to the king 120 talents of gold.** What appears to be the case is, both men have a contract with one another. Hiram is not pleased with the contract; yet he fulfills his part of the contract by sending some additional gold to Solomon (I am assuming that this gold was the concluding factor in their contract).

What it sounds like to me is, Solomon and Hiram had a contract; and Hiram is not happy with the final result. I would suggest to you that wars between nations have been fought over for less. However, rather than making an attempt to redo the contract; or to refuse to pay; or to attack Solomon for giving him a bad deal, Hiram pays Solomon what they had agreed to and that is the end of the matter, apart from the name which would remain on those cities for a century or more.

The ESV; capitalized is used below.

David, Solomon and Talents of Gold

Scripture	Text/Commentary
1Chron. 22:14 With great pains I have provided for the house of the LORD 100,000 talents of gold, a million talents of silver, and bronze and iron beyond weighing, for there is so much of it; timber and stone, too, I have provided. To these you must add.	David is telling Solomon how much money he has set aside for the building of the Temple.

²¹⁶ From <https://bible.org/netbible/index.htm?1ki9.htm> (footnote); accessed November 18, 2017.

David, Solomon and Talents of Gold

Scripture	Text/Commentary
1Chron. 29:3–5 Moreover, in addition to all that I have provided for the holy house, I have a treasure of my own of gold and silver, and because of my devotion to the house of my God I give it to the house of my God: 3,000 talents of gold, of the gold of Ophir, and 7,000 talents of refined silver, for overlaying the walls of the house, and for all the work to be done by craftsmen, gold for the things of gold and silver for the things of silver. Who then will offer willingly, consecrating himself today to the LORD?"	Ophir appears to be a land which pays tribute to Israel. This is David speaking, telling Solomon what has been collected for building and furnishing the Temple.
2Ch 3:8 And he [Solomon] made the Most Holy Place. Its length, corresponding to the breadth of the house, was twenty cubits, and its breadth was twenty cubits. He overlaid it with 600 talents of fine gold.	The Holy of Holies required 600 talents of gold to overlay it. I am assuming the walls and floor; and this probably included the overlay of gold for the massive cherubim.
1Kings 9:14 Hiram had sent to the king 120 talents of gold.	This appears to be in exchange for the 20 cites. Given the other large amounts, this does not seem like much.
1Kings 9:28 And they went to Ophir and brought from there gold, 420 talents, and they brought it to King Solomon.	Solomon organized his navy, sent them out, and they brought back 420 talents of gold from Ophir. 2Chron. 8:18 says that this was 450 talents of gold.
1Ki 10:10 Then she gave the king 120 talents of gold, and a very great quantity of spices and precious stones. Never again came such an abundance of spices as these that the queen of Sheba gave to King Solomon.	The Queen of Sheba brings 120 talents of gold to Solomon, which appears to be a gift. See also 2Chron. 9:9.
1Kings 10:14–15 Now the weight of gold that came to Solomon in one year was 666 talents of gold, besides that which came from the explorers and from the business of the merchants, and from all the kings of the west and from the governors of the land.	This appears to be an annual income which came in to Solomon in order to run the nation and move ahead on any projects which he might have going on. See also 2Chron. 9:13.

Given these large numbers, this is why I think Hiram's portion is not something which Solomon really needed. Solomon may have been killing two birds with one stone—unloading this land which was not of any use to him and collecting a nice payday.

It is certainly possible that Solomon began to collect gold every chance that he had.

Solomon is one of the richest men in human history (comparatively speaking; all wealth is comparative). However, if you study Ecclesiastes, it is clear that Solomon is not a happy man for much of his life.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Dr. Peter Pett estimates²¹⁷ this to be about 4 tons of gold. The Geneva Bible suggests that a talent is 60 lbs.; so 120 talents of gold would be 720 lbs—which is not even an eighth of Pett's estimate.

²¹⁷ Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, 1Kings 9:14.

Several commentators, Dr. Peter Pett²¹⁸ among them, suggest that Solomon is actually borrowing money from Hiram, mortgaging these 20 properties for the 120 talents of gold. Keil and Delitzsch (along with some others) believe this to be a loan to complete his building projects.²¹⁹ This makes very little sense to me for several reasons (1) I don't see the idea of a loan suggested anywhere and (2) Solomon is very wealthy. There is no indication that his wealth was diminished from building his palace and the Temple. (3) Solomon's original working capital was 100,000 talents of gold (1Chron. 22:14–16). (4) These projects which involved Solomon and Hiram continued beyond the building of palaces and the Temple. At this end of this chapter, Solomon will also build a fleet of ships in association with Hiram. (5) Solomon will have a yearly income of 666 talents of gold, as per 1Kings 10:14. So, even though I concede that it is possible that Solomon got to the end of his wealth and had to mortgage some properties in order to build others; the remainder of this chapter and what we read in the next chapter suggests that this is not the case. Now, it is possible that Solomon thought about his money situation and figured that he had come to a place where he needed some more—not necessarily for the near future, but down the line.

Benson: *And this seems to be here added, both to declare the quantity of the gold sent, which had been only named before, (1Kings 9:11,) and as the reason why he resented Solomon's action, because so great a sum required a better recompense.*²²⁰

I think that resentment is too strong of a term here; this passage simply suggests to me that, despite believing that he was short-changed, Hiram completes his part of their agreed upon deal.

What appears to be the case is, gold was always a part of the transaction between Solomon and Hiram. This 120 talents of gold represents the final, but not the only, payment to Solomon.

Chapter Outline

Charts, Graphics and Short Doctrines

Solomon's Building Projects and the Means by Which He Accomplished Them

2Chronicles 8:4–16

The entirety of this next section will be about the things which Solomon built; and how, in general, he was able to pay for and accomplish all of it. In 1Kings 5–7, we saw specifically what Solomon arranged and what exactly he built (in great detail); and in the next 11 verses, this will be summarized—and also, it will include some other building and rebuilding projects that Solomon was involved in.

Solomon will describe these building projects in a different light in Eccles. 2:10–11 *And whatever my eyes desired I did not keep from them. I kept my heart from no pleasure, for my heart found pleasure in all my toil, and this was my reward for all my toil. Then I considered all that my hands had done and the toil I had expended in doing it, and behold, all was vanity and a striving after wind, and there was nothing to be gained under the sun.*

Solomon's desire was all about these building projects; he would conceive of some ideas, and he took time and great effort to bring these things to pass. But in the end, we read: Eccles. 2:18–22 *I hated all my toil in which I toil under the sun, seeing that I must leave it to the man who will come after me, and who knows whether he will be wise or a fool? Yet he will be master of all for which I toiled and used my wisdom under the sun. This also is vanity. So I turned about and gave my heart up to despair over all the toil of my labors under the sun, because sometimes a person who has toiled with wisdom and knowledge and skill must leave everything to be enjoyed by someone who did not toil for it. This also is vanity and a great evil. What has a man from all the toil and striving of heart with which he toils beneath the sun? (ESV)*

²¹⁸ Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, 1Kings 9:11–14.

²¹⁹ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 1Kings 9:10–14.

²²⁰ Rev. Joseph Benson, *Commentary of the Old and New Testaments*; 1857; from e-Sword, 1Kings 9:11–14.

Solomon began to question his hard work and all that he had built. He knew that his life was only for a time; and that he would die; and that what he built would be left behind to someone else—someone who had not worked for any of it, someone who might be a total, self-centered jerk. This greatly disturbed Solomon.

The man that Solomon would leave this all behind to would be his son; and his son was a jerk; and his son would become king of the southern kingdom.

The author now links the building of the Temple and the palace complex with a number of other large scale building works in which Solomon engaged, all of which required extensive slave-labour. The emphasis is on the fact that it caused the raising of the levies, suggesting the prophet's disapproval of the situation. Solomon obtained this slave-labour by conscripting the Canaanites who were left in the land, for while it has previously been mentioned that he pressed Israelites into part-time service while building the Temple (1Kings 5:13–14), causing great dissatisfaction (1Kings 12:4), he had been careful not to make them into slave-labourers. That would have gone against all the recognised customs in Israel. Instead they were made responsible for the defence of the realm as well as the oversight of the slaves. The Canaanites were, however, seen as suitable material for being turned into bond-slaves. That was the old traditional way of dealing with them (Joshua 9:27; Judges 1:28; Judges 1:30; Judges 1:33; Judges 1:35).

Engaging in huge amounts of building works was a policy amongst great kings, who were often judged on that basis. Solomon was thus out to demonstrate his own greatness, as well as to fortify the land.

1Kings 9:15–25 as a Chiasm (from Dr. Peter Pett)

- a And this is the reason for the levy which king Solomon raised, **to build the house of YHWH**, and his own house, **and Millo**, and the wall of Jerusalem, and Hazor, and Megiddo, and Gezer (1Kings 9:15).
- b **Pharaoh** king of Egypt had **gone up**, and taken Gezer, and burnt it with fire, and had slain the Canaanites who dwelt in the city, and given it for a portion to his daughter, Solomon's wife (1Kings 9:16).
- c And Solomon built Gezer, and Beth-horon the nether, and Baalath, and Tamar in the wilderness, in the land, and all the store-cities that Solomon had, and the cities for his chariots, and the cities for his horsemen, and what Solomon desired to build for his pleasure in Jerusalem, and in Lebanon, and in all the land of his dominion (1Kings 9:17–19).
- d 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 children of Israel, their children who were left after them in the land, whom the children of Israel were not able utterly to destroy, of them did Solomon raise a levy of bondservants to this day, but of the children of Israel Solomon made no bondservants, but they were the men of war, and his servants, and his princes, and his captains, and rulers of his chariots and of his horsemen (1Kings 9:20–22).
- c These were the chief officers who were over Solomon's work, five hundred and fifty, who bore rule over the people who wrought in the work (1Kings 9:23).
- b But **Pharaoh's** daughter **came up** out of the city of David to her house which Solomon had built for her (1Kings 9:24 a).
- a Then did **he build Millo**. And three times a year did Solomon offer burnt-offerings and peace-offerings on the altar which he built to YHWH, burning incense with them, on the altar which was before YHWH. So he finished **the house** (1Kings 9:24–25).

Note that in 'a' Solomon engaged in building many building works including the Temple and Millo, and in the parallel he built Millo and completed the Temple. In 'b' Pharaoh supplies a marriage portion for his daughter, and in the parallel, his daughter takes possession of her new palace. In 'c' the many building works are described, and in the parallel the overseers of the work are described. Centrally in 'd' we learn how Solomon obtained his slave labour, and how he behaved towards his own people.

Chapter Outline

Charts, Graphics and Short Doctrines

And this a word the tribute which took up the king Solomon to build a house of Y^ehowah, and his house, and the Millo, and the wall of Jerusalem, and Hazor, and Megiddo, and Gezer. (Pharaoh a king of Egypt had gone up and so he takes Gezer and so he burns her in the fire and the Canaanite the one living in the city he kills. And so he gives her gifts to his daughter, a woman of Solomon.)

1Kings
9:15–16

And this [is] the reason [for] [or, **account of**] the tribute which King Solomon took up: to build the house of Y^ehowah, and [to build] his palace, as well as the Millo, the wall of Jerusalem, Hazor, Megiddo, and Gezer. (Pharaoh, the king of Egypt, had gone up and taken Gezer and he burned it with fire, killing the Canaanites who live there [lit., **in the city**]. He gave it as a gift to his daughter, the wife of Solomon.)

Solomon took up a tribute for his many building projects: he built the house of the Lord, his own palace, the Millo, the wall of Jerusalem, Hazor, Megiddo and Gezer. (Pharaoh went up and captured Gezer, burning it with fire and killing all of the Canaanites who lived there. He gave this city to his daughter, Solomon's wife, as a gift;...

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And this a word the tribute which took up the king Solomon to build a house of Y ^e howah, and his house, and the Millo, and the wall of Jerusalem, and Hazor, and Megiddo, and Gezer. (Pharaoh a king of Egypt had gone up and so he takes Gezer and so he burns her in the fire and the Canaanite the one living in the city he kills. And so he gives her gifts to his daughter, a woman of Solomon.)
Revised Douay-Rheims	This is the sum of the expenses, which king Solomon <u>offered</u> to build the house of the Lord, and his own house, and Mello, and the wall of Jerusalem, and Hesper, and Mageddo, and Gazer. Pharaoh the king of Egypt came up and took Gazer, and burnt it with fire: and slew the Chanaanite that dwelt in the city, and gave it for a dowry to his daughter, Solomon's wife.
Peshitta (Syriac)	And this is the portion of tribute which King Solomon <u>levied</u> to build the house of the LORD and his own house. And he also built the wall of Jerusalem and Millo and Hazor and Megiddo and Gezer. For Pharaoh king of Egypt had gone up and conquered Gezer and burned it with fire and slain the Canaanites who dwelt in the city and given it as a present to his daughter, Solomon's wife.
Updated Brenton (Greek)	No text in the Greek.
Significant differences:	The Hebrew has <i>took up</i> ; the Latin has <i>offered</i> ; the Syriac has <i>levied</i> .

Limited Vocabulary Translations:

Bible in Basic English	Now, this was the way of Solomon's system of forced work for the building of the Lord's house and of the king's house, and the Millo and the wall of Jerusalem and Megiddo and Gezer. Pharaoh, king of Egypt, came and took Gezer, burning it down and putting to death the Canaanites living in the town, and he gave it for a bride-offering to his daughter, Solomon's wife.
Easy English	Solomon caused slaves to work for him. They built the LORD's temple, (Solomon's) palace, the Millo [Maybe the Millo was a road round, or on, the walls of Jerusalem.] and the wall round Jerusalem. (They) also (built) (the towns called) Hazor, Megiddo and Gezer. Pharaoh was the king of Egypt. He had attacked Gezer and it had become his. He had burnt it. He had killed the Canaanites [The Canaanites was the

name of the people that lived in Israel many years before. They lived there until Joshua beat them. The other people who were living in Israel are in verse 20. Joshua did not kill all the people that lived in Canaan. Canaan was the old name for Israel. We can read about that in the Book of Joshua.] that lived there. He gave it as a gift to his daughter, when she married Solomon.

Easy-to-Read Version–2001 King Solomon forced slaves to work for him to build the temple and the palace. Then King Solomon used these slaves to build many other things. He built the Millo. He also built the city wall around Jerusalem. Then he built again the cities of Hazor, Megiddo, and Gezer. In the past, the king of Egypt fought against the city of Gezer and burned it. He killed the Canaanite people who lived there. Solomon married Pharaoh's daughter. So Pharaoh gave that city to Solomon as a wedding present. Solomon built that city again. A portion of v. 17 is included for context.

Easy-to-Read Version–2006 King Solomon forced slaves to work for him to build the Temple and his palace. Then he used these slaves to build many other things. He built the Millo and the city wall around Jerusalem. Then he rebuilt the cities of Hazor, Megiddo, and Gezer. In the past the king of Egypt had fought against the city of Gezer and burned it. He killed the Canaanites who lived there. When Solomon married Pharaoh's daughter, Pharaoh gave him that city as a wedding present.

Good News Bible (TEV) **Further Achievements of Solomon**

King Solomon used forced labor to build the Temple and the palace, to fill in land on the east side of the city, and to build the city wall. He also used it to rebuild the cities of Hazor, Megiddo, and Gezer. (The king of Egypt had attacked Gezer and captured it, killing its inhabitants and setting fire to the city. Then he gave it as a wedding present to his daughter when she married Solomon, and Solomon rebuilt it.) A portion of v. 17 is included for context.

The Message This is the work record of the labor force that King Solomon raised to build The Temple of God, his palace, the defense complex (the Millo), the Jerusalem wall, and the fortified cities of Hazor, Megiddo, and Gezer.

Pharaoh king of Egypt had come up and captured Gezer, torched it, and killed all the Canaanites who lived there. He gave it as a wedding present to his daughter, Solomon's wife. So Solomon rebuilt Gezer. A portion of v. 17 is included for context.

Names of God Bible This is the record of the forced laborers whom King Solomon drafted to build **Yahweh's** house, his own house, the Millo,[a] the walls of Jerusalem, and the cities of Hazor, Megiddo, and Gezer. (The king of Egypt captured Gezer, burned it down, and killed the Canaanites living there. Then he gave it to his daughter, Solomon's wife, as a wedding present.)

NIRV King Solomon forced people to work hard for him. Here is a record of what they did. They built the Lord's temple and Solomon's palace. They filled in the low places. They rebuilt the wall of Jerusalem. They built up Hazor, Megiddo and Gezer. Pharaoh, the king of Egypt, had attacked Gezer and captured it. He had set it on fire. He had killed the Canaanites who lived there. Then he had given Gezer as a wedding gift to his daughter. She was Solomon's wife.

Thought-for-thought translations; paraphrases:

Common English Bible This is the story of the labor gang that King Solomon put together to build the LORD's temple and his own palace, as well as the stepped structure, the wall of Jerusalem, Hazor, Megiddo, and Gezer: (Pharaoh, Egypt's king, had attacked and captured Gezer, setting it on fire. He killed the Canaanites who lived in the city and gave it as a dowry to his daughter, Solomon's wife.)

Contemporary English V. After Solomon's workers had finished the temple and the palace, he ordered them to fill in the land on the east side of Jerusalem, to build a wall around the city, and to rebuild the towns of Hazor, Megiddo, and Gezer. Earlier, the king of Egypt had

captured the town of Gezer; he burned it to the ground and killed the Canaanite people living there. Then he gave it to his daughter as a wedding present when she married Solomon.

The Living Bible

Solomon had conscripted forced labor to build the Temple, his palace, Fort Millo, the wall of Jerusalem, and the cities of Hazor, Megiddo, and Gezer. Gezer was the city the king of Egypt conquered and burned, killing the Israeli population; later he had given the city to his daughter as a dowry—she was one of Solomon's wives.

New Berkeley Version

Now this is the way King Solomon conscripted the labor corps to build the house of the LORD, his house, the Millo, the wall of Jerusalem, Hazor, Megiddo, and Gezer—Pharaoh king of Egypt had come up and captured Gezer, burned it down, and killed the Canaanite population of the city; then he gave it as a dowry to his daughter, the wife of Solomon.

New Century Version

This is the account of the forced labor Solomon used to build the Temple and the palace. He had them fill in the land and build the wall around Jerusalem. He also had them rebuild the cities of Hazor, Megiddo, and Gezer. (In the past the king of Egypt had attacked and captured Gezer. After burning it, he killed the Canaanites who lived there. Then he gave it as a wedding present to his daughter, who married Solomon. So Solomon rebuilt it.) A portion of v. 17 is included for context.

New Life Version

Other Things Solomon Did

Now King Solomon made men work to build the house of the Lord, his own house, the Millo, the wall of Jerusalem, Hazor, Megiddo and Gezer. For Pharaoh king of Egypt had gone up and taken Gezer and burned it with fire. He killed the Canaanites who lived in the city, and then gave it as a wedding-gift to his daughter, Solomon's wife.

New Living Translation

Solomon's Many Achievements

This is the account of the forced labor that King Solomon conscripted to build the Lord's Temple, the royal palace, the supporting terraces [Hebrew *the millo*; also in 9:24. The meaning of the Hebrew is uncertain], the wall of Jerusalem, and the cities of Hazor, Megiddo, and Gezer. (Pharaoh, the king of Egypt, had attacked and captured Gezer, killing the Canaanite population and burning it down. He gave the city to his daughter as a wedding gift when she married Solomon. So Solomon rebuilt the city of Gezer.) A portion of v. 17 is included for context.

Partially literal and partially paraphrased translations:

American English Bible

Now, HiRam had sent Solomon four-and-a-half tons of gold that he'd plundered for the construction of the Temple of Jehovah, the king's palace, the walls around JeruSalem (to fortify the city of David), as well as the cities of MegidDo and Geyer. Also, after Pharaoh the king of Egypt took GeZer (he burned it and killed all the CanaAnites who lived in the city), he the gave it to Solomon as a dowry for his daughter when he gave her to Solomon. V. 14 is included for context..

Beck's American Translation *Forced Labor*

This is the record of the forced labor King Solomon drafter to build the LORD's temple and his own palace, the Millo and the walls of Jerusalem, Hazor, Megiddo, and Gezer. (Pharaoh king of Egypt had gone up and captured Gezer, burned it down, and killed the Canaanites living in the town, and had given it as a wedding present to his daughter, Solomon's wife.

International Standard V

Solomon's Other Accomplishments

(2 Chronicles 8:3-16)

Here is a summary of the conscripted labor that King Solomon required to build the LORD's Temple, his royal palace, the terrace ramparts in the City of David,d the wall of Jerusalem, Hazor, Megiddo, and Gezer. Pharaoh, the king of Egypt, had attacked and captured Gezer, burned it down, killed the Canaanites who lived in the city, and then gave it as a dowry for his daughter, Solomon's wife.

New Advent (Knox) Bible	As for the reasons why king Solomon made such heavy disbursements, they were these; he must build the temple, and the palace, and Mello, and Jerusalem wall, and Hesper, and Mageddo, and Gazer. Gazer had been taken and burnt by the invading army of Pharaoh, king of Egypt; its inhabitants, who were Chanaanites, he put to the sword, and later gave it by way of dowry when his daughter married king Solomon.
Translation for Translators	This is a record of the work that King Solomon forced men to do. He forced them to build the temple and his palace and the terraces/landfills <i>on the east side of the city</i> , and the wall around Jerusalem, and <i>to rebuild the cities of Hazor and Megiddo and Gezer. The reason they needed to rebuild Gezer was that the army of the king of Egypt had attacked Gezer and captured it. Then they had burned the houses in the city and killed all the people of the Canaan people-group who lived there. The king of Egypt gave that city to his daughter for a gift when she married Solomon.</i>

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	Of the concern of the forced labor, which king Solomon is to have operated, to build the house of Jehovah, his own house, Mello, and the wall of: Jerusalem, Hazor, Megiddo, and Gezer. Pharaoh, the king of Egypt, is to have gone up and was to seize Gezer. He was to burn it with fire and is to have destroyed the Canaanites, who are dwelling in the city. He was to give it, for the sending away of his daughter, even Solomon's wife.
Christian Standard Bible	Solomon's Forced Labor This is the account of the forced labor that King Solomon had imposed to build the LORD's temple, his own palace, the supporting terraces, the wall of Jerusalem, and Hazor, Megiddo, and Gezer. Pharaoh king of Egypt had attacked and captured Gezer. He then burned it, killed the Canaanites who lived in the city, and gave it as a dowry to his daughter, Solomon's wife.
Ferrar-Fenton Bible	But Khiram paid to the king a hundred and twenty talents of gold, for that was the amount of the tax which he contributed to King Solomon towards building the House of the EVER-LIVING, and his own Palace, and the Fortress and Wall of Jerusalem, and the Court and Barracks, and Gazar. For Pharaoh King of the Mitzeraim had come up and captured Gazar, and burnt it with fire, and slaughtered the Cananites who occupied the town, and gave it as a present to his daughter, Solomon's wife.
God's Truth (Tyndale)	And this is the sum of the tribute, which king Salomon raised to build the house of the Lord and his own house, and Mello and the walls of Jerusalem, and Hezer, and Magedo, and Gazer. For Pharaoh king of Egypt went up and took Gazer and burnt it with fire, and slew the Cananites that dwelt in the city, and gave it for a present unto his daughter that was Salomons wife.
Lexham English Bible	Solomon's Accomplishments This [is] the account of the forced labor that King Solomon conscripted to build the house of Yahweh and his house, the Mello, the walls of Jerusalem, Hazor, Megiddo, and Gezer. Pharaoh, the king of Egypt, had gone up and captured Gezer and burnt it with fire. He had also killed the Canaanites who were living in the city and had given it as a dowry to his daughter, the wife of Solomon.
NIV, ©2011	Here is the account of the forced labour King Solomon conscripted to build the Lord's temple, his own palace, the terraces [Or <i>the Mello</i> ; also in verse 24], the wall of Jerusalem, and Hazor, Megiddo and Gezer. (Pharaoh king of Egypt had attacked and captured Gezer. He had set it on fire. He killed its Canaanite inhabitants and then gave it as a wedding gift to his daughter, Solomon's wife. And Solomon rebuilt Gezer.) A portion of v. 17 is included for context.
Tree of Life Version	Now this was the purpose of the forced labor that King Solomon had imposed to build Adonai's House, his own house, the Mello, the wall of Jerusalem, Hazor, Megiddo and Gezer. Pharaoh king of Egypt had gone up, captured Gezer, burned

it with fire, killed the Canaanites who dwelt in the city, and given it as a dowry for his daughter, Solomon's wife.

Urim-Thummim Version

And this is the reason for the forced labor that king Solomon raised; because to construct the Temple of YHWH, and his own house and Millo, and the wall of Jerusalem, and Hazor, Megiddo, and Gezer. Because Pharaoh king of Egypt had gone up and taken Gezer, and burned it with fire, and killed the Canaanites that lived in the city, and gave it for a present to his daughter, Solomon's woman.

Unlocked Literal Bible

The following is the reason for the requirement to work which King Solomon imposed: to build the temple of Yahweh and his own palace, to build the Millo and the wall of Jerusalem, and to build the defenses of Hazor, Megiddo, and Gezer. Pharaoh king of Egypt had gone up and taken Gezer. He burned it and killed the Canaanites in the city. Then Pharaoh gave the city to his daughter, Solomon's wife, as a wedding gift.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)

This is the account of the forced labor imposed by King Solomon for the building of Yahweh's House and his own palace, the Millo as well as the wall of Jerusalem; the cities of Hazor, Megiddo and Gezer. (Pharaoh king of Egypt had captured and burned Gezer, putting to death the Canaanites who dwelt there. Then he had given the city as dowry to his daughter, Solomon's wife.)

New American Bible (2002)

This is an account of the forced labor which King Solomon levied in order to build the temple of the LORD, his palace, Millo [Millo: probably means a filling, and may refer to an artificial earthwork or platform of stamped ground south of the temple area. It was begun by David (⇒ 2 Sam 5:9); cf ⇒ 1 Kings 9:24; ⇒ 11:27.], the wall of Jerusalem, Hazor, Megiddo, Gezer (Pharaoh, king of Egypt, had come up and taken Gezer and, after destroying it by fire and slaying all the Canaanites living in the city, had given it as dowry to his daughter, Solomon's wife; Solomon then rebuilt Gezer), Lower Beth-horon, Baalath, Tamar in the desert of Judah, all his cities for supplies, cities for chariots and for horses, and whatever else Solomon decided should be built in Jerusalem, in Lebanon, and in the entire land under his dominion. Vv. 17–19 are included for context.

New English Bible–1970

Further achievements of Solomon. - **2Chr.8.3-18**

This is the record of the forced labour which King Solomon conscripted to build the house of the LORD, his own palace, the Millo, the wall of Jerusalem, and Hazor, Megiddo, and Gezer. Gezer had been attacked and captured by Pharaoh king of Egypt, who had burnt it to the ground, put its Canaanite inhabitants to death, and given it as a marriage gift to his daughter, Solomon's wife; and Solomon rebuilt it. A portion of v. 17 is included for context.

New Jerusalem Bible

This is an account of the forced labour levied by King Solomon for building the Temple of Yahweh, his own palace, the Millo and the fortifications of Jerusalem, Hazor, Megiddo, Gezer (Pharaoh king of Egypt mounted an expedition, captured Gezer, burnt it down and massacred the Canaanites living there; he then gave the town as a dowry to his daughter, Solomon's wife, and Solomon rebuilt Gezer),... A portion of v. 17 is included for context.

New RSV

This is the account of the forced labour that King Solomon conscripted to build the house of the Lord and his own house, the Millo and the wall of Jerusalem, Hazor, Megiddo, Gezer (Pharaoh king of Egypt had gone up and captured Gezer and burned it down, had killed the Canaanites who lived in the city, and had given it as dowry to his daughter, Solomon's wife; so Solomon rebuilt Gezer). A portion of v. 17 is included for context.

Revised English Bible–1989

This is the record of the forced labour which King Solomon conscripted to build the house of the LORD, his own palace, the Millo, the wall of Jerusalem, and Hazor, Megiddo, and Gezer. Gezer had been attacked and captured by Pharaoh king of

Egypt, who had burnt it to the ground, put its Canaanite inhabitants to death, and given it as a marriage gift to his daughter, Solomon's wife.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible

Following is the account of the forced labor levied by King Shlomo for building the house of Adonai, his own palace, the Millo, the wall of Yerushalayim, and the cities of Hatzor, Megiddo and Gezer. Pharaoh king of Egypt had gone up, taken Gezer, burned it to the ground and killed the Kena'ani living in the city; then he had given it as a dowry for his daughter, Shlomo's wife.

The Complete Tanach

And this is the matter of the tax levy which king Solomon raised; to build the Temple of the Lord, and his own house and the Millo, and the wall of Jerusalem and Hazor and Megiddo and Gezer.

And this is the matter of the tax levy: delineated at the end of this topic (below v. 20- 21). "All the remaining people... of them did Solomon raise a levy of forced labor." This tax levy was to build therewith all these [structures].

and the Millo: Heb. מִלּוֹ, a place that was in Jerusalem, in the city of David, that was called Millo, since it was enclosed by a low wall and was filled (מלא) with dirt.

Pharaoh, king of Egypt, had gone up and conquered Gezer and burnt it with fire, and slayed the Canaanites who inhabited the city; and he gave it as a gift to his daughter, Solomon's wife.

a gift: a dowry

exeGesés companion Bible

...and this is the word of the vassal sovereign Shelomoh lifts to build the house of Yah Veh and his own house and Millo and the wall of Yeru Shalem and Hasor and Megiddo and Gezer. Paroh sovereign of Misrayim ascends and captures Gezer and burns it with fire; and slaughters the Kenaaniy who settle the city and gives it for dowries to his daughter, the woman of Shelomoh.

Israeli Authorized Version

And this is the reason of the levy which king Shlomo raised; for to build the house of YY , and his own house, and Millo, and the wall of Yerushalayim, and Hazor, and Megiddo, and Gezer. For Pharaoh king of Egypt had gone up, and taken Gezer, and burnt it with fire, and slain the Kenaanim that dwelt in the city, and given it for a present unto his daughter, Shlomo's wife.

JPS (Tanakh—1985)

This was the purpose of the forced labor which Solomon imposed: It was to build the House of the Lord, his own palace, the Millo, and the wall of Jerusalem, and [to fortify] Hazor, Megiddo, and Gezer. (16Pharaoh king of Egypt had come up and captured Gezer; he destroyed it by fire, killed the Canaanites who dwelt in the town, and gave it as dowry to his daughter, Solomon's wife.)

Orthodox Jewish Bible

And this is the account of the mas (forced labor) which HaMelech Sh'lomo conscripted; to build the Beis Hashem, and his own Bais, and Millo, and the Chomat Yerushalayim, and Chatzor, and Megiddo, and Gezer.

For Pharaoh Melech Mitzrayim had gone up, and captured Gezer, and burned it with eish, and slain the Kena'ani that dwelt in the ir, and given it for shilluchim (going-away presents) unto his bat eshet Sh'lomo.

The Scriptures 1998

And this is the purpose of the compulsory labour which Sovereign Shelomoh raised, to build the House of הוהי, and his own house, and Millo, and the wall of Yerushalayim, and Hatzor, and Megiddo, and Gezer – Pharaoh sovereign of

Mitsrayim had gone up and taken Gezer and burned it with fire, and had slain the Kena'anites who dwelt in the city, and had given it as a payment for the bride to his daughter, Shelomoh's wife —...

Expanded/Embellished Bibles:

The Amplified Bible

Now this is the account of the forced labor which King Solomon conscripted to build the house of the Lord, his own house, the Millo [The exact nature of the Millo is unclear, but most scholars believe it was some sort of military fortification such as a tower, a citadel, a significant part of a wall or even an earth-fill or terraced hillside. It was located on the eastern side of the City of David. It was later repaired by King Hezekiah.] (fortification), the wall of Jerusalem, [and the fortress cities of] Hazor, Megiddo, and Gezer. For Pharaoh king of Egypt had gone up and taken Gezer, burned it with fire and killed the Canaanites who lived in the city, and he had given it as a dowry to his daughter, Solomon's wife.

The Expanded Bible

This is the account of the forced labor Solomon used [conscripted] to build the Temple [house] and the palace [his own house]. He had them fill in the land [terraces; the Millo; a fortification of uncertain type] and build the wall [fortifications] around Jerusalem. He also had them rebuild the cities of Hazor, Megiddo, and Gezer. (In the past Pharaoh, king of Egypt had attacked and captured Gezer. After burning it, he killed the Canaanites who lived there. Then he gave it as a wedding present [dowry] to his daughter, who married Solomon. So Solomon rebuilt it.) A portion of v. 17 is included for context..

Kretzmann's Commentary

And this is the reason of the levy, literally, "as to the matter of the enforced labor," which King Solomon raised: for to build the house of the Lord, and his own house, and Millo, the fortifications, the citadel of the capital, and the wall of Jerusalem, and Hazor, and Megiddo, and Gezer, three cities which strategic reasons caused Solomon to fortify strongly.

For Pharaoh, king of Egypt, had gone up, and taken Gezer, and burned it with fire, and slain the Canaanites that dwelt in the city, and given it for a present unto his daughter, Solomon's wife. This fortified city now served to safeguard the southwestern boundary of the kingdom.

NET Bible®

Here are the details concerning the work crews King Solomon conscripted [Heb "raised up."] to build the Lord's temple, his palace, the terrace, the wall of Jerusalem, and the cities of [The words "the cities of" are supplied in the translation for clarification.] Hazor, Megiddo, and Gezer. 9:16 (Pharaoh, king of Egypt, had attacked and captured Gezer. He burned it and killed the Canaanites who lived in the city. He gave it as a wedding present to his daughter, who had married Solomon.)

The Pulpit Commentary

And this is the reason [or manner, account, רָבַדְּ. Keil: "This is the case with regard to," etc. The historian now proceeds to speak of the forced labour. The LXX. inserts this and the next nine verses after 1Kings 10:22] of the levy [see on 1Kings 5:13, and 1Kings 12:18] which Solomon raised; for to build [The punctuation of the A.V. is misleading. The Hebrew has no break—"which Solomon raised for building," etc.] the house of the Lord and his own house and Millo [Heb. invariably, the Millo, as in 2Sam. 5:9; 1Kings 11:27; 2Kings 12:20; 2Chron. 32:5; LXX. ἡ ἀκρά. The import of the word is much disputed, but Wordsworth has but slight warrant for saying that it means fortress. According to some it is an archaic Canaanitish term, "adopted by the Israelites when they took the town and incorporated into their own nomenclature", an idea which finds some support in Judges 9:6, Judges 9:20. Mr. Grove would further see in it a name for Mount Zion, ἀκρά being the invariable designation of that part of the city in the Maccabees. But see Joshua, B. J. 5.4. 1; Ant. 15.11. 5; and Porter, 1. pp. 96, 109. Lewin identifies it with the great platform on which temple and palace alike were built. But

the word yields a definite meaning in the (= מְלִיטָה, "the filling in"). Gesenius Hebrew consequently understands it to mean, a rampart (agger) because this is built up and filled in with stones, earth, etc. And the name would have a special fitness if we might suppose that it was applied to that part of the wall of Jerusalem which crossed the Tyropaeon valley. This ravine, which practically divided the city into two parts, would have been the weakest spot in the line of circumvallation, unless it were partly filled in—it is now completely choked up by debris, etc.—and protected by special fortifications; and, if this were done, and we can hardly doubt it was done (see on 1Kings 11:27), Hammillo, "the filling in," would be its natural and appropriate name. And its mention, here and elsewhere, in connexion with the wall, lends some support to this view] [and the wall of Jerusalem](#) [We learn from 2Sam. 5:9 that David had already built Millo and the wall. Rawlinson argues from 1Kings 11:27 that these repairs had been "hasty, and had now—fifty years later—fallen into decay," and that Solomon renewed them. More probably the words indicate an enlargement of the Tyropaeon rampart, and an extension of the walls. See note there and on 1Kings 3:1. Solomon, no doubt, wished to strengthen the defences of the capital, on which he had expended so much labour, and where there was so much to tempt the rapacity of predatory neighbours]

[and Hazor](#) [For the defence of the kingdom he built a chain of fortresses "to form a sort of girdle round the land" (Ewald). The first mentioned, Hazor, was a place of great importance in earlier times, being the "head of all those (the northern) kingdoms" (Joshua 11:10). It stood on an eminence—as indeed, for the sake of security, did all the cities of that lawless age—overlooking Lake Merom. It was at no great distance from the north boundary of Palestine, in Naphtali (Joshua 19:36), and being favoured by position, it was strongly fortified—Hazor means fortress—and hence Joshua made a point of destroying it. It appears, however, to have speedily regained its importance, for in Judges 4:2, Judges 4:17 we find it as the capital of Jabin, king of Canaan. It was selected by Solomon as the best site for a stronghold, which should protect his northern border, and as commanding the approach from Syria. As it is not mentioned in 1Kings 15:20, it would appear to have escaped in the invasion of Benhadad. Possibly it was too strong for him] [and Megiddo](#) [Joshua 12:21; Joshua 17:11; Judges 5:19. This place was chosen partly because of its central position—it stood on the margin of the plain of Esdraelon, the battlefield of Palestine, and the battles fought there prove its strategical importance, Judges 5:19 (cf. 1Sam. 31:1); 2Kings 23:29; Judith 3:9, 10—and partly, perhaps, because the high road from Egypt to Damascus passed through it. It dominated the passes of Ephraim (see Judith 4:7). It has till recently been identified with el-Lejjun (from Legio. Compare our Chester, etc.); but Conder gives good reasons for fixing the site at the "large ruins between Jezreel and Bethshean, which still bears the name of Mujedd'a, i.e; on the eastern side of the plain] [and Gezer](#) [This commanded the approach from Egypt, and would protect the southern frontier of Solomon's kingdom. See Joshua 10:33; Joshua 12:12; Joshua 21:21; Judges 1:29; 2Sam. 5:25; 1Chron. 20:4. It stands on the great maritime plain, and is also on the coast road between Egypt and Jerusalem. The site was identified by M. Clermont Ganneau with Tell Jezer. The name means "cut off," "isolated" (Ges.) "The origin of the title is at once clear, for the site is an out-lier—to use a geological term—of the main line of hills and the position commands one of the important passes to Jerusalem".

The mention of Gezer leads to a parenthesis of considerable length (verses 16-19). The question of the levy is put aside for the time, whilst the historian explains how it was that the king came to build Gezer. He then proceeds to mention the other towns built during the same reign.

[For Pharaoh king of Egypt had gone up and taken Gezer and burnt it with fire](#) [The total destruction of the place and its inhabitants by fire and sword looks more like

an act of vengeance for some grave offence than like ordinary warfare], and slain the Canaanites that dwelt in the city [Though Gezer was allotted to Ephraim (Joshua 16:3) and designated as a Levitical city (ib; 1Kings 21:21), the Canaanite inhabitants had never been dispossessed (Joshua 16:10; LXX. "Canaanites and Perizzites;" cf. Judges 1:29), and they would seem to have enjoyed a sort of independence], and given it for a present [שְׁתִּילָה, dotatio, dowry. It is the custom of the East for the husband to purchase his wife by a present (Gen. 29:18; 2Sam. 3:14, etc.); but in royal marriages a dowry was often given. "Sargon gave Cilicia as a dowry with his daughter Antiochus Soter gave his claims on Macedonia as a dowry to his step-daughter Phila, when she married Antigonus Gonatas. Coele-Syria and Palestine were promised as a dowry to Ptolemy Epiphanes, when he married Cleopatra, sister of Antiochus the Great," etc. (Rawlinson). Gezer being a wedding present, its conquest must have taken place years before the date to which the history is now brought down] unto his daughter, Solomon's wife.

The Voice

King Solomon used *foreign* slave laborers, *taken from cities he conquered*, for the construction of the Eternal's temple, the king's palace, the Millo, the wall of Jerusalem, Hazor, Megiddo, and Gezer. What follows is the report of it:

Solomon is easily the greatest builder of all the Israelite kings. Certainly Jerusalem is impressive, with its beautiful temple and palace and its strong fortifications. But Solomon doesn't stop with his capital. Millennia later the remnants of his work at Hazor, Megiddo, and Gezer will remain. These cities are of strategic importance to Israel because they are on the borders of the nation near waterways or trade routes. At these sites, Solomon uses many top-of-the-line defenses, specifically the six-chambered gate in the city walls that adds greater security, but he does not neglect daily function. Within the chambers of those gates, the elders hold court and tradesmen sell their merchandise. By dedicating some of his wealth to the development of these cities, Solomon guarantees himself a secure nation because he is equipped against invasion and he is satisfying the daily needs of his people.

Pharaoh, Egypt's king, had captured Gezer, set it on fire, killed the Canaanites who were dwelling there, and then given the entire city as a dowry for his daughter who married Solomon.

Literal, almost word-for-word, renderings:

Concordant Literal Version	And this [is] the matter of the tribute that king Solomon has lifted up, to build the house of Yahweh, and his own house, and Millo, and the wall of Jerusalem, and Hazor, and Megiddo, and Gezer, (Pharaoh king of Egypt has gone up and does capture Gezer, and does burn it with fire, and the Canaanite who is dwelling in the city he has slain, and gives it [with] presents to his daughter, wife of Solomon.
<i>Emphasized Bible</i>	Now, the following, is an account of the tax which King Solomon raised, for building the house of Yahweh and his own house, and Millo, and the wall of Jerusalem,—and Hazor and Megiddo, and Gezer. Pharaoh king of Egypt, had gone up and captured Gezer, and burned it with fire, the Canaanites also who were dwelling in the city, had he slain,—and had given it as a dowry, to his daughter, wife of Solomon.
Modern English Version	This is the account of the forced labor which King Solomon conscripted to build the house of the LORD and his own house, Millo, the wall of Jerusalem, Hazor, Megiddo, and Gezer. For Pharaoh, king of Egypt, had gone up against and conquered Gezer and burned it with fire and slain the Canaanites that lived in the city and given it as a present to his daughter, Solomon's wife.
New European Version	Solomon Strengthens His Kingdom This is the reason of the levy which king Solomon raised, to build the house of Yahweh, and his own house, and Millo, and the wall of Jerusalem, and Hazor, and

Megiddo, and Gezer. Pharaoh king of Egypt had gone up, and taken Gezer, and burnt it with fire, and slain the Canaanites who lived in the city, and given it for a present to his daughter, Solomon's wife.

New King James Version

Solomon's Additional Achievements

And this is the reason for the labor force which King Solomon raised: to build the house of the LORD, his own house, the Millo [Literally *The Landfill*], the wall of Jerusalem, Hazor, Megiddo, and Gezer. (Pharaoh king of Egypt had gone up and taken Gezer and burned it with fire, had killed the Canaanites who dwelt in the city, and had given it as a dowry to his daughter, Solomon's wife.)

Third Millennium Bible

And this is the reason for the levy which King Solomon raised: to build the house of the LORD, and his own house, and Millo, and the wall of Jerusalem, and Hazor, and Megiddo, and Gezer. (For Pharaoh king of Egypt had gone up and taken Gezer, and burned it with fire and slain the Canaanites who dwelt in the city, and given it for a present unto his daughter, Solomon's wife.)

World English Bible

This is the reason of the levy which king Solomon raised, to build Yahweh's house, his own house, Millo, Jerusalem's wall, Hazor, Megiddo, and Gezer. Pharaoh king of Egypt had gone up, taken Gezer, burned it with fire, killed the Canaanites who lived in the city, and given it for a wedding gift to his daughter, Solomon's wife.

Young's Updated LT

And this is the matter of the tribute that king Solomon has lifted up, to build the house of Jehovah, and his own house, and Millo, and the wall of Jerusalem, and Hazor, and Megiddo, and Gezer. (Pharaoh king of Egypt has gone up and captured Gezer, and burned it with fire, and the Canaanite who is dwelling in the city he has slain, and gives it with presents to his daughter, wife of Solomon.)

The gist of this passage:

The reason for all of the tribute was, Solomon built the house of the LORD, his own house, Millo, the wall of Jerusalem, Hazor, Megiddo and Gezer. Gezer was originally conquered by Pharaoh, king of Egypt, who gave it to his daughter and a present.

15-16

1Kings 9:15a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
zeh (זֶה) [pronounced <i>zeh</i>]	<i>here, this, this one; thus; possibly another</i>	masculine singular demonstrative adjective	Strong's #2088, 2090 (& 2063) BDB #260
<p>All BDB definitions for zeh (זֶה) or zô'th (זֹאת): 1) <i>this, this one, here, which, this...that, the one...the other, another, such; 1a) (alone); 1a1) this one; 1a2) this...that, the one...the other, another; 1b) (appos to subst); 1b1) this; 1c) (as predicate); 1c1) this, such; 1d) (enclitically); 1d1) then; 1d2) who, whom; 1d3) how now, what now; 1d4) what now; 1d5) wherefore now; 1d6) behold here; 1d7) just now; 1d8) now, now already; 1e) (poetry); 1e1) wherein, which, those who; 1f) (with prefixes); 1f1) in this (place) here, then; 1f2) on these conditions, herewith, thus provided, by, through this, for this cause, in this matter; 1f3) thus and thus; 1f4) as follows, things such as these, accordingly, to that effect, in like manner, thus and thus; 1f5) from here, hence, on one side...on the other side; 1f6) on this account; 1f7) in spite of this, which, whence, how.</i></p>			
dâbâr (דָּבָר) [pronounced <i>daw^b-VAWR</i>]	<i>word, saying, doctrine, thing, matter, command; business, occupation; case; something; manner</i>	masculine singular noun	Strong's #1697 BDB #182

1Kings 9:15a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
<p>A more full set of BDB meanings: <i>word of man: speech, discourse, saying, word, as the sum of that which is spoken; word of command, royal edict; message, report, tidings; advice, counsel, promise, request; charge, complaint; decision, sentence; theme, story; saying, utterance, sentence; title of writings; phrase, clause. As the word of God: a divine communication in the form of commandments, prophecy, and words of help to His people. It can also mean matter, affair, thing about which one speaks; business, occupation; cause, case for judicial investigation; something, anything (indefinite); way, manner; reason.</i>²²¹ E. W. Bullinger adds <i>account, schedule.</i>²²²</p>			
maç (מַח) [pronounced mahç]	<i>tribute, tribute rendered by labor or servile work; laborers, task-workers, labor-group, serfdom; to be liable for servile work [to be pressed into servitude]</i>	masculine singular noun with the definite article	Strong's #4522 BDB #586
<p>Gesenius is fairly dogmatic that this simply refers to tribute; BDB lists <i>servile work, laborer</i> as its primary meaning. Bear in mind that when a country was conquered, sometimes they simply paid the conquering country a yearly fee, and this is tribute. So, in this way, they are slaves to the victorious country.</p>			
<p>Some understand this to refer to a tax levy; others understand it to mean slave labor. Some understand this to be <i>corvée</i>, which Wikipedia defines as, <i>a form of unpaid, unfree labour, which is intermittent in nature and which lasts limited periods of time: typically only a certain number of days' work each year.</i>²²³</p>			
<p>The NET Bible: <i>This Hebrew word maç (mas) refers to a group of laborers conscripted for royal or public service.</i>²²⁴</p>			
'āsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
'ālāh (אָלָה) [pronounced gaw-LAWH]	<i>to cause to go up [to ascend], to lead up, to take up, to bring up</i>	3 rd person masculine singular, Hiphil perfect	Strong's #5927 BDB #748
<p>All of the BDB Hiphil definitions: <i>to bring up, cause to ascend or climb, cause to go up; to bring up, bring against, take away; to bring up, draw up, train; to cause to ascend; to rouse, stir up (mentally); to offer, bring up (of gifts); to exalt; to cause to ascend, offer.</i></p>			
melek ^e (מֶלֶךְ) [pronounced MEH-lek]	<i>king, ruler, prince; royal, royalty</i>	masculine singular noun with the definite article	Strong's #4428 BDB #572
Sh ^e lômôh (שְׁלוֹמֹה) [pronounced sh ^e l-oh-MOH or shloh-MOH]	<i>peace, peaceful; transliterated Solomon</i>	masculine singular, proper noun	Strong's #8010 BDB #1024

Translation: And this [is] the reason [for] [or, account of] the tribute which King Solomon took up:... Solomon taxed his people a great deal, and the reason for this high taxation is listed below. He was very involved in a great number of building projects.

²²¹ From <http://biblehub.com/hebrew/1697.htm> accessed April 26, 2018.

²²² E. W. Bullinger, *Companion Bible Notes*; 1909 in the Public Domain; from e-Sword, 1Kings 9:15.

²²³ From <https://en.wikipedia.org/wiki/Corvée> accessed April 23, 2018.

²²⁴ From <https://bible.org/netbible/index.htm?1ki9.htm> (footnote); accessed November 18, 2017.

1Kings 9:15–16 Solomon took up a tribute for his many building projects: he built the house of the Lord, his own palace, the Millo, the wall of Jerusalem, Hazor, Megiddo and Gezer. (Pharaoh went up and captured Gezer, burning it with fire and killing all of the Canaanites who lived there. He gave this city to his daughter, Solomon's wife, as a gift;...

1Kings 9:15: a tax, slave labor or temporary labor force (a discussion)

There are 3 possible meanings for maç (מַחַץ) [pronounced *mahç*]: *tribute, tribute rendered by labor or servile work; laborers, task-workers, labor-group, serfdom; to be liable for servile work [to be pressed into servitude].* The 3 sets of meanings for maç (1) A levy or a tax, often temporary in nature, put upon all or some of the people of the land. (2) A slave labor force. (3) A temporary labor force pressed into action from the citizenry. Solomon did all of these things. He put upon the people an oppressive tax (1Kings 12:1–4). He pressed Canaanites into service as slaves (1Kings 9:20–21). Solomon also put some of his citizens into a temporary labor force (1Kings 5:13–18); the idea being, this is a project which benefits all of Israel, so, therefore, all Israel ought to participate. Solomon clearly employed all 3 sets of meanings in order to build the Temple and his palace. Strong's #4522 BDB #586.

Gill understands all of these to apply: *And this is the reason of the levy which King Solomon raised,.... Both of men to work, 1Kings 5:13, and of money to defray the expense.*²²⁵

Matthew Henry agrees: *[Solomon] raised a great levy both of men and money, because he projected a great deal of building, which would both employ many hands and put him to a vast expense.*²²⁶

Jamieson, Fausset and Brown: *A levy refers both to men and money, and the necessity for Solomon making it arose from the many gigantic works he undertook to erect.*²²⁷

Clarke understands this to be a tax levy, and he comes to this set of conclusions: *This is the reason of the levy – That is, in order to pay Hiram the 120 talents of gold which he had borrowed from him (Hiram not being willing to take the Galilean cities mentioned above; or, having taken them, soon restored them again) he was obliged to lay a tax upon the people; and that this was a grievous and oppressive tax we learn from 1Kings 12:1–4, where the elders of Israel came to Rehoboam, complaining of their heavy state of taxation, and entreating that their yoke might be made lighter.*²²⁸

The College Press Bible Study sees this as a reference to slaves: *The second means by which Solomon was able to construct so many buildings was the compulsory labor force. The use of forced labor (Heb. hammas) was mentioned in connection with the building of the Temple (1Kings 5:13–18). Here it is mentioned again in connection with Solomon's other building projects. The object of the forced labor was the building of public works, the Temple, palace, fortifications and strategic points in the provinces. This section lists the various construction projects of the corvée (1Kings 9:15–19), discusses the composition of the corvée (1Kings 9:20–23), and concludes with two brief notes pointing to the completion of Solomon's Jerusalem projects (1Kings 9:24–25).*²²⁹

Hammas is maç preceded by a definite article.

²²⁵ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 1Kings 9:15.

²²⁶ Matthew Henry, *Matthew Henry's Commentary on the Whole Bible*; from e-Sword, 1Kings 9:15–28. .

²²⁷ Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; 1871; from e-sword, 1Kings 9:15–24.

²²⁸ Adam Clarke, *Adam Clarke's Commentary on the Bible*; from e-Sword, 1Kings 9:15 (slightly edited).

²²⁹ *The College Press Bible Study Textbook Series*; (a compilation of many commentaries); from e-sword; 1Kings 9:15–25.

Matthew Henry makes this observation: *[Furthermore, Solomon] was a wise builder, who sat down first, and counted the cost, and would not begin to build till he found himself able to finish. Perhaps there was some complaint of the heaviness of the taxes, which the historian excuses from the greatness of his undertakings. He raised it, not for war (as other princes), which would spend the blood of his subjects, but for building, which would require only their labour and purses.*²³⁰

Even though all 3 things were required for Solomon's building projects, because we have the verb *lifted up*, that suggests to me that here, we are speaking of the taxes levied by Solomon.

Chapter Outline

Charts, Maps and Short Doctrines

Matthew Henry: *[Regarding Solomon's] workmen and servants. In doing such great works, he must needs employ abundance of workmen. The honour of great men is borrowed from their inferiors, who do that which they have the credit of. 1. Solomon employed those who remained of the conquered and devoted nations in all the slavish work, 1Kings 9:20, 1Kings 9:21. We may suppose that they renounced their idolatry and submitted to Solomon's government, so that he could not, in honour, utterly destroy them, and they were so poor that he could not levy money on them; therefore he served himself of their labour. Herein he observed God's law (Lev. 25:44, Thy bondmen shall be of the heathen), and fulfilled Noah's curse upon Canaan, A servant of servants shall he be unto his brethren, Gen. 9:25. 2. He employed Israelites in the more creditable services (1Kings 9:22, 1Kings 9:23): Of them he made no bondmen, for they were God's freemen, but he made them soldiers and courtiers, and gave them offices, as he saw them qualified, among his chariots and horsemen, appointing some to support the service of the inferior labourers. Thus he preserved the dignity and liberty of Israel and honoured their relation to God as a kingdom of priests.*²³¹

Matthew Poole: *[Solomon] raised this levy, both to pay what he owed to Hiram, which is mentioned before; and to build the works here following.*²³²

The Preacher's Complete Homiletical Commentary also remarks on Solomon's taxation of the people: *There is the burden of an oppressive taxation (1Kings 9:15, comp. with chap. 1Kings 12:1–4). The vast levies of men raised by Solomon to build the Temple, the palace, and the fortifications of Jerusalem and other cities, must have severely taxed the people, and this grievous yoke perhaps grew heavier with Solomon's advance of years. The people who once clamoured for a king, that they might be like the nations around them, now began to realize the truth of Samuel's prediction as to the cost of maintaining a king and court (1Sam. 8:11–18). This taxation was so heavy that it appears to have been the principal cause of the revolt of the ten tribes on the death of Solomon. "The government of the wise king was rapidly becoming as odious to the Israelites as that of the race of Tarquin, in spite of all their splendid works, to the patricians of Rome. Murrings of the coming storm were already heard, both abroad and at home." No government can long flourish that rests on the tyranny and oppression of the people. An excessive taxation drains the fountain of a nation's productive power.*²³³

Solomon very much depended on the people of Israel; and they participated on his building projects. It may have been by means of their direct labor; or it may have been through their taxes, but Solomon had a great many plans for Israel, and he put his plans into action. Everyone in Israel knew what was going on, to some degree or another. And Solomon's building projects were not just for Jerusalem to fortify his own position; but he saw to it that key cities throughout nation Israel were built up and fortified.

²³⁰ Matthew Henry, *Matthew Henry's Commentary on the Whole Bible*; from e-Sword, 1Kings 9:15–28.

²³¹ Matthew Henry, *Matthew Henry's Commentary on the Whole Bible*; from e-Sword, 1Kings 9:15–28.

²³² Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, 1Kings 9:15.

²³³ *The Preacher's Complete Homiletical Commentary*; edited by Joseph S. Exell, 1892; from e-sword, Homiletics of 1Kings 9:15–28.

The building of the Temple would have been known from Dan to Beersheba, because Solomon so required participation of his people. This would have been one of those universally known events in Israel's history.

On the other hand, let me suggest that Solomon's involvement in his work as part of what led him astray. It is fine to work from dawn until dusk—there are no Biblical mandates against that—God expects us to work on this earth (work is a part of human existence before and after the fall²³⁴). What is the problem is when you work so much that you are unable to take in Bible doctrine at the same time. Solomon was not continuing with his studies in the Word; and this takes a toll on his spiritual life.

Breathing and Bible doctrine: We breath regularly and we are constantly breathing in a supply of oxygen, which is spread throughout our bodies, through the bloodstream. Now, there is oxygen in your body right now; and if you held your breath for 30 seconds, there would still be oxygen being circulated throughout your body via your bloodstream. But you have to keep that breathing going. You cannot slack off in the breathing department. There is residual oxygen—the oxygen which is in your body right now—and there is the new oxygen that you breath into your lungs every few seconds.

Doctrine in your soul acts in much the same way. We believers have a certain amount of doctrine in our souls—the divine information which we have been taught and which we believe. But, at no point in your life can you simply stop taking in Bible doctrine. You might as well hold your breath and say, “I've got oxygen all over the place in my body. I don't need any more.” Breathing does not work that way; you need to continue to breathe in oxygen and you need to continue to take in Bible doctrine. Bible doctrine is the air you breathe; it is the water that you drink in; it is your spiritual food.²³⁵

If you studied under the ministry of R. B. Thieme, Jr., you know that he personally studied 8–12 hours a day, each and every day. Personally, I put in 3–5 hours of study, and this burns me out for the day. But these sorts of hours are not what God expects of the average believer.²³⁶ We are inundated with human viewpoint and cosmic system thinking during our every waking hour. Satan is constantly trying to get us to think like he thinks; he is constantly trying to make us see things from his point of view. Our public schools are filled with the religion of humanism; television programming is all skewed towards a liberal viewpoint. So, we have to somehow counteract all of that incoming flak—and it is constant and it comes in from all directions. I believe that the average believer—the believer not engaged in a teaching ministry—needs 30–60 min. of Bible doctrine every day. That is your breath of fresh air. That is enough to counteract the philosophy of the cosmic system, which bombards us from all directions. The build up of Bible doctrine in your soul is what gives you your correct viewpoint. In an ancient building, the key to that building is the cornerstone and how well it is laid. Today, we use a level when building, to make certain that every board is level with the earth; or it stands perfectly perpendicular to the earth. That is what Bible doctrine is to us—it is our moral level—or, if your will, our moral compass. What the Bible teaches is upright and good; and we measure everything else from that.

You may balk at this amount of doctrine. Study the Bible *every single day*?! You know what you will study every single day? Human viewpoint. Humanism, liberalism, socialism, anti-God-ism. You will take in many hours of that. When you breathe air, most of that stuff that you are breathing in, you don't need; but what you do need is oxygen.

Solomon is a king of great accomplishments; but his lack of spiritual wisdom (which spiritual wisdom he lost by not continually taking in Bible doctrine), will eventually result in the division of Israel into two nations. There is no mention of the amount of doctrine that Solomon is taking in in the final $\frac{2}{3}$ ^{rds} of this chapter. Do you recall his great

²³⁴ Human labor or work is a divine institution.

²³⁵ I could have made the same analogy with water or with food.

²³⁶ I don't mean to suggest that I am other than average. I simply mean, by the believer who is not engaged in a teaching ministry. Even if you are teaching Sunday school, you are often spending 2–5 hours in preparation for each hour you teach. This does not apply, of course, to the Sunday school teacher who reads a verse and then says, “And what do you think this verse means, Harold?”

speech in the previous chapter? It was incredible! It revealed that he had been studying the Mosaic Law. However, over the 12 years after his grand speech and prayer, we do not have any more evidence that he is still taking in Bible doctrine. There are tons of activities that Solomon is involved in, in this chapter—but none of them seem to involve the intake of Bible doctrine.

When you look at the **word cloud** for this chapter, do you know which word is found more than any other word? *Solomon!* Not *God*, not *truth*; not *Temple*; but *Solomon*.

Now do you see why the first third of this chapter is God coming to Solomon and warning him? God renews His promises; but then He emphasizes what Solomon's part is. Then God lays out the consequences of Solomon's disobedience (and the consequences of the disobedience of the people). God's final words to Solomon are a solemn warning: "And this house will become a heap of ruins. Everyone passing by it will be astonished and will hiss, and they will say, 'Why has the LORD done thus to this land and to this house?' Then they will say, 'Because they abandoned the LORD their God Who brought their fathers out of the land of Egypt and laid hold on other gods and worshiped them and served them. Therefore the LORD has brought all this disaster on them.' " (1Kings 9:8–9; ESV; capitalized)

Solomon, as king, has great responsibilities (just as David had). As king, Solomon is the leader of the people of Israel and they look to him, at times, for guidance.

Application: Whether they like it or not, celebrities, sports stars and political leaders are role models. They may say, "I didn't sign up for this," but when they are thrust into the spotlight, with so many eyes on them, people often listen to them and even imitate them.

Throughout Scripture, God holds the political leaders responsible for their actions; and for how these actions affect their subjects. David was certainly not the only adulterer of his time. However, he was so visible, as the king of Israel, that God came down hard on him—first making certain that David understood why he was being disciplined. There are many examples of prophets (and later, Apostles) going to a political leader and talking to them about their immoral actions. What they do, and the laws which they break, their subjects see, and they feel as if they can do that same thing.

Now, back to Solomon and his building projects. This chapter does not tell us that building projects are bad, nor does it mean that there is something wrong with taxation or the government being involved in such building projects. The problem is with Solomon's spiritual growth. In this chapter, if we read it carefully, there are these subtle hints here and there that Solomon is off the mark—not a lot, but a little here and a little there. All of these little places where we question Solomon's wisdom and spiritual growth; these all add up.

What appears to be going on is, Solomon is functioning on residual doctrine. So, he has not gone from mature believer all the way down to reversionism. He is still a mature believer; but there are simply some hairline fractures in his spiritual structure.

At this point, the projects of Solomon are recorded. The College Press Bible Study classifies these projects: *The building projects of the corvée fall into five categories: (1) the Jerusalem projects (1Kings 9:15 a) (2) the fortress cities (1Kings 9:15 b – 1Kings 9:18) (3) the storage cities (1Kings 9:19 a) (4) the chariot cities (1Kings 9:19 b); and (5) the pleasure houses (1Kings 9:19 c).*²³⁷

²³⁷ *The College Press Bible Study Textbook Series; (a compilation of many commentaries); from e-sword; 1Kings 9:15–25.*

1Kings 9:15b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
bânâh (בָּנָה) [pronounced baw-NAWH]	<i>to build, to construct; to erect; to rebuild, to restore</i>	Qal infinitive construct	Strong's #1129 BDB #124
Dr. Robert Dean: <i>[This] means to carefully build and construct something through the use of craftsmanship...it is something that is thought out, something that has been prepared for and planned, not something that is done haphazardly...[it] is the same word used to describe God's creation of Eve in the garden of Eden.</i> ²³⁸			
'êth (אֶת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
bayith (בַּיִת) [pronounced BAH-yith]	<i>house, residence; household, habitation as well as inward</i>	masculine singular construct	Strong's #1004 BDB #108
YHWH (יהוה) [pronunciation is possibly yohh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217

Translation: ...to build the house of Y^ehowah,... It was King David's idea to build a house for the Lord, the idea being, a permanent place—an actual building, as opposed to a tent (that is, the Tabernacle). The idea was, David had build a palace and how much sense does it make for him to live in a palace but for God to continue to live in a tent. David understood, of course, that God was not confined to a building or to any specific area; but the Ark of God was some sort of a representation of the Lord and that should be placed in a great building.

God told David that he would not be the one to build His Temple, but that his son Solomon would build it. David parallels the returning Jesus Christ destroying His enemies; and Solomon best portrays Jesus Christ on the millennial throne.

The College Press Bible Study: *The first and foremost of the works of the manpower levy were the house of the Lord and the palace complex about which so much has already been narrated.*²³⁹

Matthew Henry suggests²⁴⁰ that David wrote Psalm 127, thinking of his son Solomon, knowing him to have a young interest in building. Psalm 127:1 **Unless the LORD builds the house, those who build it labor in vain. Unless the LORD watches over the city, the watchman stays awake in vain.** (ESV) Given the gist of the entire psalm, I don't think that is the case. However, the psalm reads *of Solomon*; and it does make sense, given Solomon's experience and the book of Ecclesiastes, that Solomon was thinking of his own building projects when writing this psalm.

²³⁸ From [Dean Bible.org](http://DeanBible.org); accessed December 10, 2015.

²³⁹ *The College Press Bible Study Textbook Series*; (a compilation of many commentaries); from e-sword; 1Kings 9:15–25.

²⁴⁰ Matthew Henry, *Matthew Henry's Commentary on the Whole Bible*; from e-Sword, 1Kings 9:15–28.

1Kings 9:15c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or וַ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'êth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
bayith (בַּיִת) [pronounced <i>BAH-yith</i>]	<i>house, residence; household, habitation as well as inward</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #1004 BDB #108

Translation: ...and [to build] his palace,... We do not know for certain if Solomon simply expanded on David's palace or whether he built his own from scratch. I would assume the latter. Solomon seemed to develop a larger government than David, so more room would be needed. It appears that the formal palace in which governmental activity took place was also where Solomon lived.

Interestingly enough, I don't believe we ever hear about what happened to David's palace.

Besides this, Solomon has 700 wives and 300 mistresses who were housed and fed at public expense. Exactly where they were placed, the conditions of their living, etc. is not revealed to us. We do not know what Solomon began to collect wives. In this chapter, only one wife—his Egyptian wife—will be spoken of. It is possible that during the 20 year span of building projects and for some time after that, Solomon continued to have but one wife.

1Kings 9:15d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or וַ) [pronounced <i>weh</i>]	<i>and; even; in particular, namely; when, while; since, seeing, though; so, then, therefore; or; but, but yet; who, which; or; that, in that; with; also, in addition to, at the same time</i>	simple wâw conjunction	No Strong's # BDB #251
I would suggest that <i>in fact, furthermore, and as well as</i> are reasonable translations for the wâw conjunction.			
'êth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
Millôw' (מִלּוֹא) [pronounced <i>mihl-LOW</i>]	<i>rampart; mound; transliterated Millo</i>	Proper masculine singular noun; with the definite article	Strong's #4407 BDB #571

1Kings 9:15d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
<p>Lange: <i>It seems from Judges 9:6 and 2Kings 12:21, that אִוְלַמָּה does not mean merely a wall of earth (filling up), but a building (בֵּינָה) or a collection of buildings that serve to fortify a place, i.e., fortifications, rampart, citadel. David had made such for Zion (2Sam. 5:9), and Solomon renewed it, cf. 1Kings 11:27; 2Chron. 32:5. "It can only have been where Zion rises highest, and consequently most needs fortification" (Thenius).²⁴¹</i></p>			

Translation: ...as well as the Millo,... The Millo appears to be a tower or citadel, perhaps in a strategic position regarding Jerusalem, allowing watchmen to see incoming traffic to Jerusalem. The building of Millo was mentioned back in 1Kings 5:13; so, this is not Solomon necessarily going back to fortify it more (that Solomon build the Temple and his own house is mentioned in v. 15b-c); but the fact that Solomon employed forced labor in order to complete all of his building projects (vv. 15a, 20). In fact, it would be my opinion that all that Solomon built named in vv. 15–19 was a part of his 20-year building plan. Not all of these things were previously covered simply because the focus of the author for these previous chapters was the building of the Temple and the building of Solomon's palace and some other private and public buildings.

1Kings 9:15 [Solomon took up a tribute for his many building projects: he built the house of the Lord, his own palace, the Millo,....](#)

The Millo (various commentators)

The Open Bible: *[The Millo is] a rampart of two wallsw with a space between them filled in. The one at Jerusalem was an old fortification perhaps built by the Jebusites (see 2Sam. 5:9).²⁴²*

David Guzik: *The Hebrew term millo is probably a name for a prominent fortress near the temple and the palace. However, it is possible that it describes architectural terracing and buttressing along the northeastern slope of the east hill of Jerusalem, the city of David.²⁴³*

Barnes: *The Septuagint commonly render the word ἡ ἄκρα (hê akra), "the citadel," and it may possibly have been the fortress on Mount Zion connected with the Maccabean struggles (1 Macc. 4:41; 13:49-52). Its exact site has not been determined.²⁴⁴*

Dr. Peter Pett: *"The Millo (filling)." This is unquestionably referring to fortification work in Jerusalem. It has been suggested that it refers to the system of terraces, which consist of retaining walls with levelled filling, discovered by archaeologists on the eastern slope of Ophel Hill. This enabled the construction of defensive buildings on the slope, and would tie in with the repairs to the walls of Jerusalem.²⁴⁵*

Clarke: *Millo...is supposed to have been a deep valley between Mount Sion and what was called the city of Jebus, which Solomon filled up, and it was built on, and became a sort of fortified place, and a place for public assemblies.²⁴⁶*

²⁴¹ The Rev. Dr. John P. Lange, *Lange's Commentary*; 1857–1864; in the Public Domain; from E-sword; 1Kings 9:15–19 (Exegetical and Critical).

²⁴² *The Open Bible*; the New Living Translation; Thomas Nelson Publishers, Nashville, TN; ©1996, p. 460 (footnote).

²⁴³ *David Guzik's Commentary on the Old Testament*; courtesy of e-sword; ©2006; 1Kings 9:15–24.

²⁴⁴ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, 1Kings 9:15.

²⁴⁵ Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, 1Kings 9:15.

²⁴⁶ Adam Clarke, *Adam Clarke's Commentary on the Bible*; from e-Sword, 1Kings 9:15.

The Millo (various commentators)

Jamieson, Fausset and Brown: *Millo* — *part of the fort of Jerusalem on Mount Zion (2Sam. 5:9; 1Chron. 11:8), or a row of stone bastions around Mount Zion, Millo being the great corner tower of that fortified wall (1Kings 11:27; 2Chron. 32:5).*²⁴⁷

Fausset: *Hebrew "The Millo." On taking the Jehusites' citadel David "built the city (Jerusalem) from the Millo round about" (2Sam. 5:9; 1Chron. 11:8). Solomon raised his levy to repair Millo (1Kings 9:15; 1Kings 9:24; 1Kings 11:27). So Hezekiah (2Chron. 32:5). It was part of "the city of David". (See JERUSALEM.) Septuagint translated Millo "the citadel." Probably an aboriginal term adopted by Israel. Near the Tyropoeon valley, dividing Jerusalem (2Kings 12:20). Probably a tower; for in Judges 9:6; Judges 9:46; Judges 9:49 Millo is interchanged with Migdal, "a tower." The name may mean filling; it filled up (completed) the fortification of the city of David. On the N.W. corner of the wall, on the slope of the Tyropoeon valley, where Zion had least height and needed strengthening.*²⁴⁸

Matthew Poole: *Millo seems to have been an eminent, and large, and strong fort or castle in Jerusalem, as may be gathered from 1Kings 11:27 2Chron. 32:5.*²⁴⁹

The Cambridge Bible: *This word is always found in the original with the definite article 'the Millo' (2Sam. 5:9; 1Kings 11:27; 2Chron. 11:8; 2Chron. 32:5). Wherever it occurs it is in connexion with the walls or fortifications of Jerusalem. In 2Chron. 32:5 it is stated to be in the city of David. Now the most common rendering of the word in the LXX. is ἡ ἄκρᾱ = 'the citadel,' a word which is constantly used in the Books of the Maccabees for the fortress on Mount Zion. It seems probable therefore that 'the Millo' was some specially important, and hence strongly fortified, portion of the oldest walls where they approached most closely to Zion. From 2Sam. 5:9 we should conclude that the fortress was already existing before David conquered Jerusalem, and the name itself may have been given by the Jebusites.*²⁵⁰

College Press Bible Study: *The Millo is mentioned six times in Scripture, each time with the definite article. The term literally means "the filling in." The fact that Millo is mentioned in connection with the wall of Jerusalem would seem to indicate that it was part of the defense works of the city. In 1Kings 11:27 Millo is mentioned in connection with the closing of a breach in the city of David.^[250] Thus the Millo may have been a bastion which filled some weak point in the walls.^[251] The evidence seems to suggest that Millo stood in David's time and even in Jebusite days (2Sam. 5:9). If this be the case, then Solomon's efforts must be viewed as either strengthening, extending or perhaps rebuilding this feature of the city's fortifications. Many theories have been put forward as to what part of the city of David was strengthened by the Millo, but in the absence of concrete archaeological evidence these theories must be regarded as pure speculation.*

^[250] *Others, however, feel that the closing of the breach and construction of the Millo in 1Kings 11:27 are two altogether different projects.*

^[251] *Others think of the Millo as a rampart of filled-in earth or a land-fill in the ravine which separated the city of David from the Temple mount.*²⁵¹

²⁴⁷ Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; 1871; from e-sword, 1Kings 9:15–24.

²⁴⁸ Andrew Robert Fausset, *Fausset's Bible Dictionary*; from e-Sword, topic: Millo.

²⁴⁹ Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, 1Kings 9:15.

²⁵⁰ *The Cambridge Bible for Schools and Colleges*; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, 1Kings 9:15.

²⁵¹ *The College Press Bible Study Textbook Series*; (a compilation of many commentaries); from e-sword; 1Chron. 9:25–25.

The Millo (various commentators)

Easton: (*Heb. always with the article, "the" Millo*).

- (1.) *Probably the Canaanite name of some fortification, consisting of walls filled in with earth and stones, which protected Jerusalem on the north as its outer-most defense. It is always rendered Akra i.e., "the citadel", in the LXX. It was already existing when David conquered Jerusalem (2Sam. 5:9). He extended it to the right and left, thus completing the defense of the city. It was rebuilt by Solomon (1Kings 9:15, 1Kings 9:24; 1Kings 11:27) and repaired by Hezekiah (2Chron. 32:5).*
- (2.) *In Judges 9:6, Judges 9:20 it is the name of a rampart in Shechem, probably the "tower of Shechem" (Judges 9:46, Judges 9:49).²⁵²*

Whedon: *[The] Millo...[was the] fortress on Zion, which had, perhaps, become somewhat dilapidated.*²⁵³

Nave:

1. *The house of Millo, possibly a clan at Shechem. Judges 9:6; Judges 9:20*
2. *A name given to part of the citadel of Jerusalem:*
 - (1) *General references: 2Sam. 5:9; 1Chron. 11:8.*
 - (2) *King Solomon raises a levy to repair. 1Kings 9:15; 1Kings 9:24; 1Kings 11:27*
 - (3) *Repaired by King Hezekiah. 2Chron. 32:5*
 - (4) *King Joash murdered at Millo. 2Kings 12:20.*

Treasury of Scriptural Knowledge: *Millo is said to have been a deep valley, between the ancient city of Jebus and the city of David on mount Zion. This Solomon filled up, and built upon; and it became a fortified place, and a place for public assemblies. 1Kings 9:24 11:27 Judges 9:6, 20 2Sam. 5:9 2Kings 12:20.*²⁵⁴

Mike Smith: *Millo was part of the fort of Jerusalem on Mount Zion, a row of stone bastions around Mount Zion, Millo being the great corner tower of that fortified wall (1Ki 11:27; 2Ch 32:5).*²⁵⁵

Joseph Sutcliffe: *Millo was a strong castle, or fortress on the highest part of Zion.*²⁵⁶

Orville J. Nave (1841-1917), A.M., D.D., LL.D. *Nave's Topics*; ©early 1900's; from e-Sword, topic: Millo (slightly edited).

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1Kings 9:15e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'êth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84

²⁵² M.G. Easton M.A., D.D., *Illustrated Bible Dictionary*; 1897; from e-Sword, topic: Millo.

²⁵³ *Whedon's Commentary on the Old and New Testaments*; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; 1Kings 9:15.

²⁵⁴ *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880; from E-sword, 1Kings 9:15.

²⁵⁵ Pastor Mike Smith [notes](#) (a Word document which will open in Word or WP); accessed May 4, 2018.

²⁵⁶ From <https://www.studylight.org/commentaries/jsc/1-kings-9.html>; accessed May 4, 2018.

1Kings 9:15e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
chôwmâh (חֹמָה) [pronounced <i>khoh-MAW</i>]	a wall [around a city]; less often for simple a wall; metaphorically, a maiden, chaste and difficult to approach	feminine singular construct	Strong's #2346 BDB #327
Y ^e rûwshâlayim (יְרוּשָׁלַיִם) [pronounced <i>y'roo-shaw-LAH-yim</i>]	possibly means founded upon peace or city of the Jebusites (or both); it is transliterated Jerusalem	proper singular noun, location	Strong's #3389 BDB #436

Lange: *The walls of Jerusalem do not here mean the walls of Zion, the upper city, but those of the lower city (see on 1Kings 3:1), so that the temple mountain was included.*²⁵⁷

Translation: ...the wall of Jerusalem,... Most major cities—particularly capitol cities—were surrounded by a wall. This provided protection for the people of that city, as well as for the king. Although many cities were walled, it was just too great an expense for it to be done for every city.

1Kings 9:15–16 Solomon took up a tribute for his many building projects: he built the house of the Lord, his own palace, the Millo, the wall of Jerusalem, Hazor, Megiddo and Gezer. (Pharaoh went up and captured Gezer, burning it with fire and killing all of the Canaanites who lived there. He gave this city to his daughter, Solomon's wife, as a gift;...

On the wall (various commentators)

Jamieson, Fausset and Brown: *the wall of Jerusalem* — either repairing some breaches in it (1Kings 11:27), or extending it so as to enclose Mount Zion.²⁵⁸

Barnes: *David's fortification 2Sam. 5:9; 1Chron. 11:8 had been hasty, and had now – fifty years later – fallen into decay. Solomon therefore had to "repair the breaches of the city of David" 1Kings 11:27.*²⁵⁹

Whedon: *Wall of Jerusalem* — [Solomon] repaired the breaches in the wall which David built, and also extended the walls, and probably in some places built entirely new and nobler ones.²⁶⁰

E. W. Bullinger: *the wall was begun by David (2Sam. 5:9. 1Chron. 11:8). Solomon closed the breaches (1Kings 11:27).*²⁶¹

The College Press Bible Study: *The precise extent and location of the wall of Jerusalem built by Solomon is uncertain...With the expansion of the city to include the Temple and palace area, new fortifications were necessary. Solomon closed the breach of the city of David (1Kings 11:27) and probably extended the city wall so as to enclose the Temple mount. He may also have surrounded the lower city with a wall since David had only built a fortification round about the upper city upon Zion (cf. 2Sam. 5:9).*²⁶²

²⁵⁷ The Rev. Dr. John P. Lange, *Lange's Commentary*; 1857–1864; in the Public Domain; from E-sword; 1Kings 9:15–19 (Exegetical and Critical).

²⁵⁸ Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; 1871; from e-sword, 1Kings 9:15–24.

²⁵⁹ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, 1Kings 9:15.

²⁶⁰ *Whedon's Commentary on the Old and New Testaments*; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; 1Kings 9:15.

²⁶¹ E. W. Bullinger, *Companion Bible Notes*; 1909 in the Public Domain; from e-Sword, 1Kings 9:15 (slightly edited).

²⁶² *The College Press Bible Study Textbook Series*; (a compilation of many commentaries); from e-sword; 1Kings 9:15–25.

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Charts, Maps and Short Doctrines

This makes me wonder about the 20 cities Solomon gave to Hiram—perhaps there was nothing by way of protection for them.

What follows is the 6 fortress cites. College Press Bible Study writes: *Outside Jerusalem Solomon constructed six fortresses located at points strategic for controlling all approaches to the plateau of Judah and (what was even more important) for controlling the movement of caravans of commerce. These fortresses were Hazor, Megiddo, Gezer, Lower Beth-horon, Baalath, and Tamar.*²⁶³

1Kings 9:15f

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
'êth (אֶת) [pronounced ayth]	untranslated generally; occasionally to, toward	indicates that the following substantive is a direct object	Strong's #853 BDB #84
Châtsôr (חָצוֹר) [pronounced khaw-TSOHR]	enclosure, court, settled abode, settlement, village; transliterated Hazor	proper noun; location	Strong's #2674 BDB #347

Châtsôr comes from a Hebrew word meaning *enclosure, court, settled abode, settlement, village*; therefore, we should expect to see this particular name in several places referring to several different cities, which is the way the find it; transliterated *Hazor*

Translation: ...Hazor,... There were several cities by the name of Hazor. This would have referred to a particular one of these. It is not clear to me if there is a pattern to be discerned from the cities which are mentioned. Were they spread out throughout all Israel? Were they to be found only as cities around Jerusalem? A **map** of the cities built and/or fortified by Solomon will follow after v. 18. To answer the questions posed, these will be cities scattered throughout nation Israel.

1Kings 9:15 Solomon took up a tribute for his many building projects: he built the house of the Lord, his own palace,...Hazor...

Logically, Solomon would be building up the city which is nearest to Jerusalem, which is #2 on Nave and Fausset's lists.

Hazor (various commentators)

Jamieson, Fausset and Brown: *Hazor [was] fortified on account of its importance as a town in the northern boundary of the country.*²⁶⁴

²⁶³ The College Press Bible Study Textbook Series; (a compilation of many commentaries); from e-sword; 1Kings 9:15–25.

²⁶⁴ Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; 1871; from e-sword, 1Kings 9:15–24.

Hazor (various commentators)

Lange: *Hazoc, a town in the tribe of Naphthali, formerly a Canaanitish royal city, was not far from the northern frontier of Palestine, and was therefore “built,” i.e., fortified by Solomon, Joshua 19:36; 2Kings 15:29.*²⁶⁵

Whedon: *Hazor...[was the] ancient capital of Jabin, in the north of Palestine.*²⁶⁶

College Press Bible Study: *The fortress of Hazor situated in northern Galilee occupied a position of military importance from the time of Joshua (cf. Joshua 11:10). Located on an elevation overlooking the waters of Merom, Hazor commanded the routes from the north. Archaeological excavation on the site has unearthed a double-chambered gateway and casemate walls dating to the time of Solomon. Hazor was a rather large city, and the modern remains are strewn over twenty-two acres.*²⁶⁷

Nave gives us the 3 primary cities with this name:

1. *A fortified city of Naphtali. Joshua 11:1; Joshua 11:10–11; Joshua 11:13; Joshua 12:19; Joshua 19:36; Judges 4:2; Judges 4:17; 1Sam. 12:9; 2Kings 15:29; Neh. 11:33*
2. *A city in southern Judah. Joshua 15:23; 1Kings 9:15*
3. *A place north of Jerusalem. Neh. 11:33.*²⁶⁸

The Cambridge Bible: *A strong city, south of Kedesh–Naphtali in the north of Palestine. When the Israelites entered Canaan it was in the possession of king Jabin, but was taken and burnt by Joshua. Standing on a lofty position it was a post of much importance for the defence of the kingdom on the north. For this reason no doubt Solomon fortified it, but it must have already been rebuilt since its destruction by Joshua, for we read of it in Judges 4:2; Judges 4:17, as the city of another Jabin, whose commander in chief was Sisera, slain by Jael.*²⁶⁹

Treasury of Scriptural Knowledge: *Probably the city Hazor in Naphtali, and the famous capital of Jabin, situated in the lake Merom or Semechon, and placed by Josephus south of Tyre, near Ptolemais. Joshua 11:1, Joshua 19:36; Judges 4:2; 2Kings 15:29.*²⁷⁰

Patterson and Austel: *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.*²⁷¹

²⁶⁵ The Rev. Dr. John P. Lange, *Lange's Commentary*; 1857–1864; in the Public Domain; from E-sword; 1Kings 9:15–19 (Exegetical and Critical).

²⁶⁶ *Whedon's Commentary on the Old and New Testaments*; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; 1Kings 9:15.

²⁶⁷ *The College Press Bible Study Textbook Series*; (a compilation of many commentaries); from e-sword; 1Kings 9:15–25.

²⁶⁸ Orville J. Nave (1841-1917), A.M., D.D., LL.D. *Nave's Topics*; ©early 1900's; from e-Sword, topic: Hazor.

²⁶⁹ *The Cambridge Bible for Schools and Colleges*; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, 1Kings 9:15.

²⁷⁰ *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880; from E-sword, 1Kings 9:15.

²⁷¹ *David Guzik's Commentary on the Old Testament*; courtesy of e-sword; ©2006; 1Kings 9:15–24.

Hazor (various commentators)

Fausset gives us 4 cities with this name:

1. *In Naphtali, on a height overlooking Lake Merom (Joshua 11:1; Joshua 11:10, "head of all those kingdoms," i.e. the chief city of northern Palestine; Joshua 12:19; Joshua 19:36; Judges 4:2; Judges 4:17; 1Sam. 12:9). Burnt by Joshua in order not to leave such a strong place in his rear; rebuilt and made the second Jabin's seat whence he oppressed Israel. Fortified by Solomon as a point of defense at the entering into Palestine from Syria and Assyria; its fortification was one among the works which necessitated a "levy" of taxes (1Kings 9:15). Its inhabitants were carried to Assyria by Tiglath Pileser (2Kings 15:29). Now Tell Khuraibeh, "the ruins," according to Robinson; but there are no old ruins there and no cisterns. Rather Tel Hara, where is an ancient fortress, and walls, ruins, and pottery (Our Work in Palestine, Palestine Exploration Fund).*
2. *A city in the extreme S. of Judah (Joshua 15:23).*
3. *Hazor-hadattah, "the new Hazor" as distinguished from the former; also in southern Judah (Joshua 15:25).*
4. *A city N. of Jerusalem, where the Benjamites resided after the return from Babylon (Neh. 11:33).²⁷²*

Chapter Outline

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1Kings 9:15g

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, וְ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'êth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
M ^e giddôwn (מִגִּדּוֹן) [pronounced <i>m^eg-ihd-DOHN</i>]	<i>rendezvous; a place of crowds; and is transliterated Megiddon, Megiddo</i>	proper noun; location	Strong's #4023 BDB #151

Also spelled Megiddôw (מִגִּדּוֹ) [pronounced *meh-gihd-DOH*].

Translation: ...Megiddo,... Megiddo was original a royal city of the Canaanites assigned to the tribe of Manasseh, but not fully occupied until the time of Solomon (1Kings 4:12 9:15).²⁷³

1Kings 9:15 **Solomon took up a tribute for his many building projects: he built the house of the Lord, his own palace...Megiddo...**

Megiddo (various commentators)

Lange: *Megiddo (cf. on 1Kings 4:12) lay in an important military position, for it formed an entrance to the plain of Jezreel and the Jordan (meadows) valley, thus being the way from the sea-coast to central and north Palestine.*²⁷⁴

²⁷² Andrew Robert Fausset, *Fausset's Bible Dictionary*; from e-Sword, topic: Hazor.

²⁷³ Paraphrased from M.G. Easton M.A., D.D., *Illustrated Bible Dictionary*; 1897; from e-Sword, topic: Megiddo.

²⁷⁴ The Rev. Dr. John P. Lange, *Lange's Commentary*; 1857–1864; in the Public Domain; from E-sword; 1Kings 9:15–19 (Exegetical and Critical).

Megiddo (various commentators)

Jamieson, Fausset and Brown: *Megiddo — (now Leijun)...[lies] in the great caravan road between Egypt and Damascus, it was the key to the north of Palestine by the western lowlands, and therefore fortified.*²⁷⁵

Keil and Delitzsch: *The situation of Megiddo on the southern edge of the plain of Jezreel, through which the high road from the western coast to the Jordan ran, was equally important; and so also was Hazor as a border fortress against Syria in the northern part of the land.*²⁷⁶

College Press Bible Study: *Megiddo was the great fortress which commanded one of the major passes through the mountain range which separated the coastal Plain of Sharon from the Plain of Esdraelon, the great battlefield of Palestine. The main highway from Egypt to Damascus passed through Megiddo. Throughout the period of the monarchy, the city was heavily fortified until it was finally captured by the Assyrians in 734 B.C. The remains of a complex gateway and casemate walls dating to the time of Solomon have been excavated at Megiddo.*²⁷⁷

The Cambridge Bible: *Megiddo...(Joshua 12:21) lay on the south side of the plain of Esdraelon, between Mt. Tabor and the modern bay of St Jean d'Acre, and must have been important as a protection against inroads from the northern highlands and from the direction of Phœnicia, commanding, as it would, the great road from the sea to the plain of the Jordan. Megiddo lay within the tribe of Issachar, but was allotted to Manasseh (Joshua 17:11; 1Chron. 7:29). The city was famous for the overthrow of Sisera, but most especially as the place where king Josiah was slain in the war against Pharaoh—Necho (2Kings 23:29).*²⁷⁸

Patterson and Austel: *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.*²⁷⁹

Nave: *Called also Megiddon, and probably Armageddon.*

A city in Issachar, situated on the southern edge of the plain of Esdraelon. Joshua 17:11; 1Chron. 7:29

Conquest of, by Joshua. Joshua 12:21

Walled by Solomon. 1Kings 9:15

Included in one of Solomon's commissary districts. 1Kings 4:12

Ahaziah dies at. 2Kings 9:27

Valley of, Deborah defeats Sisera in. Judges 5:19

Josiah slain at, by Pharaoh Necho. 2Kings 23:29–30; 2Chron. 35:22–24

*Prophecy concerning. Zech. 12:11.*²⁸⁰

Fausset: *On the S. edge of the Esdraelon or Jezreel plain, the frontier of Issachar and Manasseh, commanding a pass from the N. into the hill country. (See MANASSEH.) Joshua (Joshua 12:21) defeated its king, with 30 other petty chieftains, W. of Jordan. It was assigned to Manasseh, though within Issachar's limit, but they failed to drive out the Canaanites, and could only make them tributary (Joshua 17:11–12–13; Judges 1:27–28; Judges 5:19). "The kings of Canaan (Jabin and Sisera his captain) fought in Taanach by the waters of Megiddo" (namely, Kishon, or else a copious stream flowing down into Kishon) with Deborah and Barak. They assembled at Taanach and by the waters of Megiddo, but the battle was fought at Mount Tabor, for they "perished at Endor" (Psalm 83:10), near Tabor.*

²⁷⁵ Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; 1871; from e-sword, 1Kings 9:15–24.

²⁷⁶ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 1Kings 9:17.

²⁷⁷ *The College Press Bible Study Textbook Series*; (a compilation of many commentaries); from e-sword; 1Kings 9:15–25.

²⁷⁸ *The Cambridge Bible for Schools and Colleges*; 1882–1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, 1Kings 9:15.

²⁷⁹ *David Guzik's Commentary on the Old Testament*; courtesy of e-sword; ©2006; 1Kings 9:15–24.

²⁸⁰ Orville J. Nave (1841–1917), A.M., D.D., LL.D. *Nave's Topics*; ©early 1900's; from e-Sword, topic: Megiddo.

Megiddo (various commentators)

Fausset continues: *Barak would never desert the heights of Tabor to march 15 miles over a boggy plain and attack Sisera strongly placed on the low hills of Taanach. Jehovah "drew unto Barak Sisera, unto the Kishon" (Judges 4:7), i.e. unto the pools and springs of the Kishon at El Mujahiyeh, the "spring head" W. of Tabor. From the high ground of Tabor Barak rushed down on the foe, who first posted themselves at the foot of the conical hill on which Endor is, and thence ventured into the open plain S.W. of Tabor. "The waters of Megiddo" are the abundant springs which flow into the nahr Jalud, from what is now the Mujedda ruin in the Jordan valley ("the grazing place," "cut down by sheep") at the foot of Mount Gilboa, Thus, "the valley of Megiddo" is that which leads down from Jezreel to Bethshean. The words "in Taanach" (Judges 5:19) "over (so the Hebrew 'al) for 'by') the waters of Megiddo" must be a district name for all the plain of which Taanach was the capital, or else translated "in sandy soil" (ta'anach).*

Fausset continues: *Thus the whole of Sisera's flight was only five or six miles from the scene of his defeat, to the plain Zaanaim (Bitzaanaim, now Bessum) between Tabor and Kedesh of Naphtali by the sea of Galilee (Conder, in Palestine Exploration Quarterly Statement, January 1877, p. 13–20; October, pp. 190–192). At Megiddo was stationed one of Solomon's commissariat officers (1Kings 4:12). Solomon "built," i.e. fortified, Megiddo as a commanding military portion (1Kings 9:15). Here Ahaziah fled from Jehu, and died here (2Kings 9:27), in the kingdom of Samaria (2Chron. 22:9). (See AHAZIAH.) Here godly Josiah fell in conflict with Pharaoh Necho (2Chron. 35:22–24; Zech. 12:11). (See JOSIAH; HADADRIMMON.) Megiddo thus became a component part of Armageddon, the scene of the last conflict with Antichrist (Rev. 16:16). (See ARMAGEDDON.) Now El Lejjun; in Eusebius and Jerome "Legio," on the caravan route between Egypt and Damascus, "15 miles from Nazareth, four from Taanach." Traces of a Roman road remain, and large "tells" mark the site of the fortresses commanding hill and plain.²⁸¹*

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1Kings 9:15h

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wāw conjunction	No Strong's # BDB #251
'êth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
Gezer (גֶּזֶר) [pronounced <i>GEH-zer</i>]	<i>a piece, a portion; and is transliterated Gezer, Gazer</i>	proper singular noun; location	Strong's #1507 BDB #160

BDB: *a Levitical city on the border of Ephraim.*²⁸²

Translation: ...and Gezer. Gezer will be further explained in the next phrase. Solomon would be rebuilding Gezer. Gezer was originally a Philistine city. Although it had been conquered by Joshua, it continued to exist with a large population of Canaanites who lived there (Joshua 10:33 12:12 16:10 Judges 1:29). This would have been a city that David fought against (2Sam. 5:25). Those remaining in this city were eventually killed by Pharaoh, the father of Solomon's wife (1Kings 9:16).

²⁸¹ Andrew Robert Fausset, *Fausset's Bible Dictionary*; from e-Sword, topic: Migiddo.

²⁸² *The Brown-Driver-Briggs Hebrew and English Lexicon*; Hendrickson Publishers; ©1996; p. 160.

1Kings 9:15 Solomon took up a tribute for his many building projects: he built the house of the Lord, his own palace...and Gezer.

Gezer (various commentators)

Whedon: Gezer...[is a] city west or northwest of Jerusalem, and between it and the Mediterranean Sea.²⁸³

College Press Bible Study: Gezer (1Kings 9:15) was Solomon's fortress guarding the southern frontier of Israel. The city stands on a spur of the Judaeen foothills overlooking the major north-south highway through the coastal plains.²⁸⁴

Lange: Gezer, also once a Canaanitish royal city, between Beth-horon and the Mediterranean sea; it lay in the southerly portion of the tribe of Ephraim (Joshua 16:3).²⁸⁵

Jamieson, Fausset and Brown: Gezer [was] on the western confines of Ephraim, and, though a Levitical city, occupied by the Canaanites. Having fallen by right of conquest to the king of Egypt, who for some cause attacked it, it was given by him as a dowry to his daughter, and fortified by Solomon.²⁸⁶

Patterson and Austel: 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.²⁸⁷

Barnes: Gezer was a main city of the south. It was situated on the great maritime plain, and commanded the ordinary line of approach from Egypt, which was along this low region. The importance of Gezer appears from Joshua 10:33; Joshua 12:12, etc. Its site is near Tell Jezer, and marked now by Abu Shusheh. Though within the lot of Ephraim Joshua 16:3, and especially assigned to the Kohathite Levites Joshua 21:21, it had never yet been conquered from the old inhabitants (marginal references), who continued to dwell in it until Solomon's time, and apparently were an independent people 1Kings 9:16.²⁸⁸

Matthew Poole: Gezer, in Ephraim, Joshua 21:21. It now was, and long had been, in the possession of the Canaanites, Joshua 16:10 Jude 1:29, and permitted so to be by David and Solomon, either by neglect, or because they were busied in greater and more necessary employments.²⁸⁹

David contended with a great many wars during his life; my guess is, if he did not have to stir up a hornet's nest, then he did not. Solomon, as we have seen, took a few years to consolidate his power, and then he began building. No reason to stir up trouble.

²⁸³ Whedon's *Commentary on the Old and New Testaments*; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; 1Kings 9:15.

²⁸⁴ *The College Press Bible Study Textbook Series*; (a compilation of many commentaries); from e-sword; 1Kings 9:15–25.

²⁸⁵ The Rev. Dr. John P. Lange, *Lange's Commentary*; 1857–1864; in the Public Domain; from E-sword; 1Kings 9:15–19 (Exegetical and Critical).

²⁸⁶ Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; 1871; from e-sword, 1Kings 9:15–24.

²⁸⁷ *David Guzik's Commentary on the Old Testament*; courtesy of e-sword; ©2006; 1Kings 9:15–24.

²⁸⁸ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, 1Kings 9:15.

²⁸⁹ Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, 1Kings 9:15.

Gezer (various commentators)

The Cambridge Bible: *The position of this ancient city has not been identified, and it is not clear that there were not two places of the same name. One Gezer is mentioned (Joshua 10:33) in connexion with Lachish and Eglon and other places in the south part of Canaan, but a Gezer is also spoken of as in the land assigned to the children of Joseph (Joshua 16:3), that is, the tribe of Ephraim, and as being not far from Beth-horon. If these two be references to the same place the king of Gezer came a long distance to help the king of Lachish. It seems more likely that they were distinct towns. The Gezer in Ephraim did however remain in the possession of the Canaanites (see Joshua 16:10), and so the king of Egypt may have come against it (as we read in the next verse) without being at war with Israel. Yet the fortification by Solomon of a place to protect his dominions on the south makes it perhaps a little more probable that some place nearer Eglon and Lachish is meant in the present passage, for there Canaanites might also be dwelling.*²⁹⁰

Nave: *Called also Gazer, Gazara, Gazera, and Gob. A Canaanitish royal city.*

King of, defeats Joshua. Joshua 10:33; Joshua 12:12

Canaanites not all expelled from, but made to pay tribute. Joshua 16:10; Judges 1:29

Allotted to Ephraim. Joshua 16:3; Joshua 16:10; 1Chron. 7:28

Assigned to Levites. Joshua 21:21

Battle with Philistines at. 1Chron. 20:4; 2Sam. 21:18

Smitten by David. 1Sam. 27:8

*Fortified by Solomon. 1Kings 9:15–17.*²⁹¹

E. W. Bullinger: *Gezer was formerly under the suzerainty of Egypt. Correspondence of the time of Amen-hotep III and IV, about 1450 B.C, has been found at Tel-el-Amarnah explorations, which mentions Yapakhi as "king" of Gezer. Letters from Abdkhiba, king of Jerusalem, complain of the Gezerites. First mentioned in Joshua 10:33. Conquest only partial (Joshua 16:10. Judges 1:29). Allotted to Levites (Joshua 21:21). In excavation by Palestine Exploration Fund a contract was found, dated 649 B.C. (in Assyrian). Gezer then still under an Egyptian Governor. Another contract, dated 647 B. C, was found, showing an Assyrian occupation in the time of Manasseh. This may explain the "captains" of 2Chron. 38:11.*²⁹²

Fausset: *[Gezer means] ("cut off," i.e. "isolated".) An old Canaanite city, whose king, Horam or Elam, helping Lachish, was slain with his people by Joshua (Joshua 10:33; Joshua 12:12). A landmark of Ephraim, between lower Beth-horon and the Mediterranean (Joshua 16:3), on the S.W. border (1Chron. 7:28). Now Tell el Djezir near Abou Shusheh (Ganneau). Allotted to the Kohathite Levites (Joshua 21:21; 1Chron. 6:67). At a short distance from Tel el Djezir, on the E. side, engraved on a horizontal rock, is a bilingual Greek and Hebrew inscription marking the limit of Gezer (Num. 35:5) as a Levitical city with its portion without the city.*

Fausset continues: *The inscription is at least as old as one century B.C.; also a second similar inscription exists on the N.W. Thus the sacred boundary was a square, having its four angles at the four cardinal points (Ganneau). The original inhabitants remained and paid tribute to Israel (Judges 1:29; 1Kings 9:16–17). It must have been independent when Pharaoh slew the Canaanite inhabitants, burnt the city, and gave it a present to his daughter, Solomon's wife. Solomon rebuilt it. Gob is identified with it 1Chron. 20:4; compare 2Sam. 21:18. It lay in the maritime plain, on the coast road to Egypt, an important post to fortify as it lay between Egypt and Jerusalem.*

²⁹⁰ *The Cambridge Bible for Schools and Colleges; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, 1Kings 9:15.*

²⁹¹ *Orville J. Nave (1841-1917), A.M., D.D., LL.D. Nave's Topics; ©early 1900's; from e-Sword, topic: Gezer.*

²⁹² *E. W. Bullinger, Companion Bible Notes; 1909 in the Public Domain; from e-Sword, 1Kings 9:15.*

Gezer (various commentators)

Fausset concludes: *It is the last point to which David pursued the Philistines (2Sam. 5:25; 1Chron. 14:16). Being 50 miles distant from "the S. of Judah ... and the Kenites," it cannot be meant in 1Sam. 27:8. (See GERZITES.) The inscription in the rock discovered by Ganneau, "the boundary of Gezer," verifies the conjecture that Abou Shusheh on the plain between Jaffa and Jerusalem is the site of Gezer The discovery of the limit outside the city probably defines "a sabbath day's journey."*²⁹³

Chapter Outline

Charts, Maps and Short Doctrines

1Kings 9:15 Solomon took up a tribute for his many building projects: he built the house of the Lord, his own palace, the Millo, the wall of Jerusalem, Hazor, Megiddo and Gezer.

Dr. Peter Pett: *Hazor, Megiddo and Gezer...were important defensive cities from north to south. Casemate walls and six-roomed gate towers from the Solomonic period have been discovered at all three. Hazor was in northern Naphtali. It was a substantial city, eight kilometres (five miles) south of the now nearly dry Lake Huleh, and guarded the road from the north. Megiddo, an even larger city, guarded the route from Phoenicia and the important trade route through the Valley of Esdraelon. Gezer was the southernmost large city in Palestine and guarded the way to Jerusalem from the coast. It dominated the south western Philistine plain.*²⁹⁴

The NIV Study Bible: *Solomon's building activity at Hazor, Megiddo and Gezer was intended to strengthen the fortifications of these ancient, strategically located towns (Solomonic gates, probably built by the same masons, have been found at all three sites). Hazor was the most important fortress in the northern Galilee area, controlling the trade route running from the Euphrates River to Egypt. Megiddo is another fortress along the great north-south trade route; it commanded the pass through the Carmel range from the plain of Jezreel to the costal plain of Sharon.*²⁹⁵

Victor H. Matthews: *When defense was ot as much of a concern and more commercial space was needed, cheaper to construct, casemate walls were used. this became the standard pattern in the more peaceful reign of Solomon. Archaeologists have discovered that each of his fortress cities at Megiddo, Hazor, and Gezer (1Kings 9:15–19) were built with casemate or hollow walls. while not affording the protection of solid walls, they did have the advantage of a lower cost, quicker construction, and the creation of premium space within the walls for warehouses and shops.*²⁹⁶

1Kings 9:15 Solomon took up a tribute for his many building projects: he built the house of the Lord, his own palace, the Millo, the wall of Jerusalem, Hazor, Megiddo and Gezer.

1Kings 9:15 Solomon's other building projects (various commentators)

Guzik (Patterson and Austel): *Hazor, Megiddo, and Gezer: These were three prominently fortified cities in the days of Solomon. "Recent work has demonstrated that these three cities had certain characteristics in common with regard particularly to their fortifications attributable to the Solomonic era . . . Most distinctive are the gate complexes, which are identical in plan and virtually of the same dimensions in all three cities."*²⁹⁷

²⁹³ Andrew Robert Fausset, *Fausset's Bible Dictionary*; from e-Sword, topic: Gezer.

²⁹⁴ Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, 1Kings 9:15.

²⁹⁵ *The NIV Study Bible*; ©1995 by The Zondervan Corporation; p. 485 (footnote) (slightly edited).

²⁹⁶ *Manners and Customs in the Bible*; Victor H. Matthews; ©1991; Hendrickson Publishers, Inc.; pp. 104–105.

²⁹⁷ *David Guzik's Commentary on the Old Testament*; courtesy of e-sword; ©2006; 1Kings 9:15–24.

1Kings 9:15 Solomon's other building projects (various commentators)

Lange: *1Kings 9:16 is a parenthesis, and tells how Gezer came into Solomon's possession. Probably, it was the capital of a district that extended to the coast, into which Pharaoh entered from the sea. The great importance of the situation of this place made its possession very valuable to Solomon. Whether the town was built again immediately after it was destroyed, or not until Solomon's time, is uncertain; at any rate, he fortified it.*²⁹⁸

Bridgeway Bible Commentary: *To strengthen Jerusalem's security, Solomon rebuilt the Millo (some sort of defence fortification) and all the damaged sections of the city wall. He also rebuilt ruined cities, established army bases at strategic points, and equipped selected cities to store the farm produce collected to maintain the government (15-19; cf. 4:7,22-28; 5:11). He made all foreigners slaves. Israelites, though not officially slaves, were treated little better (20-24; cf. 12:4).*²⁹⁹

Chapter Outline

Charts, Maps and Short Doctrines

1Kings 9:16a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
par ^e ôh (פַּרְעֹה) [pronounced <i>pahr^e-GOH</i>]	<i>great house; possibly hair head</i> (indicating one of great age and therefore with wisdom and authority); transliterated <i>pharaoh</i>	masculine singular proper noun	Strong's #6547 BDB #829
melek ^e (מֶלֶךְ) [pronounced <i>MEH-lek</i>]	<i>king, ruler, prince; royal, royalty</i>	masculine singular construct	Strong's #4428 BDB #572
Mits ^e rayim (מִצְרַיִם) [pronounced <i>mits-RAH-yim</i>]	<i>double straights; transliterated Mizraim; also Egypt, Egyptians</i>	masculine singular, proper noun	Strong's #4714 BDB #595
'âlâh (אָלַח) [pronounced <i>gaw-LAWH</i>]	<i>to go up, to ascend, to come up, to rise, to climb</i>	3 rd person masculine singular, Qal perfect	Strong's #5927 BDB #748

Translation: (Pharaoh, the king of Egypt, had gone up... This is a parenthetical portion of Scripture which explains how Gezer had become a part of Solomon's rule. Even though they had been defeated in battle (Joshua 10:33 12:12), there continued to be Canaanites living there (Joshua 16:10 Judges 1:29) until Pharaoh took care of the situation(1Kings 9:16). This is because of what his father-in-law, the King of Egypt, did.

1Kings 9:16b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253

²⁹⁸ The Rev. Dr. John P. Lange, *Lange's Commentary*; 1857–1864; in the Public Domain; from E-sword; 1Kings 9:15–19 (Exegetical and Critical).

²⁹⁹ Don Fleming, *Bridgeway Bible Commentary*; ©1988, 1994, 2005; from e-Sword, 1Kings 9:10–25.

1Kings 9:16b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâkad (לָכַד) [pronounced law-KAHD]	to capture, to seize, to take, to choose [by lot]	3 rd person masculine singular, Qal imperfect	Strong's #3920 BDB #539
Lâkad (לָכַד) has three basic meanings: ❶ to take, to catch, to take as a capture, to capture; ❷ to intercept, to take before; ❸ to take, to chose [something by lot]. The Niphal is simply the passive of either ❶ (2Kings 16:18 Psalm 9:16 Jer. 51:56) or ❸ (1Sam. 10:20–21).			
'êth (אֶת) [pronounced ayth]	untranslated generally; occasionally to, toward	indicates that the following substantive is a direct object	Strong's #853 BDB #84
Gezer (גֶּזֶר) [pronounced GEH-zer]	a piece, a portion; and is transliterated Gezer, Gazer	proper singular noun; location	Strong's #1507 BDB #160

Translation: ...and taken Gezer... Pharaoh had taken his army to Gezer. This means that Pharaoh would have been fully aware of the situation in Gezer and that, very likely, this had been a city which had been difficult for Israel in general.

We know that Gezer is a part of Ephraim (Joshua 21:21), but it had never been completely conquered (Judges 1:29 *And Ephraim did not drive out the Canaanites who lived in Gezer, so the Canaanites lived in Gezer among them.*). David had defeated most of the Philistines in this area, but this was not enough to completely have control of Gezer (2Sam. 5:25 *And David did as the LORD commanded him, and struck down the Philistines from Geba to Gezer.*).

My memory is that this is principally a Philistine city—at least during the time of Saul and David—but most commentators referred to it as a Canaanite city. Those living in the land of Canaan were often called Canaanites, regardless of their genetic background. It is very possible that the aggressive Philistines took this city over at some point in time. David, however, beat the Philistines back (2Sam. 5:25).

Clarke, on the possession of Gezer: *This city Joshua had taken from the Canaanites, Joshua 10:33; Joshua 12:12, and it was divided by lot to the tribe of Ephraim, and was intended to be one of the Levitical cities; but it appears that the Canaanites had retaken it, and kept possession till the days of Solomon, when his father-in-law, Pharaoh king of Egypt, retook it, and gave it to Solomon in dowry with his daughter.*³⁰⁰

College Press Bible Study: *The mention of Gezer among the cities built and fortified by Solomon causes the author to digress that he might relate how this city came into the possession of Israel. Though Gezer was allotted to the tribe of Ephraim (Joshua 16:3) and designated as a Levitical city (Joshua 21:21), the Canaanite inhabitants had never been displaced either by the Philistines or by the military efforts of David. Gezer seems to have enjoyed an independent status. Pharaoh attacked and destroyed the city and put the Canaanite inhabitants to the sword. The precise date of this conquest is uncertain, but it must certainly have been several years prior to the marriage between Solomon and this Pharaoh's daughter. Pharaoh gave Gezer to his daughter as a wedding present (1Kings 9:16). The city was then rebuilt and fortified by Solomon. The incorporation of this hostile fortress into Solomon's kingdom made possible the significant trade relations between Israel and Egypt which characterized Solomon's reign (cf. 1Kings 10:26–29). That this trade was important to Egypt as well as Israel may be inferred from the trouble Pharaoh went to in order to bring Gezer under Solomon's*

³⁰⁰ Adam Clarke, *Adam Clarke's Commentary on the Bible*; from e-Sword, 1Kings 9:16.

control. For a suggestion as to the identity of the Pharaoh who conquered Gezer see comments on 1Kings 3:1.³⁰¹

It is the opinion of Keil and Delitzsch³⁰² that this city was not a coastal city—like many of the Philistine cities were—but too far inland for the Egyptians to do a raid from a ship.

1Kings 9:16c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
sâraph (שָׂרַף) [pronounced saw-RAHF]	<i>to suck in, to absorb, to drink in, to swallow down; to absorb or consume [with fire], to burn; to bake [bricks]; to cremate</i>	3 rd person masculine singular, Qal imperfect with the 3 rd person feminine singular suffix	Strong's #8313 BDB #976
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, at, by, near, on, with, before, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88
'esh (אֵשׁ) [pronounced aysh]	<i>fire, lightning, supernatural fire; presence of Y^ehowah, the attendance of a theophany</i>	feminine singular noun with the definite article	Strong's #784 BDB #77

Translation: ...and he burned it with fire,... Pharaoh's approach was to burn Gezer with fire. How much of it was destroyed completely, we have no idea.

1Kings 9:16d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'êth (אֶת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
K ^e na'ănîy (כְּנַעֲנִי) [pronounced k ^e -nah-ġuh-NEE]	<i>merchant, trader; and is transliterated Canaanite, Canaanites</i>	adjective/nominative gentilic; with the definite article	Strong's #3669 BDB #489
yâshab (יָשַׁב) [pronounced yaw-SHAHBV]	<i>the one inhabiting, the one staying, the one dwelling in, the inhabitant of, the dweller of, the one sitting [here]</i>	Qal active participle with the definite article	Strong's #3427 BDB #442

³⁰¹ The College Press Bible Study Textbook Series; (a compilation of many commentaries); from e-sword; 1Kings 9:15–25.

³⁰² Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 1Kings 9:16.

1Kings 9:16d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, at, by, near, on, with, before, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88
ġyr (רִיעַ) [pronounced ġeer]	<i>city, encampment, town; fortified height; a place of walking; a guarded place</i>	feminine singular noun with the definite article	Strong's #5892 BDB #746
hârag (גָּרַה) [pronounced haw-RAHG]	<i>to kill, to slay, to execute; to destroy, to ruin</i>	3 rd person masculine singular, Qal perfect, pausal form	Strong's #2026 BDB #246

Translation: ...killing the Canaanites who live there [lit., in the city]. The problem, apparently, was the Philistines who lived in Gezer. Pharaoh killed them.

We have no idea if the attack by Pharaoh was provoked or if he did this simply for his daughter.

Those killed are called Canaanites; but often that term is used for anyone inhabiting the land of Canaan. Strictly speaking, these would have been Philistines.

Benson: *And, it seems, neither David nor Solomon expelled them, but only kept them under tribute; till Pharaoh, upon some provocation which is not recorded, extirpated them, and burned their city.*³⁰³

The Cambridge Bible: *This incursion was probably before Solomon had taken the king's daughter to wife, though Josephus (Ant. viii. 6, i) says 'he gave it to his daughter who had been married to Solomon.' Philippson (die Israelitische Bibel) suggests that Solomon wishing to be rid of these Canaanites asked his father-in-law to undertake their extermination.*³⁰⁴ All of these ideas, insofar as I know, have nothing to back them up with.

The NIV Study Bible: *Although Joshua had killed the king of Gezer at the time of the conquest (Jos 10:33; 12:12), the tribe of Ephraim had been unable to drive out its inhabitants (Jos 16:10; Jdg 1:29).*³⁰⁵

We know that the Canaanites were quite negative towards God and involved in all sorts of evils. We have no idea what was going on here, if they had reached a peak of evil or what. The Bible does not justify the judgment which comes to evil people in each and every instance.

³⁰³ Rev. Joseph Benson, *Commentary of the Old and New Testaments*; 1857; from e-Sword, 1Kings 9:16.

³⁰⁴ *The Cambridge Bible for Schools and Colleges*; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, 1Kings 9:16.

³⁰⁵ *The NIV Study Bible*; ©1995 by The Zondervan Corporation; p. 485 (footnote).

1Kings 9:16e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
nâthan (נתן) [pronounced <i>naw-THAHN</i>]	<i>to give, to grant, to place, to put, to set; to make</i>	3 rd person masculine singular, Qal imperfect	Strong's #5414 BDB #678
shilluachîym (שְׁלִיחִים) [pronounced <i>shill-loo-KHEEM</i>]	<i>a sending away, a parting gift</i>	masculine plural noun	Strong's #7964 BDB #1019
This noun is always found in the plural and it is also spelled shillûwchîym (שְׁלִיחוֹת) [pronounced <i>shill-loo-KHEEM</i>].			
lâmed (ל) [pronounced <i>l</i> °]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
bath (בת) [pronounced <i>bahth</i>]	<i>daughter; village</i>	feminine singular noun with the 3 rd person masculine singular suffix	Strong's #1323 BDB #123
ʾishshâh (אִשָּׁה) [pronounced <i>eesh-SHAW</i>]	<i>woman, wife</i>	feminine singular construct	Strong's #802 BDB #61
Sh ^e lômôh (שְׁלֹמֹה) [pronounced <i>sh^e-l-oh-MOH</i> or <i>shloh-MOH</i>]	<i>peace, peaceful; transliterated Solomon</i>	masculine singular, proper noun	Strong's #8010 BDB #1024

Translation: He gave it as a gift to his daughter, the wife of Solomon.) Pharaoh gave Gezer to his daughter as a present when she became Solomon's wife (or after she became his wife).

James Burton Coffman makes this comment: *It is rather strange that the daughter of Pharaoh is repeatedly mentioned as "Solomon's wife," a distinction that she shared with 699 other women! It is not clear whether "her house" was a separate palace, or if it was the residence of the whole harem.*³⁰⁶

It is possible that Solomon only had one wife at this time; or, perhaps he had a few mistresses. We don't really know for certain. However, the daughter of Pharaoh is his first wife and his most important alliance. Therefore, no matter what Solomon does, she must be seen as over and above the rest of Solomon's wives.

1Kings 9:15–16 Solomon took up a tribute for his many building projects: he built the house of the Lord, his own palace, the Millo, the wall of Jerusalem, Hazor, Megiddo and Gezer. (Pharaoh went up and captured Gezer, burning it with fire and killing all of the Canaanites who lived there. He gave this city to his daughter, Solomon's wife, as a gift;...

³⁰⁶ From <https://www.studylight.org/commentaries/bcc/1-kings-9.html>; accessed May 4, 2018.

1Kings 9:16 Gezer give as a gift to Pharaoh's daughter (various commentators)

Dr. Robert Dean, Jr.: *What that did was open up the trade route and now there was a free flow of goods from Egypt all the way to Israel, up the coast to Lebanon and modern Turkey. So we see that what undergirds a lot of this relates to economics, that God was giving them military strength and power so that they were able to open up trade routes and it developed a monopoly. Israel controlled all the major trade routes and took tribute from everybody. Hiram and Solomon basically controlled all trade in the ancient world and this is part of the way God expanded the power and the privilege of Israel. And there is nothing wrong with that.*³⁰⁷

Rawlinson: *Though in the East husbands generally pay for their wives, yet dowry is given in some cases. Sargon gave Cilicia as a dowry with his daughter when he married her to Ambris, king of Tubal. Antiochus Soter gave his claims on Macedonia as a dowry to his step-daughter Phila when she married Antigonus Gonatas. Coele-Syria and Palestine were promised as dowry to Ptolemy Epiphanes when he married Cleopatra, sister of Antiochus the Great.*³⁰⁸

Barnes: *Pharaoh took it before the marriage of Solomon with his daughter, and gave it "for a present" - i. e., for a dowry. Though in the East husbands generally pay for their wives, yet dowry is given in some cases. Sargon gave Cilicia as a dowry with his daughter when he married her to Ambris king of Tubal: and the Persian kings seem generally to have given satrapial or other high offices as dowries to the husbands of their daughters.*³⁰⁹

The Cambridge Bible: *By 'present' here is meant 'a wedding-portion.' The noun implies 'a gift on sending away' and the verb is found Joshua 12:9, where Ibzan the judge is said to have 'sent abroad' (i.e. apparently, portioned out in marriage) his thirty daughters and to have taken in thirty others from abroad as wives for his sons. Though it appears to have been the more usual custom in the East for a husband to make presents to his wife's family, yet we find that Caleb (Judges 1:15) gave lands with his daughter when she was married to Othniel.*³¹⁰

Dr. John Gill: *and given it for a present unto his daughter, Solomon's wife; not as a dowry with her, but as a present to her; perhaps some time after marriage.*³¹¹

Dr. Robert Dean, Jr.: *What the Bible shows is that everything that happens in history, which includes economics, the rise and the fall of empires, has to do ultimately with the plan of God, the purposes of God, and the spiritual richness of the people and their relationship with God. When we are studying the Word of God and are doing the things that God says to do—because God is the creator of everything in the universe, the political and economic laws, and things work the way they do because God designed them that way—when we are walking in conformity to the creator then the unseen consequences of that, the residual effects of that are material blessing and stability. But it is not a direct line cause and affect, it is the unseen consequences, the unintended consequences, of having that rich spiritual life and people living and thinking in a way that conforms to reality as God defined it, and not according to their own psychotic wish. The more that people and the nation get away from God's Word, the more they get away from worshipping God as the creator and understanding the principles that He built into the creation, the further they drift from that they begin to live on that, begin to send money they don't have, begin to misidentify problems, begin to make bad decisions from positions of weakness, and there starts to be a build-up of negative effects and consequences and the realisation of a lot of unintended consequences.*³¹²

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

³⁰⁷ From [Dean Bible](#); accessed May 4, 2018.

³⁰⁸ *Whedon's Commentary on the Old and New Testaments*; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from e-sword; 1Kings 9:16.

³⁰⁹ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, 1Kings 9:15.

³¹⁰ *The Cambridge Bible for Schools and Colleges*; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, 1Kings 9:16.

³¹¹ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 1Kings 9:16.

³¹² From [Dean Bible](#); accessed May 4, 2018.

1Kings 9:16–17a (Pharaoh went up and captured Gezer, burning it with fire and killing all of the Canaanites who lived there. He gave this city to his daughter, Solomon's wife, as a gift; therefore, Solomon also rebuilt Gezer.)

Dr. Peter Pett seems to have the best historical understanding of this incident: *Gezer had been an independent 'Canaanite' city, but Pharaoh Siamun, a Pharaoh of the weak twenty first dynasty, who ruled around 978–959 BC, had engaged in a police action against it and had subdued it. The weakness of the twenty first dynasty is known from external sources but is apparent here in that it is clear from what is said that Egypt were making no claims on 'Canaan', an area which, in their strongest periods, they had looked on as containing vassal city states. They did, however, continue to conduct local actions against the Canaanites and Philistines in protecting their borders from supposed incursions, in the course of which, according to inscriptions, they 'smote Gezer'. Thus they were not totally quiescent. A damaged triumphal relief scene at Tanis depicts Siamun smiting a foreigner, seemingly a Philistine judging by the Aegean type axe in his hand, which confirms that Siamun did engage in such 'police action' in Philistia. But with regard to the area of Canaan as a whole Siamun was apparently quite content to make his northern border safe by means of a marriage treaty with the powerful Solomon as described here, something which would be to their mutual benefit, especially tradewise. One of the obvious benefits of this treaty to Solomon was seen in the multiplicity of horses that he later possessed, for Egypt was a well known source of such horses (1Kings 10:26–29). There is again here the hint of disapproval. This was the 'Pharaoh's daughter' of 1Kings 3:1.*³¹³

Norman L. Geisler: *The excavation of Gezer in 1969 ran across a massive layer of ash that covered most of the mound. Sifting through the ash yielded pieces of Hebrew, Egyptian, and Philistine artifacts. Apparently all 3 cultures had been there at the same time. This puzzled researchers greatly until they realized that the Bible told them exactly what they had found.*³¹⁴

1Kings 9:15–17a Solomon took up a tribute for his many building projects: he built the house of the Lord, his own palace, the Millo, the wall of Jerusalem, Hazor, Megiddo and Gezer. (Pharaoh went up and captured Gezer, burning it with fire and killing all of the Canaanites who lived there. He gave this city to his daughter, Solomon's wife, as a gift; therefore, Solomon also rebuilt Gezer.)

David and Solomon taking in the Word of God: Solomon's actions continue to appear normal, to the superficial reader. He builds or fortifies some existing cities. The key is Solomon's *God-time*; that is, how often did Solomon spend under the teaching of a prophet or a priest; or how often did he study the writings of Moses? At what time does a prophet come up to Solomon and say, "Hey, we need to talk."

With David and Solomon, even if this is not stated outright, there are many clues to indicate times during which they studied and/or worshiped God. David, for instance, had trouble bringing the Ark of God into Jerusalem—a man died from touching it. But when David tries a second time, he is successful, presumably because he has studied the Scriptures. He found out how to properly move the Ark by reading the Word of God.

When David committed that great sin of adultery with Bathsheba, Nathan came and spoke to David, using a parable. In doing so, David condemns himself and his own actions and even specifies the deserved punishment. This indicates that David was still open to hearing what a prophet had to say (unlike the previous king, Saul, who stopped listening to the prophet/priest Samuel).

We know that Solomon was deep in study in the books of Moses (Exodus, Leviticus, Numbers and Deuteronomy) because much of his speech/prayer in 1Kings 8 was lifted from the writings of Moses. My point is, we do not need a verse, *And Solomon sitteth down, the words of Moses before his face, and he did ponder them.* We will never read the verse, *And Nathan taught from the Word of God at the tent David built for the Ark; and David was there*

³¹³ Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, 1Kings 9:16.

³¹⁴ *Baker Encyclopedia of Christian Apologetics*, by Norman L. Geisler; ©1999 Baker Books; p. 96.

in attendance, taking copious notes. However, as pointed out, there are many passages which suggest that these men learned Bible doctrine, in some way or another, and then applied it.

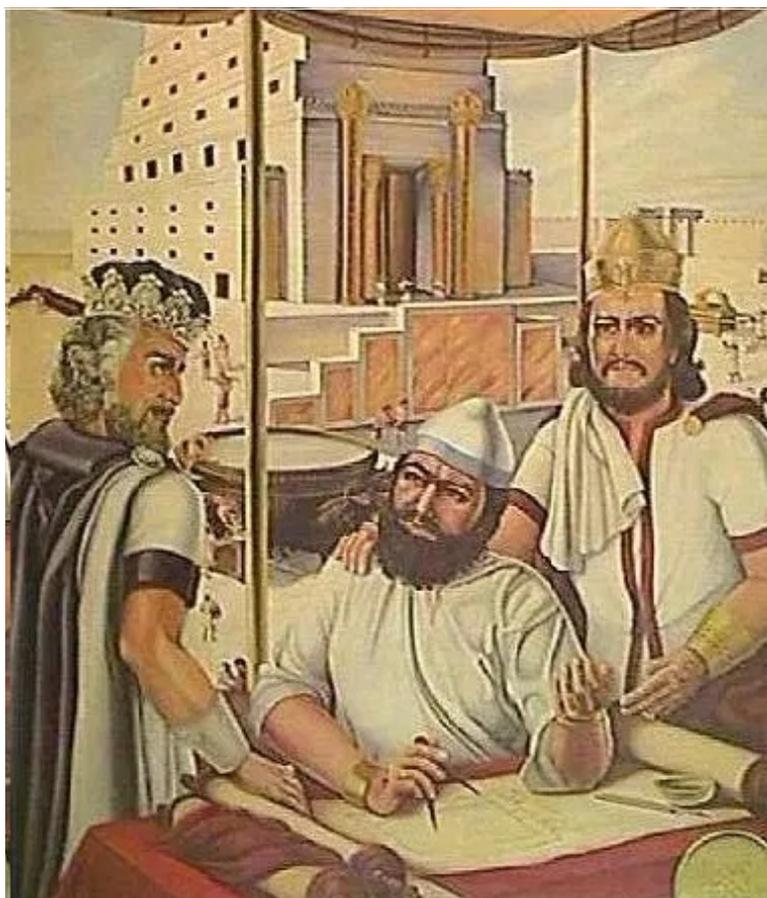
Now, apart from God's words to Solomon at the beginning of this chapter (which, recall, are primarily a warning) and Solomon presiding over the feast days (where he is not learning doctrine but exhaling doctrine³¹⁵); we have Solomon doing a lot of things, none of which appear to be taking in the Word of God. He does not appear to be doing anything that is overtly sinful. Not many commentators are going to write, *and fie upon Solomon for building so much!* His commerce with Hiram is legitimate (for the most part) and his building and fortifying these various cities is in line with his responsibilities; but there is nothing between vv. 10–28 which indicate the *inhale* of Bible doctrine by Solomon.

Many translators place the first phrase of v. 17 as the end of v. 16 as a parenthetical addition. Most of the time, when that is done, the words *and Solomon built* are repeated with the other cities. When v. 17a is clearly a part of v. 16 in a translation, then I will retain that context in the translations listed below.

In the paraphrased translation, I realigned the parentheses, so that vv. 16 and 17 should not be separated; after studying this passage, that seems the proper way for it to be. This will be shown in several translations as well as at the end of this passage, where I put vv. 15–19 together.

King Solomon Plans and Builds (a graphic); from [Believe Trust](#); accessed May 5, 2018.

I like this picture, as it shows Solomon (I assume), discussing various plans with his architects, one of which is holding a compass (according to one [source](#), it was not invented until A.D. 1597). The Temple is in the background.



Chapter Outline

Charts, Graphics and Short Doctrines

And so builds Solomon Gezer and Beth-horon lower and Baalath and Tammar in the wilderness in the land; and all cities of the storage which were to Solomon, and cities of his chariots, and cities of the horsemen, and a desire of Solomon which he has loved to build in Jerusalem and in the Lebanon and in all a land of his realm.

1Kings
9:17–19

Solomon also rebuilt Gezer, lower Beth-horon, Baalath, Tammar in the desert-wilderness in the land; and all the storage cities which [belonged] to Solomon; as well as the cities of his chariots, the cities of the horsemen, and wherever [else] Solomon desired to build, [whether] in Jerusalem, Lebanon, or in any of the land of his realm.

³¹⁵ This is assuming that he takes a leadership role similar to the inauguration of the Temple.

...therefore, Solomon also rebuilt Gezer.) [In addition, Solomon also built] lower Beth-horon, Baalath, Tammar (which is in the desert-wilderness); and all his storage cities; as well as the cities where he kept his chariots, the cities of the horsemen, and wherever else Solomon desired to build, whether in Jerusalem, Lebanon, or any other place that he reigned over.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so builds Solomon Gezer and Beth-horon lower and Baalath and Tammar in the wilderness in the land; and all cities of the storage which were to Solomon, and cities of his chariots, and cities of the horsemen, and a desire of Solomon which he has loved to build in Jerusalem and in the Lebanon and in all a land of his realm.
Revised Douay-Rheims	So Solomon built: Gazer, and Beth-horon the nether, And Baalath, and Palmira in the land of the wilderness. And all the towns that belonged to <u>himself</u> , and were not walled, he fortified, the cities also of the chariots, and the cities of the horsemen, and whatsoever he had a mind to build in Jerusalem, and in Libanus, and in all the land of his dominion.
Peshitta (Syriac)	And Solomon built Gezer and Beth-hauran the lower And Baalath and Tadmor in the land of the wilderness. And all the cities for storage that Solomon had, and the cities for the chariots and cities for the horsemen and whatsoever Solomon desired to build in Jerusalem and in Lebanon and in all the land of his dominion.
Updated Brenton (Greek)	Not found in the Greek.
Significant differences:	There is no mention of <i>storage</i> in the Latin; and they have <i>himself</i> rather than <i>Solomon</i> .

Limited Vocabulary Translations:

Bible in Basic English	...and Solomon was the builder of Gezer and Beth-horon the lower, And Baalath and Tamar in the waste land, in that land; And all the store-towns and the towns which Solomon had for his war-carriages and for his horsemen, and everything which it was his pleasure to put up in Jerusalem and in Lebanon and in all the land under his rule.
Easy English	So Solomon built Gezer again. He also built (the town called) Lower Beth Horon. (He also built) Baalath and Tadmor. They were in his country, (in places) where there was much sand. And (Solomon) built cities and towns where he could store things. He also kept his chariots and horses in them. He built everything that he wanted (to build), in Jerusalem, Lebanon and everywhere in his kingdom.
Easy-to-Read Version–2001	Solomon also built the city of Lower Beth Horon. King Solomon also built the cities of Baalath and Tamar in the Judean desert. King Solomon also built cities where he could store grain and things. And he built places for his chariots and his horses. King Solomon also built many things that he wanted in Jerusalem and in Lebanon and in all the places he ruled.
Easy-to-Read Version–2006	Solomon rebuilt Gezer and the city of Lower Beth Horon. He also built the cities of Baalath and Tamar in the Judean desert. He also built cities where he could store grain, and he built places for his chariots and his horses. King Solomon also built whatever he wanted in Jerusalem, Lebanon, and all the places he ruled.
God's Word™	So Solomon rebuilt Gezer, Lower Beth Horon, Baalath, Tadmor in the desert (inside the country), and all the storage cities that he owned. He also built cities for his chariots, cities for his war horses, and whatever else he wanted to build in Jerusalem, Lebanon, or the entire territory that he governed.
Good News Bible (TEV)	Using his forced labor, Solomon also rebuilt Lower Beth Horon, Baalath, Tamar in the wilderness of Judah, the cities where his supplies were kept, the cities for his

horses and chariots, and everything else he wanted to build in Jerusalem, in Lebanon, and elsewhere in his kingdom. V. 17a left off as parenthetical and placed with v. 16.

The Message

He also built Lower Beth Horon, Baalath, and Tamar in the desert, back-country storehouse villages, and villages for chariots and horses. Solomon built widely and extravagantly in Jerusalem, in Lebanon, and wherever he fancied. V. 17a left off as parenthetical and placed with v. 16.

NIRV

Solomon rebuilt Gezer. He built up Lower Beth Horon and Baalath. He built up Tadmor in the desert. All those towns were in his land. He built up all the cities where he could store things. He also built up the towns for his chariots and horses. He built anything he wanted to build in Jerusalem, Lebanon and all the territory he ruled over.

New Simplified Bible

The king of Egypt attacked Gezer and captured it. They killed its inhabitants and set fire to the city. He gave it as a wedding present to his daughter when she married Solomon. Solomon rebuilt it. Using his forced labor, Solomon also rebuilt Lower Beth Horon, Baalath, Tamar in the wilderness of Judah, the cities where his supplies were kept, the cities for his horses and chariots, and everything else he wanted to build in Jerusalem, in Lebanon, and elsewhere in his kingdom. V. 16 is included for context.

Thought-for-thought translations; paraphrases:

Common English Bible

Solomon built Gezer, Lower Beth-horon, Baalath, and Tamar in the wilderness (within the land), along with all the storage cities that belonged to Solomon, as well as the cities used for storing chariots and cavalry and whatever he wanted to build in Jerusalem, Lebanon, and throughout his kingdom.

Contemporary English V.

So Solomon had the town rebuilt. Solomon had his workers rebuild Lower Beth-Horon, Baalath, and Tamar in the desert of Judah. They also built towns where he could keep his supplies and his chariots and horses. Solomon had them build whatever he wanted in Jerusalem, Lebanon, and anywhere in his kingdom.

The Living Bible

So now Solomon rebuilt Gezer along with Lower Beth-horon, Baalath, and Tamar, a desert city. He also built cities for grain storage, cities in which to keep his chariots, cities for homes for his cavalry and chariot drivers, and resort cities near Jerusalem and in the Lebanon mountains and elsewhere throughout the land.

New Berkeley Version

So Solomon built Gezer, Lower Beth-horon, Baalath, Tamar in the desert land [Uninhabited country.], all of Solomon's store-cities, the chariot-cities, the house-cities and whatever other structures he desired in Jerusalem, in Lebanon, and in all the land under his dominion.

New Century Version

He also built the cities of Lower Beth Horon and Baalath, as well as Tadmor, which is in the desert. King Solomon also built cities for storing grain and supplies and cities for his chariots and horses. He built whatever he wanted in Jerusalem, Lebanon, and everywhere he ruled. V. 17a left off as parenthetical and placed with v. 16.

New Life Version

So Solomon built Gezer again, and the lower part of Beth-horon, and Baalath and Tamar in the desert, in the land of Judah. Solomon built all the store-cities that he had, the cities for his war-wagons, the cities for his horsemen, and all he wanted to build in Jerusalem, in Lebanon, and in all the land under his rule.

New Living Translation

He also built up the towns of Lower Beth-horon, Baalath, and Tamar [An alternate reading in the Masoretic Text reads *Tadmor*.] in the wilderness within his land. He built towns as supply centers and constructed towns where his chariots and horses [Or *and charioteers*] could be stationed. He built everything he desired in Jerusalem and Lebanon and throughout his entire realm. V. 17a left off as parenthetical and placed with v. 16.

Partially literal and partially paraphrased translations:

American English Bible	Then Solomon rebuilt Gezer, as well as Lower BethHoron, BaAlAth, and Tadmor (which is in the desert). He also built many other fortified cities, as well as forts for his chariots and cavalry; and he had many other construction projects in JeruSalem, Lebanon, and throughout all the land that he ruled.
Beck's American Translation	So Solomon rebuilt Gezer.) He built Lower Beth-horon, Baalath, Tamar in the wilderness, withint the country, and all the storage towns Solomon had, the towns for his chariots and war horses, and that which Solomon took delight to build in Jerusalem, in Lebanon, and in all the country he ruled over.
International Standard V	So Solomon rebuilt Gezer, lower Beth-horon, Baalath, and Tamar in the wilderness, along with the storage cities that Solomon used for his chariots and for his cavalry, everything that Solomon felt like building in Jerusalem, in Lebanon, and in every territory under his control.
New Advent (Knox) Bible	It was for Solomon, therefore, to rebuild it, together with Lower Bethoron, and Baalath, and Palmyra out in the desert. And in general he fortified the unwallled towns in his dominions; he must have cities, too, in which his chariots and horsemen could be quartered. Much else, too, he had the whim to build in Jerusalem, and on Lebanon, and in all parts of his kingdom.
Translation for Translators	So Solomon's workers also rebuilt Gezer, and they also rebuilt Lower Beth-Horon city. They also rebuilt Baalath and Tamar towns in the desert in <i>the southern part of Judah</i> . They also built the cities where they kept the supplies for Solomon, the places where his horses and chariots were kept. They also built everything else that he wanted them to build, in Jerusalem and in Lebanon, and in other places in the area over which he ruled.

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	Solomon was to rebuild Gezer, Bethhoron, the lower, Baalath, and Tadmor, which in the wilderness of those solid grounds, and the cities of storage, of Solomon, the cities of his chariots, and the cities of his horsemen, and that Solomon is to have bond, a binding to build in Jerusalem, Lebanon, even that on the solid grounds of his domain.
Ferrar-Fenton Bible	But Solomon rebuilt Gazar and Beth- Khoran the lower, and Balath, and Thadmor in the Midland Desert, and all the cities for the collection of taxes that Solomon had, and the Chariot Barracks, and the Cavalry Barracks, and the Columns of So1omon,—which Columns he built in jerusalem, and in Lebanon, and in every country where he governed.
God's Truth (Tyndale)	And Salomon built Gazer and Beth Horon the nether: and Baalath and Thamar in the wilderness that is in the land: and all the store cities that Salomon had, and cities for his chariots, and cities for his horsemen and all that his lust was to build in Jerusalem and Libanon and in all the land of his Kingdom.
Lexham English Bible	Solomon rebuilt Gezer and Lower Beth-Horon, [as well as] Baalath and Tamar in the wilderness in the land; and [he also built] all of the storage cities which were Solomon's, the cities [for] the chariots, the cities [for] the cavalry, and all of Solomon's desire that he wanted to build in Jerusalem and in Lebanon and in all the land of his dominion.
NIV, ©2011	He built up Lower Beth Horon, Baalath, and Tadmor [The Hebrew may also be read <i>Tamar</i> .] in the desert, within his land, as well as all his store cities and the towns for his chariots and for his horses [Or charioteers] – whatever he desired to build in Jerusalem, in Lebanon and throughout all the territory he ruled. V. 17a left off as parenthetical and placed with v. 16.
Tree of Life Version	So Solomon rebuilt Gezer, lower Beth-horon, Baalath and Tadmor in the wilderness in the land, as well as all the storage cities, chariot cities and cavalry cities and that

it pleased Solomon to build in Jerusalem, in Lebanon, and in all the land of his dominion.

Urim-Thummim Version And Solomon rebuilt Gezer, and Bethhoron the lower, and Baalath, and Tadmor in the wilderness, in the land, And all the storage cities that Solomon had, and cities for his chariots, and cities for his horsemen, and what Solomon desired to construct in Jerusalem, and in Lebanon, and in all the land of his dominion.

Catholic Bibles (those having the imprimatur):

The Heritage Bible So Solomon rebuilt Gezer, Lower Beth-horon, Baalath and Tamar in the desert, in the land of Judah, all the store-cities that Solomon had, the cities for his chariots and those for his horsemen, and whatever Solomon wanted to build in Jerusalem, in Lebanon and in all the land of his dominion.

New American Bible (2011) This is an account of the conscript labor force King Solomon raised in order to build the house of the LORD, his own house, Millo [Millo: probably means ground fill, and may refer to an artificial earthwork or platform of stamped ground south of the Temple area. It was begun by David (2 Sm 5:9); cf. 1 Kgs 9:24; 11:27.], the wall of Jerusalem, Hazor, Megiddo, Gezer (Pharaoh, king of Egypt, had come up and taken Gezer and, after destroying it by fire and slaying all the Canaanites living in the city, had given it as a farewell gift to his daughter, Solomon's wife; Solomon then rebuilt Gezer) Lower Beth-horon, Baalath, Tamar in the desert of Judah, all his cities for supplies, cities for chariots and cities for cavalry, and whatever Solomon desired to build in Jerusalem, in Lebanon, and in the entire land under his dominion. Vv. 15–16 are included for context.

New English Bible–1970 He also built Lower Beth-horon, Baalath, and Tamar in the wilderness, as well as all his store-cities, and the towns where he quartered his chariots and horses; and he carried out all his cherished plans for building in Jerusalem, in the Lebanon, and throughout his whole dominion. V. 17a left off as parenthetical.

New RSV This is the account of the forced labour that King Solomon conscripted to build the house of the Lord and his own house, the Millo and the wall of Jerusalem, Hazor, Megiddo, Gezer, Lower Beth-horon, Baalath, Tamar in the wilderness, within the land, as well as all of Solomon's storage cities, the cities for his chariots, the cities for his cavalry, and whatever Solomon desired to build, in Jerusalem, in Lebanon, and in all the land of his dominion. V. 15 is included for context. Vv. 16–17a are parenthetical and left out

Revised English Bible–1989 Solomon rebuilt it. He also built Lower Beth-horon, Baalath, and Tamar in the wilderness, as well as all his store-cities, and the towns where he quartered his chariots and horses; and he carried out all his cherished plans for building in Jerusalem, in the Lebanon, and throughout his whole dominion.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible So Shlomo rebuilt Gezer; he also built Lower Beit-Horon, Ba'alat, Tadmor in the desert, in the land, as well as all the cities that Shlomo had for storing supplies, the cities for his chariots, the cities for his horsemen, and the other buildings Shlomo wanted to build for himself in Yerushalayim, in the L'vanon and throughout the land he ruled.

The Complete Tanach And Solomon built Gezer and the lower Beth-horon. And Baalath and Tadmor in the desert in the land.

And Tadmor in the desert in the land: near civilization.

And all the store-cities that Solomon had and the cities of his chariots and the cities of his riders and Solomon's desire that he desired to build in Jerusalem and in Lebanon and in all the land of his sovereignty.

the store-cities: cities of storehouses

exeGes	companion Bible	And Shelomoh builds Gezer and Beth Horon the nether and Baalath and Tadmor in the wilderness, in the land; and all the cities of storage of Shelomoh and cities for his chariots and cities for his cavalry; and the desires Shelomoh desires to build in Yeru Shalem and in Lebanon and in all the land of his reign...
JPS	(Tanakh—1985)	So Solomon fortified Gezer, lower Beth-horon, 18Baalith, and Tamar in the wilderness, in the land [of Judah], 19and all of Solomon's garrison towns, chariot towns, and cavalry towns—everything that Solomon set his heart on building in Jerusalem and in the Lebanon, and throughout the territory that he ruled.
Orthodox Jewish Bible		And Sh'lomo rebuilt Gezer, and Lower Beit Choron, And Baalat, and Tadmor in the midbar, in the land, And all the storage cities that Sh'lomo had, and cities for his merkavot, and cities for his parashim (calvary), and that which Sh'lomo desired to build in Yerushalayim, and in Lebanon, and in all the erez of his memshalet.
<i>The Scriptures</i>	1998	...and Shelomoh built Gezer, and Lower Bēyth Ḥoron, and Ba'alath, and Tamar in the wilderness, in the land of Yehudāh, and all the storage cities that Shelomoh had, and cities for his chariots and cities for his cavalry, and whatever Shelomoh desired to build in Yerushalayim, and in Lebanon, and in all the land of his rule.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>		So Solomon rebuilt [and fortified] Gezer and Lower Beth-horon, Baalath and Tamar [In 2 Chr 8:4 Tadmor] in the wilderness, in the land of Judah, and all the storage cities [for surplus provisions] which Solomon had, and the cities for his chariots and cities for his horsemen, and whatever it pleased Solomon to build in Jerusalem, in Lebanon, and in all the land under his rule. Because of Solomon's extensive building program and his extravagant expenditures, he resorted to forced labor and heavy taxation. These oppressive policies, combined with his son's lack of good judgment contributed to the division of Solomon's kingdom. Shortly after his death, his son King Rehoboam rebuffed the people's appeal for relief and declared his intention to add to their burdens (12:11).
The Expanded Bible		He also built the cities of Lower Beth Horon and Baalath, as well as Tadmor, which is in the desert [wilderness]. King Solomon also built cities for storing grain and supplies [supply centers/cities/towns] and cities for [towns to station] his chariots and horses. He built whatever he wanted in Jerusalem, Lebanon, and everywhere he ruled. A portion of v. 17 was placed with v. 16.
Kretzmann's Commentary		And Solomon built Gezer, and Beth-horon, the nether, toward the Philistine country, and Baalath, also in the neighborhood of the Philistine country, and Tadmor in the wilderness, the ancient Palmyra, on an oasis between Damascus and the Euphrates, in the land, and all the cities of store that Solomon had, where he had large deposits of food and war-materials, and cities for his chariots, and cities for his horsemen, the cavalry of his standing army, and that which Solomon desired to build in Jerusalem, all the public improvements, and in Lebanon and in all the land of his dominion.
NET Bible®		Solomon built up Gezer, lower Beth Horon, Baalath, Tadmor in the wilderness [The Hebrew text has "in the wilderness, in the land."], all the storage cities that belonged to him [Heb "to Solomon." The proper name has been replaced by the pronoun ("him") in the translation for stylistic reasons.], and the cities where chariots and horses were kept [Heb "the cities of the chariots and the cities of the horses."]. He

The Pulpit Commentary

built whatever he wanted in Jerusalem, Lebanon, and throughout his entire kingdom [Heb "and the desire of Solomon which he desired to build in Jerusalem and in Lebanon and in all the land of his kingdom."].

And Solomon built Gezer [In the case of Gezer it was an actual rebuilding. But as applied to Beth-boron, etc; "built" probably means enlarged, strengthened] and Beth-horon the nether [mentioned in connexion with Gezer, Joshua 16:3 (cf. Joshua 10:10). It is deserving of mention that the two cities of Beth-horon still survive in the modern villages of Beitur el-tahta and el-fok, names which are "clearly corruptions of Beth-horon "the Nether" and "the Upper": One lies at the foot of the ravine, on an eminence, the other at the summit of the pass. Like Megiddo and Gezer, this town, too, lay on a high road, viz; that between Jerusalem and the sea coast. The selection of Beth-horon for fortification by Solomon is also justified by history—three decisive battles having been fought here] and Tadmor in the wilderness, in the land. [Whether this is

(1) the famous Palmyra, or

(2) Tamar, an obscure town of south Judah, is a question which has been much disputed. It should be stated in the first place that the Cethib has רמת, but the Keri, after 2Chron. 8:4, reads רמדת, as do all the versions; and secondly that a Tarnar is mentioned Ezek. 47:19 and Ezek. 48:28 a place which may well be identical with "Hazazon Tamar, which is Engedi" (2Chron. 20:2; cf. Gen. 14:7. In favour of (1) are the following considerations:

(1) the statement of the chronicler that Solomon did build Palmyra.

(2) The probability that Solomon, with his wide views of commerce, would seize upon and fortify the one oasis in the great Syrian desert in order to establish an entrepot there (see on Gen. 14:19).

(3) The words "in the wilderness," which, of course, are eminently true of Palmyra. Against it, however, may be urged

(1) that Tamar was much more likely to be changed into Tadmor than Tadmor into Tamar.

(2) That this place is distinctly described as "in the land," which, strictly, Palmyra was not. But here it is to be observed that the chronicler omits these words, and that the Syriac, Arabic, and Vulgate render, "in the land of the wilderness." Keil says our text is manifestly corrupt, and certainly the expression is a singular one. Some would, therefore, alter פראב into מדאב, or into תמחב (after 2Chron. 8:4). Both of the emendations, however, while undoubtedly plausible, are purely conjectural. Wordsworth, who thinks Palmyra is meant, says it is described as "in the land" to indicate that God had fulfilled his promise to extend the land of Solomon far eastward into the wilderness (Psalm 72:9). And a Jewish historian, especially in the time of his country's decadence, might well recount how this great city had once been comprised within the boundaries of Israel.

In favour of (2) are these facts:

(1) That it is the reading of the text. It is said, however, that the ancient name of Tadmor was Tamar, and the place clearly owed its name to the Palm trees. But the name is always Tadmor in the Palmyrene inscriptions.

(2) That this place was "in the wilderness," i.e; of Judah.

(3) That it was "in the land," and

(4) that it was in close proximity to the places just mentioned. The evidence is thus so evenly balanced that it is impossible to decide positively between the two.]

And all the cities of store that Solomon had [cities where the produce of the land was stored for the use of the troops or household, or against a season of scarcity (Gen. 41:35; Ex. 1:11), or possibly (Ewald) they were emporiums for the development of trade. The fact that these store cities are mentioned in the same breath with Tadmor, is an argument for the identification of that place with Palmyra, which Solomon could only have built as a means of gaining or retaining control over

the caravan trade between the East and the Mediterranean. Cf. 2Chron. 17:12; 2Chron. 32:28, and Gen. 41:48. They would seem to have been chiefly on the northern frontier, 2Chron. 8:4 ("in Hamath"), ib. 2Chron. 16:4 speaks of "the store cities of Naphtali." It should be remembered that Solomon had an adversary in Damascus], and cities for his chariots, and cities for his horsemen [Cf. 1Kings 4:26. These were not so much fortresses (1Kings 4:15–18) as places adapted to accommodate his cavalry, etc. For horsemen we should perhaps read horses. See note on 1Kings 5:6], and that which Solomon desired to build [Heb. and the desire of Solomon which he desired; cf. ver.

1. The use of the cognate verb refutes the idea that Solomon's "desire" is another name for pleasure buildings or pleasaunces, as does also "desire" in verse 11. It is certain, however, that such buildings were erected, and it is probable that they are referred to here] in Jerusalem and in Lebanon [It is highly probable that pleasure houses were built in Lebanon (So Heb. 7:4, passim), for which Solomon may well have had a strong affection, and pleasure gardens in Jerusalem (Eccles. 2:4–7). See Stanley, pp. 197–199); and we may reasonably imagine (with Ewald) that in these latter he sought to grow specimens of the plants, etc; about which he "spoke" (Heb. 4:1–16:33; cf. Eccles. 2:5). "It is a curious fact that in the ground hard by the 'fountains of Solomon' near Bethlehem, which exhibit manifest traces of an ancient garden, and where the intimations of Josephus would lead us to suppose that Solomon had a rural retreat, are still to be found a number of plants self sown from age to age, which do not exist in any other part of the Holy Land". Some of Solomon's journeys to these favourite resorts, we can hardly doubt, are referred to in So Heb. 3:6–10; Heb. 4:8 sqq.; Heb. 6:11] and in all the land of his dominion.

The Voice

Solomon restored *the border areas of Gezer*, the lower part of Beth-horon, Baalath and Tamar in Judah's desert country, all the cities he used for storage, as well as the cities he used for his chariots and horsemen. Solomon also built whatever he desired in Jerusalem, Lebanon, and all lands he reigned over.

Literal, almost word-for-word, renderings:

Modern English Version	Solomon built Gezer and Lower Beth Horon and Baalath and Tadmor in the wilderness, in the land, and all the storage cities that Solomon had, cities for his chariots and cities for his horsemen and all that which Solomon desired to build in Jerusalem and in Lebanon and in all the land of his dominion.
New King James Version	And Solomon built Gezer, Lower Beth Horon, Baalath, and Tadmor in the wilderness, in the land of Judah, all the storage cities that Solomon had, cities for his chariots and cities for his cavalry, and whatever Solomon desired to build in Jerusalem, in Lebanon, and in all the land of his dominion.
Young's Updated LT	So Solomon rebuilt Gezer and Lower Beth-horon and Baalath and Tamar in the wilderness, in the land of Judah, and all the store cities that Solomon had, and the cities for his chariots, and the cities for his horsemen, and whatever Solomon desired to build in Jerusalem, in Lebanon, and in all the land of his dominion.

The gist of this passage: Solomon rebuilt or helped to fortify the cities of Gezer, Lower Beth-horon, Baalath and Tamar; as well as the storage cities, and the cities for his chariots and for his horsemen. Solomon continued building projects wherever they needed to be done.

1Kings 9:17a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
bânâh (בָּנָה) [pronounced <i>baw-NAWH</i>]	<i>to build, to construct; to erect; to rebuild, to restore</i>	3 rd person masculine singular, Qal imperfect	Strong's #1129 BDB #124
Sh ^o lômôh (שְׁלֹמֹה) [pronounced <i>sh^o-l-oh-MOH</i> or <i>shloh-MOH</i>]	<i>peace, peaceful; transliterated Solomon</i>	masculine singular, proper noun	Strong's #8010 BDB #1024
'êth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
Gezer (גֶּזֶר) [pronounced <i>GEH-zer</i>]	<i>a piece, a portion; and is transliterated Gezer, Gazer</i>	proper singular noun; location	Strong's #1507 BDB #160

Translation: *Solomon also rebuilt Gezer,...* The main verb, which applies to everything which follows in vv. 17–19 (because of the marks of the direct object), can mean *to build* but also *to rebuild*. We know that, because Gezer had been captured and burned by Pharaoh of Egypt, it had to be rebuilt (based upon archeology, its destruction by the Pharaoh seems to have been quite complete). Therefore, we might assume that all of the cities and areas named here required some rebuilding.

It is possible that this rebuilding included additional fortifications.

Whedon: *That is, rebuilt and fortified the city on the ruined site of the former town. So doubtless of all the other cities mentioned in this chapter, which had existence before. The work of Solomon was that of rebuilding, repairing or enlarging, and fortifying.*³¹⁶

We have already studied **Gezer**.

1Kings 9:17b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, וְ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'êth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
Bêyth-chôwrôwn (בְּיַתְּרוֹן) [pronounced <i>bayth-khoh-ROHN</i>]	<i>house of caves [hollowness], transliterated Beth-horon, Beth-choron</i>	Proper noun locale	Strong's #1032 (& #358) BDB #111

³¹⁶ Whedon's Commentary on the Old and New Testaments; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; 1Kings 9:17.

1Kings 9:17b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
From Strong's #1004 and #2356.			
BDB: <i>two towns in Ephraim</i>			
1a) <i>Upper Beth-horon - town on the mountains of Ephraim</i>			
1b) <i>Lower Beth-horon - town located 800 feet (245 meters) lower than Upper Beth-horon.</i> ³¹⁷			
tach ^h tôwn (תַּחַתוֹן) [pronounced <i>tahkh-TONE</i>]; also tachêtôn	<i>lower, lowest, bottom (most)</i>	feminine singular adjective	Strong's #8481 BDB #1066

Translation: ...lower Beth-horon,... There are two cities named Beth-horon—upper and lower Beth-horon—located about 8 miles northwest of Jerusalem.

Lange: *What Hazor was to the north and Megiddo to the central part of Palestine, Gezer and the lower Beth-horon were to the south; an army could much more easily penetrate to the capital from those places, than from the mountains of Judah (cf. Thenius on the place).*³¹⁸

1Kings 9:17–19 ...therefore, Solomon also rebuilt Gezer.) [In addition, Solomon also built] lower Beth-horon, Baalath, Tammar (which is in the desert-wilderness); and all his storage cities; as well as the cities where he kept his chariots, the cities of the horsemen, and wherever else Solomon desired to build, whether in Jerusalem, Lebanon, or any other place that he reigned over.

Beth-horon (various commentators)

The Cambridge Bible: *This was one of two towns named respectively 'upper' and 'nether' Beth-horon which lay between Gibeon and Azekah, the one at the top of the ascent, the other in the valley westward. The latter, which is the place here mentioned, was important as forming a barrier against foes from the direction of Philistia and Egypt, and for this reason no doubt it was fortified by Solomon. In earlier history the place is famous for Joshua's victory (Joshua 10.) over the five kings of the Amorites, and later for the overthrow of the Syrian forces by Judas Maccabaeus (1 Maccabees 3).*³¹⁹

NIV Study Bible: *Lower Beth Horon is located about eight miles northwest of Jerusalem at a pass giving entrance to the Judahite highlands and Jerusalem from the coastal plain.*³²⁰

Matthew Poole: *Beth-horon; which alone may be here mentioned, either because it was the more famous place, or because it needed more reparations.*³²¹

Keil and Delitzsch: *According to 2Chron. 8:5, Solomon also fortified Upper Bethhoron, which was separated by a deep wady from Lower Bethhoron, that lay to the west (see Comm. on Joshua 10:10 and Joshua 16:3).*

³¹⁷ *The Brown-Driver-Briggs Hebrew and English Lexicon*; courtesy of e-sword; Strong's #1032.

³¹⁸ The Rev. Dr. John P. Lange, *Lange's Commentary*; 1857–1864; in the Public Domain; from E-sword; 1Kings 9:15–19 (Exegetical and Critical).

³¹⁹ *The Cambridge Bible for Schools and Colleges*; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, 1Kings 9:17.

³²⁰ *The NIV Study Bible*; ©1995 by The Zondervan Corporation; p. 485 (footnote) (slightly edited).

³²¹ Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, 1Kings 9:17.

Beth-horon (various commentators)

Keil and Delitzsch then add: *The two Bethhorons and Gezer were very important places for the protection of the mountainous country of Benjamin, Ephraim, and Judah against hostile invasions from the Philistian plain.*³²²

College Press Bible Study: *Lower Beth-horon (1Kings 9:17) was situated at the foot of a ravine on a prominent hill guarding one of the main roads between Jerusalem and the seacoast. The object of the king in fortifying this spot was to protect the Judaeen highlands against invasion from the Philistine plain. According to 2Chron. 8:5 Upper Beth-horon, situated at the summit of the same pass, was also fortified by Solomon.*³²³

Nave on Bethhoron:

Two ancient cities of Canaan, near which Joshua defeated the Amorites. Joshua 10:10–11; Joshua 16:3; Joshua 16:5; Joshua 18:13; 1Sam. 13:18; 1Chron. 7:24

Solomon builds. 1Kings 9:17; 2Chron. 8:5

*Taken from Judah by the ten tribes. 2Chron. 25:13.*³²⁴

Easton: *Beth-horon [means] House of the hollow, or of the cavern, the name of two towns or villages (2Chron. 8:5; 1Chron. 7:24) in the territory of Ephraim, on the way from Jerusalem to Joppa. They are distinguished as Bethhoron "the upper" and Beth-horon "the nether." 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 (Joshua 10:10, Joshua 10:11; Joshua 18:13, Joshua 18:14), 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.*

Easton continues: *Beth-horon is mentioned as having been taken by Shishak, 945 B.C., in the list of his conquests, and the pass was the scene of a victory of Judas Maccabeus. (Compare Ex. 9:19, Ex. 9:25; Job. 38:22, Job. 38:23; Psalm 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.)*³²⁵

Fausset: *Bethhoron [or] ("house of caverns".) Two towns, the upper and the nether, separated half an hour's journey; now Beitur et tahta and Beitur el foka. On the road from Gibeon (now el Jib) to Azekah and the Philistine plain (Joshua 10:10–11; Joshua 16:3; Joshua 16:5; Joshua 18:13–14), on the boundary between Benjamin and Ephraim, but counted to the latter and given to the Kohathites (Joshua 21:22). Sherah, a granddaughter or descendant of Ephraim, built (i.e. enlarged and fortified) both the upper and nether Bethhoron, and was of the family whence sprang Joshua (1Chron. 7:24; 1Chron. 7:27). (See SHERAH and (See UZZEN-SHERAH.) Here Joshua conquered the five kings of the Amorites.*

Fausset continues: *On the mountain S. of the nether village (Ajalon) over which the sun stood still there remains still the name Yalo. From Gibeon to upper Bethhoron is a distance of four miles, partly descent, but mainly ascent; hence it is called the "going up" to Bethhoron (Joshua 10:10–11), but in the second stage of Joshua's pursuit it is the "going down to Bethhoron," the descent beginning from the upper village toward the lower one. This has been for ages the road of communication for heavy baggage between Jerusalem and the Philistine sea coast; it goes W. to Gimzo (Jimzu) and Lydda (Ludd), where it parts into three, the N. to Capharsaba (Antipatris), the S. to Gaza, and the W. to Joppa (Jaffa). Hence, as the route is key to a large part of the country, Solomon fortified both villages (2Chron. 8:5). Still great foundation stones are visible.*³²⁶

³²² Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 1Kings 9:17.

³²³ *The College Press Bible Study Textbook Series*; (a compilation of many commentaries); from e-sword; 1Kings 9:15–25.

³²⁴ Orville J. Nave (1841-1917), A.M., D.D., LL.D. *Nave's Topics*; ©early 1900's; from e-Sword, topic: Bethhoron.

³²⁵ M.G. Easton M.A., D.D., *Illustrated Bible Dictionary*; 1897; from e-Sword, topic: Beth-horon.

³²⁶ Andrew Robert Fausset, *Fausset's Bible Dictionary*; from e-Sword, topic: Bethhoron.

Beth-horon (various commentators)

Dr. John Gill: *and Bethhoron the nether; and the upper also, 2Chron. 8:5, which belonged to the tribe of Ephraim, and were on the borders of it, between that and Benjamin, Joshua 16:3.*³²⁷

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

1Kings 9:18a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'êth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
Ba'âlâth (בְּאֵלָת) [pronounced <i>Bah-awl-AWTH</i>]	<i>mistress; transliterated Baalath</i>	proper singular noun/location	Strong's #1191 BDB #128

This is a modification of Strong's #1172, which means *mistress*, but it may also refer to a *prostitute*.

Translation: ...*Baalath*... We know a lot less about Baalath than the other cities. It is likely a city in Dan, which is in the far north.

1Kings 9:17–19 ...therefore, Solomon also rebuilt Gezer.) [In addition, Solomon also built] lower Beth-horon, Baalath, Tammar (which is in the desert-wilderness); and all his storage cities; as well as the cities where he kept his chariots, the cities of the horsemen, and wherever else Solomon desired to build, whether in Jerusalem, Lebanon, or any other place that he reigned over.

Baalath (various commentators)

The Cambridge Bible: *This place is mentioned (Jos_19:44) among the places which fell to the tribe of Dan, and must therefore have been on the border of the country of the Philistines, and for that reason we may presume that it was included among the places which Solomon strengthened.*³²⁸

Lange: *Baalath is a town in the tribe of Dan (Joshua 19:44), according to Josephus (Antiq.viii. 6, 1), not far from Beth-horon and Gezer; it has been wrongly asserted to be identical with Baal-gad at Hermon (Joshua 11:17).*³²⁹

NIV Study Bible: *Baalath is to be identified with either the Bealoth of Jos 15:24 located to the south of Hebron in the tribe of Judah or the Baalath southwest of Beth Horon in the tribe of Dan (Jos 19:44).*³³⁰

³²⁷ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 1Kings 9:17.

³²⁸ *The Cambridge Bible for Schools and Colleges*; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, 1Kings 9:18.

³²⁹ The Rev. Dr. John P. Lange, *Lange's Commentary*; 1857–1864; in the Public Domain; from E-sword; 1Kings 9:15–19 (Exegetical and Critical).

³³⁰ *The NIV Study Bible*; ©1995 by The Zondervan Corporation; p. 485 (footnote) (slightly edited).

Baalath (various commentators)

Whedon: *Baalath* — Probably identical with the town of this name in the tribe of Dan. Joshua 19:44. Some have supposed it to be the same as Baalbek in Coele-Syria, whose splendid ruins are still the wonder of the modern traveller.³³¹

Easton: *Baalath* [is] A town of the tribe of Dan (Joshua 19:44). It was fortified by Solomon (1Kings 9:18; 2Chron. 8:6). Some have identified it with Bel'ain, in Wady Deir Balut.³³²

College Press Bible Study: *Baalath*, probably the place mentioned in Joshua 19:44, was located in the tribal territory of Dan southwest of Beth-horon...The other possibility is that Baalath is to be taken with Tamar, in which case it would be the Baalath of Joshua 15:24 or the Baalah of Joshua 15:29 which are ascribed to Simeon (Joshua 19:3).³³³

ISBE: *Bâ'a-lath* (בַּלְת, *ba'ălâth*; A, Βααλῶν, *Baalô'n*):

- (1) A town on the border of Dan (Joshua 19:44) associated with Eltekeh and Gibbethon – possibly Bela'î n.
- (2) ("Mistress-ship"): A store city of Solomon, mentioned with Beth-horon (1Kings 9:18; 2 X 1Kings 8:6) and possibly the same as (1).³³⁴

Cyclopedia of Biblical, Theological and Ecclesiastical Literature: *Baalath* (Hebrews *Baalath'*, בַּלְת, another form of the name *Baalath*; Sept. Βααλάθ [v. r. Γεβεελάν in Josh.], but Βαλαάθ v. r. Βαλαάς in 2 Chronicles), a town in the tribe of Dan, named with Gibbethon, Gathrimmon, and other Philistine places (Joshua 19:44), apparently the same that was afterward rebuilt by Solomon (1Kings 9:18; 2Chron. 8:6).

Cyclopedia continues: Many have conjectured this *Baalath* to be the same as Baalbek (so Schwarz, *Palest. p.* 62); but in that case it must have lain in northernmost Dan, whereas the possession of it is ascribed to that tribe when its territory was wholly in the south near Judah, and many years before the migration (recorded in Judges 18) which gave Dan a northern territory. Correspondingly, Josephus places the *Baalath* of Solomon (which he calls *Baleth*, Βαλέθ) in the southern part of Palestine, near Gazara or Gezer (Ant. 8, 6, 1), within the territory which would have belonged to Dan had it acquired possession of the lands originally assigned to it. The Jerusalem Talmud (Sinhedr. 1) affirms that *Baalath* lay so near the line of separation between Dan and Judah that the fields only were in the former tribe, the buildings being in the latter. Schwarz, however (*Palest. p.* 138 note), disputes this position; the statement seems to have reference to the postexilic distribution of Palestine, by which Judah gave name (*Judaea*) to the entire neighborhood, including Benjamin as well as Dan and Simeon, an arrangement evidently growing out of the earlier division into the two rival kingdoms of Judah and Israel. Van de Velde is probably correct in identifying the site with that of Deir Balut, on the high southern brow of Wady Kerama, about half way between Jaffa and Nablous; but he distinguishes this from the *Baalath* of Solomon, assigning only the insufficient reason that this locality is not situated near a highway where a fortified place would be required (*Memoir, p.* 291).

Cyclopedia continues: *Baalath* (Joshua 19:44; Josephus, Ant. 8:6, 1) is regarded by Lieut. Conder (*Tent Work? ii, 334*) as identical with the present ruins at the village of Bel'ain, seven miles east of Jimzu, and ten west of Beitin, a position to which Tristram accedes (*Bible Places, p.* 51), although he elsewhere (*'ibid. p.* 198) adopts Van de Velde's location at Deir Balun.³³⁵

³³¹ Whedon's *Commentary on the Old and New Testaments*; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; 1Kings 9:18.

³³² M.G. Easton M.A., D.D., *Illustrated Bible Dictionary*; 1897; from e-Sword, topic: Baalath.

³³³ *The College Press Bible Study Textbook Series*; (a compilation of many commentaries); from e-sword; 1Kings 9:15–25.

³³⁴ *The International Standard Bible Encyclopedia*; James Orr, Editor; ©1956 Wm. B. Eerdmans Publishing Co.; © by Hendrickson Publishers; from E-Sword; Topic: Baalath.

³³⁵ *Cyclopedia of Biblical, Theological and Ecclesiastical Literature*; Prepared by the Rev John M'clintock, D.D., and James Strong, S.T.D.; New York: Harper & Brothers, Publishers, Franklin Square 1895; from E-sword; topic: Baalath.

Chapter Outline

Charts, Maps and Short Doctrines

1Kings 9:18b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'êth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
(תַּמְרֵי) [pronounced <i>tahm-MOHR</i>] which	<i>palm tree, palm city; transliterated Tammar, Tamar, Tadmar</i>	Proper singular noun/location:	Strong's #8412 BDB #1062
This is also spelled Tad ^e môr (תַּדְמוֹר) [pronounced <i>tahd-MOHR</i>]. This spelling is found in 2Chron. 8:4, the parallel passage. Maybe there are two spellings and maybe the dâhleth (ד) dropped out of the text.			
Keil and Delitzsch suggest that this slightly different name may have arisen from the Aramæan expansion; and that there is an Arabic city during their time called <i>Tadmur</i> . ³³⁶			
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, at, by, near, on, with, before, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88
mid ^e bâr (מִדְבָּר) [pronounced <i>mid^e-BAWR</i>]	<i>wilderness, unpopulated wilderness, desert wilderness; mouth</i>	masculine singular noun with the definite article	Strong's #4057 BDB #184
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, at, by, near, on, with, before, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88
'erets (אֶרֶץ) [pronounced <i>EH-rets</i>]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular noun with the definite article	Strong's #776 BDB #75

Keil and Delitzsch question the accuracy of the text, suggesting that possibly the word *Hamath* dropped out as in *the land of Hamath*. The problem with this theory is, 'erets (אֶרֶץ) [pronounced *EH-rets*] is not in the construct form, as it has a definite article.

Translation: ...[Tammar in the desert-wilderness in the land](#);... There are two possible spellings for this proper noun. The parallel passage in 2Chron. 8:4 suggests that the spelling may be wrong here in Kings.

There are actually two ways to interpret the phrase *in the desert-wilderness in the land*:

Matthew Poole: *In the land: this clause may belong either, first, To all the places above mentioned, which are here declared to be in the land of Canaan. But so that clause may seem superfluous; for none would easily think that he would build much out of his own land. Or rather, secondly, To Tadmor,*

³³⁶ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 1Kings 9:18.

*which otherwise being in that wilderness which was the border of the land, might have been presumed to have been out of the land.*³³⁷

Many translators understand Tammur to be in the desert-wilderness of the land of Judah; they add *of Judah* to the text. The desert-wilderness of the land could be a reference to southern Judah.

Keil and Delitzsch disagree with this: *The Greeks and Romans called it Palmyra. It was situated in what is certainly now a very desolate oasis of the Syrian desert, on the caravan road between Damascus and the Euphrates, - according to modern accounts, not more than seventeen hours' journey from that river; and there are still magnificent ruins which attest the former glory of this wealthy and, under queen Zenobia, very powerful city.*³³⁸ They claim that *in the wilderness* removes all doubt of this location.

Tammur means *palm tree, palm city*; which is why it is associated by many with *Palmyra*. If this is the case, then *Tammur* is located way east of the Jordan.

1Kings 9:17–19 ...therefore, Solomon also rebuilt Gezer.) [In addition, Solomon also built] lower Beth-horon, Baalath, Tammur (which is in the desert-wilderness); and all his storage cities; as well as the cities where he kept his chariots, the cities of the horsemen, and wherever else Solomon desired to build, whether in Jerusalem, Lebanon, or any other place that he reigned over.

Tadmor (or, Tamar) (various commentators)

Thomas Coke: *This Tadmor in the wilderness is generally supposed to be the same with the city of Palmyra, whose ruins are at present so extraordinary, and of which some valuable travellers of our nation have given us the most pleasing and accurate accounts.*³³⁹

Clarke: *And Tadmor in the wilderness - This is almost universally allowed to be the same with the celebrated Palmyra, the ruins of which remain to the present day, and give us the highest idea of Solomon's splendor and magnificence. Palmyra stood upon a fertile plain surrounded by a barren desert, having the river Euphrates on the east. The ruins are well described by Messrs. Dawkes and Wood, of which they give fine representations. They are also well described in the ancient part of the Universal History, vol. i., p. 367-70. The description concludes thus: "The world never saw a more glorious city; the pride, it is likely, of ancient times, and the reproach of our own; a city not more remarkable for the state of her buildings and unwontedness of her situation than for the extraordinary personages who once flourished there, among whom the renowned Zenobia and the incomparable Longinus must for ever be remembered with admiration and regret."*³⁴⁰

Barnes: *The probability seems to be that Tamar was the original name of the place, being the Hebrew word for "a palm," from where it is generally agreed that the town derived its name. Tadmor was a corrupt or dialectic variety of the word, which was adopted at the city itself, and prevailed over the original appellation. No reference is found to Tadmor in the Assyrian inscriptions, or in any Classical writer before Pliny.*³⁴¹

College Press Bible Study: *Tamar (not Tadmor as in KJV) is mentioned in Ezek. 47:19; Ezek. 48:28 as the southeastern limit of the holy land. The name Tamar means "Palms," and the spot may be the same as the "city of Palms" mentioned in Judges 1:16. No doubt this fortress protected the route to Ezion-geber, a city which was vital to Solomon's economic program as 1Kings 9:26–28 indicate.*

³³⁷ Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, 1Kings 9:18.

³³⁸ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 1Kings 9:18.

³³⁹ From <https://www.studydrive.org/commentaries/tcc/1-kings-9.html> accessed May 5, 2018.

³⁴⁰ Adam Clarke, *Adam Clarke's Commentary on the Bible*; from e-Sword, 1Kings 9:18.

³⁴¹ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, 1Kings 9:18.

Tadmor (or, Tamar) (various commentators)

College Press continues: *To this list of outlying fortresses the Chronicler adds Tadmor, an earlier name for Palmyra, the oasis in the Syrian desert a hundred fifty miles northwest of Damascus (2Chron. 8:4). The major trade routes to Mesopotamia met at this important oasis which was located about midway between Damascus and the Euphrates. Palmyra continued as an important trade center until the early centuries of the Christian age.*³⁴²

2Chron. 8:4 reads: *And he built Tadmor in the wilderness, and all the storecities which he built in Hamath.* (Niobi Study Bible) *Tadmor* is found in the Chronicles passage; *Tamar* in the Kings passage. It is not clear whether these are different spellings for the same city; the one may be a textual error, or if these are separate cities, one named in Chronicles and the other in Kings.

Dr. John Gill spends considerable time on this city: *and Tadmor in the wilderness, in the land; or "Tamar", as in the Cetib, or Scriptural reading; for we go according to the marginal reading, and so Thamato in Ptolemy (p); and is thought by some to be the same with Tamar in Ezek. 47:19, which Jerom there says is Palmyra. Tamar signifies a palm tree, from whence this city had its name Palmyra, the situation of which place agrees with this; hence we read both in Ptolemy and Pliny of the Palmyrene deserts: the ruins of it are to be seen to this day, and of it this account is given; that it is enclosed on three sides with long ridges of mountains, which open towards the east gradually, to the distance of about an hour's riding; but to the south stretches a vast plain, beyond the reach of the eye; the air is good, but the soil exceeding barren; nothing green to be seen therein, save some few palm trees in the gardens, and here and there about the town; and from these trees, I conceive, says my author, it obtained its name both in Hebrew and in Latin: it appears to have been of a large extent, by the space now taken up by the ruins; but there are no footsteps of any wall remaining, nor is it possible to judge of the ancient figure of the place.*

Gill continues: *The present inhabitants, as they are poor, miserable, dirty people, so they have shut themselves up, to the number of about thirty or forty families, in little huts made of dirt, within the walls of a spacious court, which enclosed a most magnificent Heathen temple. Benjamin of Tudela says, it is situated in a wilderness, far from any habitable place, and is four days' journey from Baalath before mentioned; which place he takes to be the same with Baalbek, in the valley of Lebanon, built by Solomon for Pharaoh's daughter; which, according to the Arabic geographer (u), was situated at the foot of Mount Lebanon; and Tadmor seems to be in the land of Hamathzobah, 2Chron. 8:3.*³⁴³

Whedon: *Tadmor — Such is the name in the margin of the Hebrew Bible, (keri,) and in 2Ch_8:4; but in the Hebrew text of this verse it is Tamar, which seems to have been the original name, and means a palm tree. The place probably received this name from the many palm trees which were planted within and around it, and hence the later Greek and Roman name Palmyra, city of palms.*

Whedon continues: *The site of this celebrated city was a fertile oasis in the great Syrian desert, midway between the Euphrates and Palestine, and served as a most important watering-station for the caravans which carried on commerce between the Western nations and those of the far East. Its importance to commerce was, perhaps, suggested to Solomon by Phenician merchants, and his ready practical wisdom would not be slow to secure to his own dominion the advantage of such a control over the traffic between the East and the West as this central emporium would naturally give him. It was probably at first strongly built, and so garrisoned as to give protection and security to the caravans against the tribes of lawless Arabs which then, as now, infested those deserts, and exposed all travel and commerce in great danger and inconvenience. But the city soon rose to magnificence and luxury, and became a city of merchants, who monopolized the trade between the East and the West, buying up the products of Arabia and India and selling them again to the Western traders.*

³⁴² *The College Press Bible Study Textbook Series; (a compilation of many commentaries); from e-sword; 1Kings 9:15–25.*

³⁴³ *Dr. John Gill, John Gill's Exposition of the Entire Bible; from e-Sword, 1Kings 9:18. Further citations there.*

Tadmor (or, Tamar) (various commentators)

Whedon continues: *Tadmor, probably soon after the death of Solomon, passed from the possession of the Hebrews to that of the Assyrians. It is not mentioned again in Scripture; but from other sources we learn that it passed through various fortunes under the Eastern kings, the Roman emperors, the Mohammedan khalifs, and was at last plundered and laid waste by the Mongol conqueror, Tamerlane. Its ruins were long unknown to Europeans, but were discovered towards the close of the seventeenth century. They occupy a sandy plain, slightly elevated above the surrounding desert, and consist of "scattered groups of columns and single monumental pillars, while everywhere the ground is thickly strewn with broken shafts, and great shapeless piles of ruins, all white and glistening in the bright sunlight. Like bleached bones on a long-neglected battle-field those ruins lie, lonely and forsaken."* — PORTER, *Giant Cities of Bashan*.³⁴⁴

Fausset: *Tadmor: 2Chron. 8:4. Built by Solomon in the wilderness. Tamar, Hebrew (1Kings 9:18), meaning "the city of palms," corresponding to Palmyra from palma "a palm." Solomon fixed on the site, an oasis in the desert which lies between Palestine and Babylonia, as the commercial entrepot between Jerusalem and Babylon. Subsequently, it linked Rome and Parthia by the mutual advantages of trade. In Trajan's time it fell under Rome. Called by Hadrian, who rebuilt it, Hadrianopolis. Under the emperor Gallienus the Roman senate made Odenathus, a senator of Palmyra, its king for having defeated Sapor of Persia. On Odenathus' assassination his widow Zenobia assumed the title Queen of the East, but was conquered and made captive (A.D. 273) by the emperor Aurelian.*

Fausset continues: *Merchants from the English factory at Aleppo, at the close of the 17th century, visited it, and reported their discoveries (Philos. Transact., A.D. 1695, vol. 19, 83). Aglibelus and Melachbelus, i.e. the summer and the winter sun, are named in one inscription (Bochart, Geogr. Sacr., 2:8, section 811). Long lines of Corinthian columns still remain, producing a striking effect; probably of the second and third centuries A.D. A fragment of a building bears Diocletian's name. There are remains of walls of Justinian's time. Robert Wood's "The Ruins of Palmyra," a folio with splendid engravings (A.D 1753), is the best work on Tadmor; see also chap. 11 of Gibbon's "Decline and Fall of the Roman Empire."*³⁴⁵

Easton: *Tadmor [means] Palm, a city built by Solomon "in the wilderness" (2Chron. 8:4). In 1Kings 9:18, where the word occurs in the Authorized Version, the Hebrew text and the Revised Version read "Tamar," which is properly a city on the southern border of Palestine and toward the wilderness (compare Ezek. 47:19; Ezek. 48:28). In 2Chron. 8:14 Tadmor is mentioned in connection with Hamath-zobah. It is called Palmyra by the Greeks and Romans. It stood in the great Syrian wilderness, 176 miles from Damascus and 130 from the Mediterranean and was the centre of a vast commercial traffic with Western Asia. It was also an important military station. (See SOLOMON.) "Remains of ancient temples and palaces, surrounded by splendid colonnades of white marble, many of which are yet standing, and thousands of prostrate pillars, scattered over a large extent of space, attest the ancient magnificence of this city of palms, surpassing that of the renowned cities of Greece and Rome."*³⁴⁶

The Cambridge Bible sees these as separate cities: *Here the Hebrew text reads Tamar, and Tadmor is only given on the margin (Keri). The R.V. adopts the reading of the text, probably because of the words 'in the land.' All the places mentioned here lie in Palestine, and we know from Ezekiel (Ezek. 47:19, Ezek. 48:28) that there was a city Tamar on the south border of the Holy Land, which was towards the wilderness. It seems therefore most likely, as this place is spoken of as 'in the land,' that Tamar should be here preferred, and the position assigned to it in Ezekiel is that of a place which it would be most important to fortify.*

³⁴⁴ Whedon's *Commentary on the Old and New Testaments*; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from e-Sword; 1Kings 9:18.

³⁴⁵ Andrew Robert Fausset, *Fausset's Bible Dictionary*; from e-Sword, topic: Tadmor.

³⁴⁶ M.G. Easton M.A., D.D., *Illustrated Bible Dictionary*; 1897; from e-Sword, topic: Tadmor.

Tadmor (or, Tamar) (various commentators)

The Cambridge Bible continues: *The marginal reading Tadmor is no doubt due to the mention of Tadmor among the cities which Solomon built in 2Chron. 8:4. But there Tadmor is mentioned in connexion with Hamath–Zobah and the conquest of the northern part of the land. This reading may be correct in Chronicles, for with Solomon’s ambition to extend his dominion and foster commerce, Tadmor in the wilderness (afterwards so famous as Palmyra) would be a place much to be coveted as a step on the road to Babylon. Tadmor grew famous, and Tamar was well–nigh forgotten, hence we can see how the former name (not mentioned anywhere but in Chronicles) should be substituted on the margin in the verse before us. It may well be that Solomon occupied both places, but there is no warrant for importing the name Tadmor into Kings, especially as the place here mentioned is spoken of as being ‘in the land.*

The Cambridge Bible continues: *Josephus is very minute in his account of this city, which he (as was to be expected) says was Tadmor (Ant. viii. 6, i), ‘Having invaded the desert that lies above Syria, and acquired it, he founded there a very great city, two days’ journey from upper Syria, and one from the Euphrates, and its distance from the great city of Babylon was six days. And the reason why he built this city so distant from the inhabited parts of Syria was that nowhere in the land lower down was there water, but that there alone were found fountains and wells. So having built the city and surrounded it with very strong walls, he named it Thadamora, and it is still so called by the Syrians, but the Greeks name it Palmyra.’³⁴⁷*

Joseph Sutcliffe: *Tadmor, which Jerome renders Palmyra. According to Josephus it was two days journey from Lower Syria, and one from the Euphrates. Lib. 8. c. 2. This was an ancient and well-watered city. The Romans, accounting it the extremity of their empire, made it free. Pliny, book 5. ch. 25. It was the capital of Queen Zenobia, when she held in some sort the empire of the east. The ruins are still very majestic.*³⁴⁸

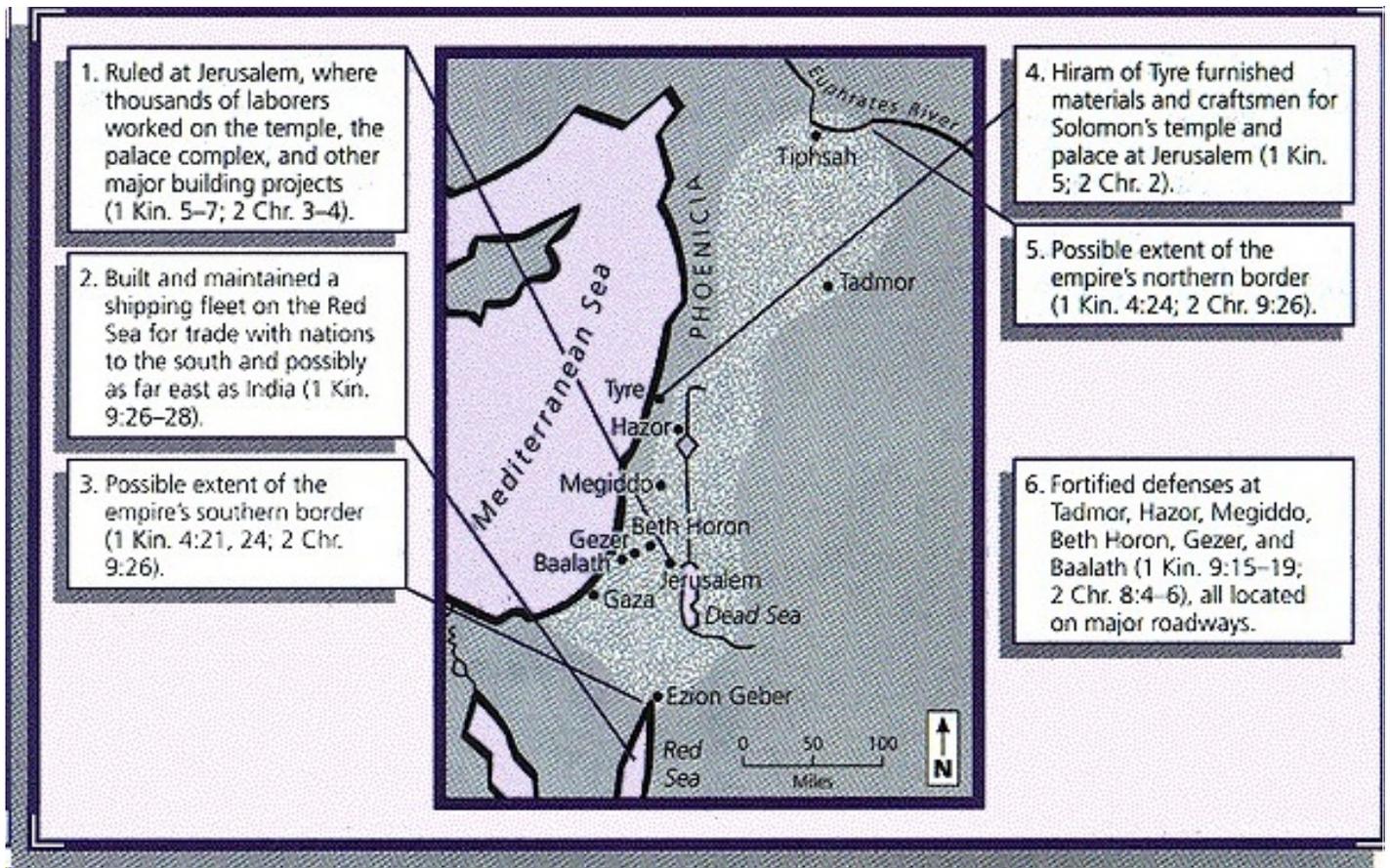
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What follows is a map and a graphic:

³⁴⁷ *The Cambridge Bible for Schools and Colleges*; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, 1Kings 9:18.

³⁴⁸ From <https://www.studylight.org/commentaries/jsc/1-kings-9.html>; accessed May 4, 2018.



A Map of Israel during the Time of Solomon; from [Teach for God Ministries](#); accessed April 23, 2018. This map shows the location of the fortified cities of Solomon and the ports mentioned at the end of this chapter. This map also shows us the possible borders of Israel under David and Solomon.

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Fortress and Main Gate on a Tel in Arad (a photo); from [The Bible is True](#); accessed May 5, 2018. Although this city is not mentioned in 1Kings 9, this fortress dates back to the time of Solomon and sits very close to the border of Judah. From the Bible is True: *From the time of the generation following Solomon, the city is mentioned in historical records by pharaoh Shishak of Egypt as one of the places he conquered in Palestine (circa 918 BC, along with Megiddo). This was part of the campaign mentioned in the Bible and also commemorated, by the pharaoh, at Karnak temple near Luxor in Egypt.*³⁴⁹ There are two other photos, closer up, of this structure on that page.

1Kings 9:17–18 [Solomon also rebuilt Gezer, lower Beth-horon, Baalath, Tammar in the desert-wilderness in the land;...](#)

Dr. Peter Pett: *The fortification of Gezer is mentioned here again because of 1Kings 9:16. Also fortified were Lower Beth–horon (something also evidenced archaeologically) which guarded the road through the Ayalon Valley, protecting the route to Jerusalem from the Coastal Plain, together with Baalath, which was possibly south west of Beth–horon in Dan (Joshua 19:44). Alternately the Baalath in mind may have been in the southern wilderness (Joshua 15:24). ‘Tamar in the wilderness’ was south of the Dead Sea, protecting trade with Southern Arabia and with the port of Elath. ‘In the land’ may signify Judah, compare 1Kings 4:19.*³⁵⁰

Dr. Robert Dean, Jr.: *The other cities mentioned are down in the south in Judah and are designed to be fortifications in order to protect the southern border from any military incursion. So what we see here is a string security for the nation, a strong economy, but what gives the whole situation its real strength is their obedience to the Lord, which is seen in Solomon. Solomon is so strong in his spiritual*

³⁴⁹ From <https://bibleistrue.com/qna/pqna23.htm>; accessed May 5, 2018.

³⁵⁰ Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, 1Kings 9:17–18.

*life he becomes a spiritual leader for the people, setting that example, and it has a motivating trickle down effect throughout the entire nation.*³⁵¹

A nation cannot have one great fortification at their capitol city only; these fortifications must be throughout that nation, with some of them close to the border, to initially fend off foreign incursions. Understanding how this works also helps the reader to understand Isa. 36 (which R. B. Thieme, Jr. makes very clear in his study of *The Assyrian Crisis*).

Solomon was not the warrior that David was, but he built up certain cities and his armed forces. The problem for Solomon became his interest in worldly things, apart from God. It was a matter of emphasis and dependence.

*The Open Bible: The cities listed were important for Israel's defense. Archaeology has confirmed Solomon's fortification of Hazor, Megiddo, and Gezer, all of which lay on a critical international highway. Lower Beth-horon and Baalath protected the central hills from the west, and Tamar guarded Solomon's southern border.*³⁵²

1Kings 9:19a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'êth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
kôl (כֹּל) [pronounced <i>kohl</i>]	with a plural noun, it is rendered <i>all of, all; any of</i>	masculine singular construct with a masculine plural noun	Strong's #3605 BDB #481
'ârîym (עִירִים) [pronounced <i>gaw-REEM</i>]	<i>cities, towns, encampments</i>	feminine plural construct	Strong's #5892 BDB #746
miç ^e kênôwth (תְּנוּכָסִים) [pronounced <i>mihç-kehr-OATH</i>]	<i>treasure, supply, storage, store houses</i>	feminine plural noun	Strong's #4543 BDB #698
'âsher (אֲשֶׁר) [pronounced <i>ash-ER</i>]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
hâyâh (הָיָה) [pronounced <i>haw-YAW</i>]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person plural, Qal perfect	Strong's #1961 BDB #224
lâmed (ל) [pronounced <i>l'</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
Sh ^e lômôh (שְׁלוֹמֹה) [pronounced <i>sh^el-oh-MOH</i> or <i>shloh-MOH</i>]	<i>peace, peaceful; transliterated Solomon</i>	masculine singular, proper noun	Strong's #8010 BDB #1024

³⁵¹ From *Dean Bible*; accessed May 4, 2018.

³⁵² *The Open Bible*; the New Living Translation; Thomas Nelson Publishers, Nashville, TN; ©1996, p. 460–461 (footnote).

Translation: ...and all the storage cities which [belonged] to Solomon;... These storage cities are only referenced here and in its parallel passage of 2Chron. 8:4.

Joseph seemed to designate certain cities for grain storage prior to the famine in Egypt. We may reasonably assume that more than grain is being stored here.

1Kings 9:17–19 ...therefore, Solomon also rebuilt Gezer.) [In addition, Solomon also built] lower Beth-horon, Baalath, Tammar (which is in the desert-wilderness); and all his storage cities; as well as the cities where he kept his chariots, the cities of the horsemen, and wherever else Solomon desired to build, whether in Jerusalem, Lebanon, or any other place that he reigned over.

1Kings 9:19a The Store Cities (various commentators)

The College Press Bible Study: *[These are the] [o]ther cities were set aside for storage of produce. Such provisions were used for the troops and the royal household, and possibly as insurance against seasons of scarcity. These may have been the cities where Solomon's twelve administrative officers lived (1Kings 4:7) who were responsible for supplying a month's provisions to the court each year. Each would have needed large storage facilities. Archaeologists have found buildings in several cities—Beth-shemesh, Lachish, Hazor—which seem to have served the purpose of public storage bins.*³⁵³

Keil and Delitzsch: *The “store-cities” (יָרַע תּוֹנְקָמָה) were fortified cities, in which the produce of the land was collected, partly for provisioning the army, and partly for the support of the rural population in times of distress (2Chron. 17:12; 2Chron. 32:28), similar to those which Pharaoh had built in the land of Goshen (Ex. 1:11). If they were situated on the great commercial roads, they may also have served for storing provisions for the necessities of travellers and their beasts of burden. The cities for the war-chariots (בְּכָרָה) and cavalry (מִשְׁרָפָה) were probably in part identical with the store-cities, and situated in different parts of the kingdom.*³⁵⁴

Dr. Peter Pett: *As well as the great fortified cities Solomon built store cities, and cities for his chariots and horsemen, all necessary for the defence of the land. And on top of these he built many other things, both in Jerusalem, Lebanon and throughout the land. Long, pillared store places have been discovered at a number of places, and at Megiddo there is evidence of earlier Solomonian stables beneath the remains of the stables of Ahab.*³⁵⁵

Dr. John Gill: *And all the cities of store that Solomon had,.... In which were his magazines of corn, arms, and ammunition; and these were built in Hamath, 2Chron. 8:4.*³⁵⁶

Matthew Poole: *The cities of store; to lay up arms and ammunition for war, and corn or other provisions against a time of scarcity. See Ex. 1:11.*³⁵⁷

The Geneva Bible calls these: *Cities for his ammunition.*³⁵⁸

When you are at peace, that is when you prepare for war.

Trapp: *Queen Elizabeth likewise provided for war, when she was at perfect peace with all men.*³⁵⁹

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³⁵³ The College Press Bible Study Textbook Series; (a compilation of many commentaries); from e-sword; 1Kings 9:15–25.

³⁵⁴ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 1Kings 9:19–21 (slightly edited).

³⁵⁵ Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, 1Kings 9:19.

³⁵⁶ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 1Kings 9:19.

³⁵⁷ Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, 1Kings 9:19.

³⁵⁸ Geneva Bible Translation Notes; courtesy of e-sword; 1599; 1Kings 9:19.

³⁵⁹ John Trapp *A Commentary on the Old and New Testaments*; Edited by W. Webster and Hugh Martin; e-sword, 1Kings 9:19.

1Kings 9:19b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'êth (תָּא) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
'ârîym (מִיָּרֵעַ) [pronounced <i>gaw-REEM</i>]	<i>cities, towns, encampments</i>	feminine plural construct	Strong's #5892 BDB #746
rekeb (בָּכָר) [pronounced <i>REH-khe^bv</i>]	<i>riders, cavalry; chariot; horses; the upper millstone [riding on a lower millstone]</i>	masculine singular noun with the definite article	Strong's #7393 BDB #939

Apparently, the Jew saw this chariot as one unit comprised of 3 parts: the chariot, the rider and the horse. This word could refer to any of the 3 or to the unit as a whole.

These may seem like very divergent concepts, however, they are all related to the wheel. A person might refer to his car as *my wheels*; their circular objects would also be given a similar name. It is usually rendered *chariot(s)* (Gen. 50:9 Ex. 14:6–7, 9 Deut. 11:4). My guess is that this could have been a word which had its origins in Egypt. There is another usage which apparently has to do with day to day life in the ancient kitchen, although *millstone* may not be correct (Deut. 24:6 Judges 9:53 2Sam. 11:21). Context makes it easy to distinguish the two divergent meanings.

Translation: ...as well as the cities of his chariots,... Even though it is likely that Solomon was involved and restoration projects in the cities named; he is probably expanding his store cities, chariot cities and cities for his horsemen.

During the time of David, there were no metal workers in Israel, as per 1Sam. 13:19. Here, Solomon has an entire city devoted to chariots. Would this be the storage and repair of said chariots, or did some men in the time of Solomon learn how to work with metals? That would appear to be the logical conclusion.

1Kings 9:17–19 ...therefore, Solomon also rebuilt Gezer.) [In addition, Solomon also built] lower Beth-horon, Baalath, Tammar (which is in the desert-wilderness); and all his storage cities; as well as the cities where he kept his chariots, the cities of the horsemen, and wherever else Solomon desired to build, whether in Jerusalem, Lebanon, or any other place that he reigned over.

Chariot cities (1Kings 9:19b) (various commentators)

Dr. John Gill: *and cities for his chariots; chariots of war, iron chariots, which were kept in times of peace, in case of necessity, of which Solomon had 1400, 1Kings 10:26.*³⁶⁰

The College Press Bible Study: *Chariot cities. Other cities served as bases for Solomon's chariot forces and cavalry units.^[256] The remains of stables dating to the time of Solomon have been found at Hazor and at Taanach four miles south of Megiddo.^[257] The great plain at Megiddo was an ideal location for training in chariot tactics. The chariot cities were probably in part identical with the store cities.*

³⁶⁰ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 1Kings 9:19.

Chariot cities (1Kings 9:19b) (various commentators)

^[256] "Horses" is a technical expression for horses used in military operations whether for cavalry or chariots. Mould, EBH, p. 197, n. 65.

^[257] The stable complex found at Megiddo for many years was thought to be Solomonic. But Yadin has now pronounced them to be from the time of Ahab. BAR, II, 247.³⁶¹

The Cambridge Bible: The injunction of Deut. 17:16 against the multiplication of horses by the king was apparently forgotten or disregarded.³⁶²

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Solomon appears to be establishing a city industry with these chariot cities; or perhaps he is encouraging what is already developing there on its own.

During the 5th Stage of National Discipline by Nebuchadnezzar on the southern kingdom, we read this: **He carried away all Jerusalem and all the officials and all the mighty men of valor, 10,000 captives, and all the craftsmen and the smiths. None remained, except the poorest people of the land.** (2Kings 24:14; ESV) So, at some point, Israel developed craftsmen and blacksmiths. We just studied in the previous few chapters of Solomon and Hiram working together and all of the gold that was used in the Temple. It sounds as if the craft work with gold is being done by Solomon's people (you will recall that Hiram was responsible to bring the logs so far down the coast of the Mediterranean and then the Israelites were to take it from there). It stands to reason, even if there were carpenters and craftsmen from Tyre working on the Temple that men of Israel would have developed an interest and possibly developed some of these skills over time.

Furthermore, this myriad of building projects suggests that Solomon is probably using local talent rather than subbing all of this work out.

1Kings 9:19c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'êth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
'ârîym (מִיָּרֵם) [pronounced <i>gaw-REEM</i>]	<i>cities, towns, encampments</i>	feminine plural construct	Strong's #5892 BDB #746
pârâsh (שָׂרָשׁ) [pronounced <i>paw-RASH</i>]	<i>horse, steed; horseman</i>	masculine plural noun with the definite article	Strong's #6571 BDB #832

Translation: ...the cities of the horsemen,... Solomon's chariot army became so large that he has both chariots and horsemen, all living in different cities.

³⁶¹ *The College Press Bible Study Textbook Series*; (a compilation of many commentaries); from e-sword; 1Kings 9:15–25.

³⁶² *The Cambridge Bible for Schools and Colleges*; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, 1Kings 9:19.

David had built up quite an amazing army; and Solomon likely continued building it up, even though he did not use it very much.

What would we find in these cities of horsemen? Let me suggest that there were horses, men who rode them, and the availability of training. All other things related to horses might be found in such cities.

1Kings 9:19d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or וַ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'êth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
chêsheq (חֶשֶׁק) [pronounced <i>KHAY- sheik</i>]	<i>desire, thing desired; delight, pleasure</i>	masculine singular construct	Strong's #2837 BDB #366
There is some confusion as to how often this word occurs in Scripture. Although King James Concordance says 3 times, this would be the 4 th . The problem is, this word is lost in the KJV (which is usually pretty good about preserving the Hebrew).			
Sh ^e lômôh (שְׁלוֹמֹה) [pronounced <i>sh^el-oh- MOH</i> or <i>shloh-MOH</i>]	<i>peace, peaceful; transliterated Solomon</i>	masculine singular, proper noun	Strong's #8010 BDB #1024
'âsher (אֲשֶׁר) [pronounced <i>ash-ER</i>]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
châshaq (חָשַׁק) [pronounced <i>khaw- SHAHK</i>]	<i>to join together, to cleave to; to be attached to, to long for, to burn in love for; to love</i>	3 rd person masculine singular, Qal perfect	Strong's #2836 BDB #365
lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
bânâh (בָּנָה) [pronounced <i>baw-NAWH</i>]	<i>to build, to construct; to erect; to rebuild, to restore</i>	Qal infinitive construct	Strong's #1129 BDB #124

Translation: ...and wherever [else] Solomon desired to build,... Literally, this portion of v. 19 reads: ...and a desire of Solomon which he has loved to build... I have essentially combined the noun *desire* with the verb *to love*.

Eccles. 2:10 And whatever my eyes desired I did not keep from them. I kept my heart from no pleasure, for my heart found pleasure in all my toil, and this was my reward for all my toil.

Eccles. 6:9 Better is the sight of the eyes than the wandering of the appetite: this also is vanity and a striving after wind.

1Kings 9:17–19 ...therefore, Solomon also rebuilt Gezer.) [In addition, Solomon also built] lower Beth-horon, Baalath, Tammam (which is in the desert-wilderness); and all his storage cities; as well as the cities where he kept his chariots, the cities of the horsemen, and wherever else Solomon desired to build, whether in Jerusalem, Lebanon, or any other place that he reigned over.

That which Solomon desired to build (1Kings 9:19d) (various commentators)

One interpretation is, this is an additional category of cities which Solomon built; the idea being, these are therefore called by some *pleasure cities*.

The College Press Bible Study understands this passage in that way: *Pleasure houses. In addition to the projects already named, Solomon constructed for himself pleasure buildings where he could relax and refresh himself. This seems to be the meaning of the phrase "that which Solomon desired to build," which literally in the Hebrew reads, "the desire of Solomon which he desired." Leisure houses were built in Lebanon and leisure gardens in and around Jerusalem and elsewhere in his domain (1Kings 9:19).*³⁶³

Barnes understands this in the same way: By "that which Solomon desired to build" (see the margin) seem to be intended "pleasaunces" in or near the capital, and in the Lebanon range, built especially for the enjoyment of the king.³⁶⁴

The Cambridge Bible: *The force of the literal rendering on the margin of A. V. 'the desire of Solomon which he desired to build' is better brought out in the text of R. V. 'that which Solomon desired to build for his pleasure.' The noun is the same as in 1Kings 9:1 of this chapter, and the writer here is evidently distinguishing these later-named works from the former. The first in the list were either fortifications, or strongholds, or store-cities, but the others are for the king's own pleasure and enjoyment. (Cf. on the whole subject, Eccles. 2:4–8.)*³⁶⁵

The other interpretation is, this phrase simply takes in a number of other unnamed building projects that Solomon wanted to do and did.

This is how Dr. John Gill sees it: *and that which Solomon desired to build in Jerusalem; besides the temple and his own palace before mentioned; see Eccles. 2:4.*

Trapp: *And that which Solomon desired.] Heb., The desire of Solomon, which he desired. See on 1Kings 9:1. God alloweth his servants all lawful delights, only they must see to it that they exceed not.*³⁶⁶

Chapter Outline

Charts, Maps and Short Doctrines

These words indicate to us that Solomon had a very strong desire to build. Furthermore, there is nothing inherently wrong with this. God has given us the privilege of designing our environment in whatever way that we want; and the building of a house and keeping our yard and our plants are things which God has given to us. The problem is, when Bible doctrine is set aside in order for us to build and create. This appears to be what Solomon did. And then, for his time of leisure, he collected women (which will be discussed when we come to that passage).

Eventually, nation Israel neglected doctrine so that most or all of these buildings would be destroyed by vicious armies from other lands. Even the precious Temple would be destroyed. All of this is a result of neglecting the teaching of the Word of God. The prophet Hosea warns us about this. Hosea 4:1–6 [Hear the word of the LORD, O children of Israel, for the LORD has a controversy with the inhabitants of the land. There is no faithfulness or steadfast love, and no knowledge of God in the land; there is swearing, lying, murder, stealing, and committing adultery; they break all bounds, and bloodshed follows bloodshed. Therefore the land mourns, and all who dwell in it languish, and also the beasts of the field and the birds of the heavens, and even the fish of the sea are taken away. Yet let no one contend, and let none accuse, for with you is my contention, O priest. You shall stumble by day; the prophet also shall stumble with you by night; and I will destroy your mother. My people are destroyed](#)

³⁶³ *The College Press Bible Study Textbook Series; (a compilation of many commentaries); from e-sword; 1Kings 9:15–25.*

³⁶⁴ Albert Barnes, *Barnes' Notes on the Old Testament; from e-Sword, 1Kings 9:19.*

³⁶⁵ *The Cambridge Bible for Schools and Colleges; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, 1Kings 9:19.*

³⁶⁶ John Trapp *A Commentary on the Old and New Testaments; Edited by W. Webster and Hugh Martin; e-sword, 1Kings 9:19.*

for lack of knowledge; because you have rejected knowledge, I reject you from being a priest to me. And since you have forgotten the law of your God, I also will forget your children. When you neglect Bible doctrine, your nation begins to destroy itself from within; the problem being, the people lack God's Word in their souls.

1Kings 9:19e

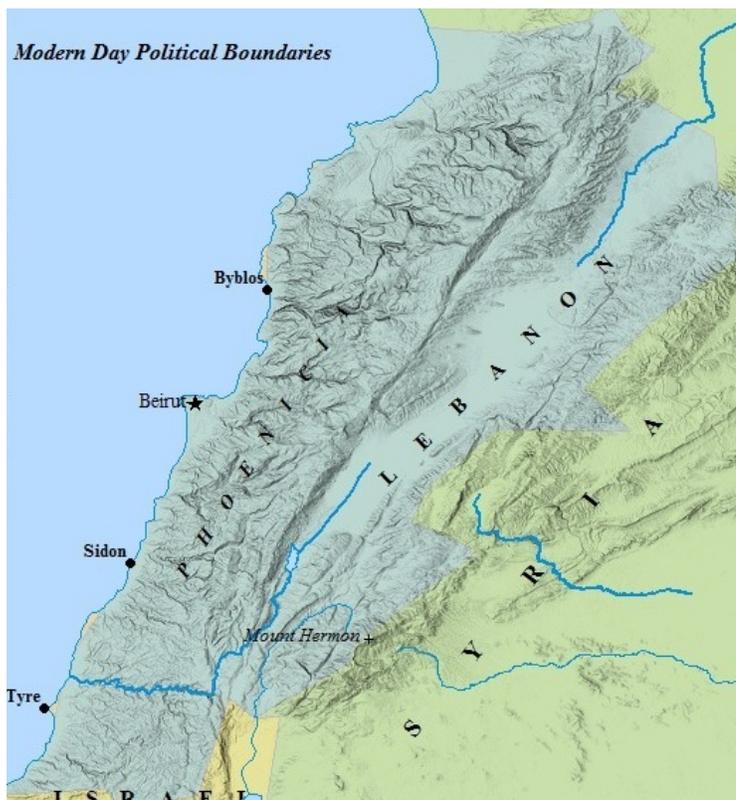
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, at, by, near, on, with, before, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88
Y ^e rûwshâlayim (יְרוּשָׁלַיִם) [pronounced y ^{oo} -shaw-LAH-yim]	possibly means <i>founded upon peace</i> or <i>city of the Jebusites</i> (or both); it is transliterated <i>Jerusalem</i>	proper singular noun, location	Strong's #3389 BDB #436
w ^e (or v ^e) (ו, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, at, by, near, on, with, before, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88
L ^e bânôwn (לְבָנוֹן) [pronounced l ^{eb} -vaw-NOHN]	<i>white</i> ; and is transliterated <i>Lebanon</i>	proper noun/location; with the definite article	Strong's #3844 BDB #526
w ^e (or v ^e) (ו, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, at, by, near, on, with, before, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88
kôl (כֹּל) [pronounced kohl]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
'erets (אֶרֶץ) [pronounced EH-rets]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular construct	Strong's #776 BDB #75
mem ^e shâlâh (הַמְּשָׁלָה) [pronounced mem ^e -shaw-LAW]	<i>ruler; rule, dominion, realm</i> ; in the plural, our best rendering would be <i>realm</i>	feminine singular noun with a 3 rd person masculine singular suffix	Strong's #4475 BDB #606

Translation: ...[whether] in Jerusalem, Lebanon, or in any of the land of his realm. Solomon is beginning in Jerusalem and expanding out in all directions, going as far north as Lebanon (he apparently has some holdings in Lebanon). Wherever Solomon reigned, there he also built.

Solomon appeared to expand his kingdom or at least the influence and control of Israel. David is responsible for most of this. So many different powers attacked David and he fought them off and conquered many of them.

The Cambridge Bible understood these *pleasure cities* to be built in Lebanon, among other places: *The place of all others to which for relaxation the king would retire. The scorching heat of the lower plains could there be escaped, while the fragrance of the vegetation made a residence there most enjoyable. The writer of Solomon's Song paints for us the loveliness of the spot, 'a fountain of gardens, a well of living waters and streams from Lebanon' (1Kings 4:15), and again, 'his countenance is as Lebanon, excellent as the cedars' (1Kings 5:15), and 'the smell of thy garments is like the smell of Lebanon' (1Kings 4:11). But it has been supposed by some that Lebanon is mentioned here as being an important military post.*³⁶⁷

Matthew Poole offers two possible ways of seeing this: *In Lebanon; either in the mountain of Lebanon, which being the border of his land, he might build some forts or a frontier city in it; or in the house of the forest of Lebanon; of which see 1Kings 7:2.*³⁶⁸ If memory serves, I rejected that second understanding when studying 1Kings 7.



Map of Tyre and Lebanon, from [Israel-a-history-of](#); accessed November 14, 2017.

Although Israel, proper, is south of Lebanon, there were apparently deals between Solomon and Hiram where both men owned some cities and land in each other's territory. We come to that conclusion based upon Solomon building on land in Lebanon and based upon the fact that Solomon gave 20 cities around Galilee to Hiram in v. 11.

Solomon apparently could have holdings in Lebanon without encroaching upon his friend Hiram.

You can see Tyre as the southernmost city of Phoenicia (on this map and probably during the time of Solomon); and we can barely see the name *Israel* at the very bottom of the map (to provide us with some orientation).

Unlike David's continual battles with the Philistines, there was peace between David and Hiram and between Solomon and Hiram. We see Phoenicia on the map; and the Philistines would have occupied some bit of coast land south of there.

Dr. Peter Pett: *It may be that Solomon built a summer house in Lebanon, or it may be that the buildings were connected with iron mines. Alternately 'Lebanon' is a name sometimes applied to sections of northern Canaan (southern Lebanon) which would be 'within Israel', and it may be building work there that is in mind here.*³⁶⁹

1Kings 9:17–19 Solomon also rebuilt Gezer, lower Beth0horon, Tammar (which is in the desert-wilderness); and all his storage cities; as well as the cities where he kept his chariots, the cities of the horsemen, and wherever else Solomon desired to build, whether in Jerusalem, Lebanon, or any other place that he reigned over.

³⁶⁷ *The Cambridge Bible for Schools and Colleges*; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, 1Kings 9:19.

³⁶⁸ Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, 1Kings 9:19.

³⁶⁹ Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, 1Kings 9:19.

Lange: *[Solomon] knew how to procure the material, in part costly, which was requisite for his buildings, as well also the requisite architects and builders, by a compact (favorable to himself) with his Tyrian neighbor.*³⁷⁰

Preacher's Complete Homiletical Commentary: *Jerusalem, the capital, is surrounded by massive walls and strengthened with a huge tower. Garrison cities are built in various parts of the country to keep the insurrectionary inhabitants in check, and to protect the nation against invaders. As a people grows in riches and in power, every necessary preparation is made at least to defend its possessions. The wealth of a nation tempts the cupidity of greedy and ambitious marauders.*³⁷¹

Mike Smith: *Solomon spent, spent, spent Israel's money, answerable to no one, and he met with no resistance, just like our own country's deplorable leadership. Our people have degenerated and permitted centralized government that has bankrupted us, 2Tim.3:1.*³⁷²

Wealth is transitory and relative. Overly high taxes; people making too much money. People on the right are upset over the high taxes in the United States; and people on the left think that there are people who make far too much money (CEO's and Wall Street traders). Let's discuss this.

Clarke makes this comment about the taxation during Solomon's time: *Though, by the multitude and splendor of his buildings, Solomon must have added greatly to the magnificence of his reign; yet, however plenteous silver and gold were in his times, his subjects must have been greatly oppressed with the taxation necessary to defray such a vast public expenditure.*³⁷³

To respond to Clarke's comment, it is true that so Israelites will complain to the next king about Solomon's taxation. However, it is also true that [During Solomon's lifetime Judah and Israel, from Dan to Beersheba, lived in safety, everyone under their own vine and under their own fig tree.](#) (1Kings 4:25). So, despite the high taxation, there was general prosperity throughout the land of Israel. In fact, the only time we have similar language used in the Bible, it is a reference to the Millennium (1Chron. 22:9 Ezek. 39:26 Zech. 3:10³⁷⁴).

Regarding this, we must bear in mind that wealth is both a transitory and relative thing. The richest man in Israel in that day was Solomon. He was perhaps the richest man in the world. Personally, I have struggled to make ends meet most of my life; but now I am reasonably well off. Would I trade my life for Solomon's? No way! My life as a middle class American is far better than Solomon's life as the richest man of his era (or, at the very least, of his area).

Now, the same thing holds true for the citizenry of Israel. They are being taxed more heavily than normal; and they are even finding themselves required to work for the government for so many months out of the year (on Solomon's building projects).

The people of Israel, during Solomon's life, were enjoying peace and prosperity, even though Solomon was probably spending too much money on state projects.

³⁷⁰ The Rev. Dr. John P. Lange, *Lange's Commentary*; 1857–1864; in the Public Domain; from E-sword; (Historical and Ethical).

³⁷¹ *The Preacher's Complete Homiletical Commentary*; edited by Joseph S. Exell, 1892; from e-sword, Homiletics of 1Kings 9:15–28.

³⁷² Pastor Mike Smith [notes](#) (a Word document which will open in Word or WP); accessed May 4, 2018.

³⁷³ Adam Clarke, *Adam Clarke's Commentary on the Bible*; from e-Sword, 1Kings 9:19.

³⁷⁴ There is an exception to this where the Rabshakeh promises the people on the wall something like this, but he would have only plundered them had they submitted to him. Isa. 36:16

Since I understand much of the Bible and the laws of divine establishment, I am a conservative. Obviously, I can see the high taxation rate in America, the dishonest politicians, and the tricks that they pull in order to take as much money as they can out of the system for themselves. All of that is bad for our country. However, at the same time, I need to keep this all in perspective.

Wealth is transitory and relative.

My wealth or lack of it will not mean anything at some point in time in my life. I will die and everything that I have worked for materially will stay here on earth. Maybe it will be doled out wisely; maybe not. But I am not taking it with me to heaven. What will I take with me? Bible doctrine. Somehow, my spiritual growth will be a factor in the afterlife. So, is it okay for me to blow off steam about high taxation and corrupt government officials? Of course—as long as it does not interfere with my taking in Bible doctrine (and, at this point in my life, with the writing of Bible commentary).

There are some believers who have little or no doctrine and they are upset that CEO's and Wall Street traders are making so much money; but the people that clean their buildings make so much less. Obviously, there is a disparity there; but, the problem is, we have no actual way of fixing that disparity without the government stepping in and just taxing the heck out of those who make *too much money*. Then government officials may throw some of it out as scraps to the great unwashed; but most that they tax, they will try to keep for themselves. We know through many experiments that socialism does not work; and that the politicians at the top will suck up as much money as they can get a hold of.

You simply cannot worry about it. If you are a believer in Jesus Christ, and confused (and believers who think that socialism is a good idea are VERY confused). In a prosperous society, you will need to accept that some people make a lot of money. There is nothing wrong with that; and how they spend their money is up to them, not you. In the grand scheme of things, their wealth does not negatively impact your life. And spending your life trying to change the United States into a socialist utopia (1) is a waste of time; (2) is detrimental to our country and its future; and (3) this distracts you from what God wants you to do, which is to grow spiritually while you are on this earth.

We are put on earth with a purpose, and that purpose is not to whitewash the devil's world.³⁷⁵

Now let's put these verses together: 1Kings 9:15–19 Solomon took up a tribute for his many building projects: he built the house of the Lord, his own palace, the Millo, the wall of Jerusalem, Hazor, Megiddo and Gezer. (Pharaoh went up and captured Gezer, burning it with fire and killing all of the Canaanites who lived there. He gave this city to his daughter, Solomon's wife, as a gift; therefore, Solomon also rebuilt Gezer.) [In addition, Solomon also built], lower Beth-horon, Tammar (which is in the desert-wilderness); and all his storage cities; as well as the cities where he kept his chariots, the cities of the horsemen, and wherever else Solomon desired to build, whether in Jerusalem, Lebanon, or any other place that he reigned over.

Now let's put these verses together, but without the parenthetical verses and pick up in v. 17: 1Kings 9:15, 17b–19 Solomon took up a tribute for his many building projects: he built the house of the Lord, his own palace, the Millo, the wall of Jerusalem, Hazor, Megiddo and Gezer, lower Beth-horon, Tammar (which is in the desert-wilderness); and all his storage cities; as well as the cities where he kept his chariots, the cities of the horsemen, and wherever else Solomon desired to build, whether in Jerusalem, Lebanon, or any other place that he reigned over.

Exactly as it should be—when we remove the parenthesis, the passage should still stand on its own.

³⁷⁵ A phrase R. B. Thieme, Jr. was particularly fond of.

All the people, the one remaining—from the Amorite, the Hittite, the Perizzite, the Hivite and the Jebusite—who [are] not sons of Israel, they—their sons who have been left after them in the land, who was not able the sons of Israel to devote them. And so leads up these Solomon for a labor group of slavery as far as the day the this.

1Kings
9:20–21

All the peoples who [still] remain [in the land]—from the Amorite, the Hittite, the Perizzite, the Hivite and the Jebusite—they who [are] not sons of Israel; their sons who [remain] after them in the land, [those] whom the sons of Israel were not able to destroy—Solomon brings them up as [lit., for] a labor group of slaves to this day.

There were non-Israelites who remained in the land of Canaan—the Amorite, the Hittite, the Perizzite, the Hivite and the Jebusite—whose sons are still in the land of Israel, which people the Israelites were unable to destroy—Solomon made them into a great slave labor force and they remain as slaves to this day.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew) All the people, the one remaining—from the Amorite, the Hittite, the Perizzite, the Hivite and the Jebusite—who [are] not sons of Israel, they—their sons who have been left after them in the land, who was not able the sons of Israel to devote them. And so leads up these Solomon for a labor group of slavery as far as the day the this.

Revised Douay-Rheims All the people that were left of the Amorrhites, and Hethites, and Pherezites, and Hevites, and Jebusites, that are not of the children of Israel: Their children, that were left in the land, to wit, such as the children of Israel had not been able to destroy, Solomon made tributary unto this day.

Peshitta (Syriac) And all the people who were left of the Amorites, the Hittites, the Perizzites, the Hivites, and the Jebusites, who were not of the children of Israel, Their children who were left after them in the land, whom the children of Israel were not able to destroy utterly, Solomon made slaves and tributaries to this day.

Updated Brenton (Greek) No Greek text for this passage.

Significant differences: None.

Limited Vocabulary Translations:

Bible in Basic English As for the rest of the Amorites, the Hittites, the Perizzites, the Hivites, and the Jebusites, who were not children of Israel; Their children who were still in the land, and whom the children of Israel had not been able to put to complete destruction, them did Solomon put to forced work, to this day.

Easy English Some people who were not Jews lived in Israel. They were called Amorites, Hittites, Perizzites, Hivites and Jebusites. The Jews had not been able to kill all of these people. So Solomon made them his slaves, as they still are today.

Easy-to-Read Version–2006 There were people left in the land who were not Israelites. There were Amorites, Hittites, Perizzites, Hivites, and Jebusites. The Israelites had not been able to destroy them, but Solomon forced them to work for him as slaves. They are still slaves today.

God's Word™ The Amorites, Hittites, Perizzites, Hivites, and Jebusites had been left in the land because the Israelites had not been able to claim them for God by destroying them [This clause from verse 21 (in Hebrew) has been placed in verse 20 to express the complex Hebrew paragraph structure more clearly in English.]. They were not Israelites, but they had descendants who were still in the land. Solomon drafted them for slave labor. (They are still slaves today.)

Good News Bible (TEV)	For his forced labor Solomon used the descendants of the people of Canaan whom the Israelites had not killed when they took possession of their land. These included Amorites, Hittites, Perizzites, Hivites, and Jebusites, whose descendants continue to be slaves down to the present time.
<i>The Message</i>	The remnants from the original inhabitants of the land (Amorites, Hittites, Perizzites, Hivites, and Jebusites—all non-Israelites), survivors of the holy wars, were rounded up by Solomon for his gangs of slave labor, a policy still in effect.
NIRV	There were still many people left in the land who weren't Israelites. They included Amorites, Hittites, Perizzites, Hivites and Jebusites. They were children of the people who had lived in the land before the Israelites came. Those people had been set apart to the LORD in a special way to be destroyed. But the Israelites hadn't been able to kill all of them. Solomon forced them to work very hard as his slaves. And they still work for Israel as slaves to this day.
New Simplified Bible	Solomon used the descendants of the people of Canaan whom the Israelites had not killed when they took possession of their land as his forced labor. These included Amorites, Hittites, Perizzites, Hivites, and Jebusites. Their descendants continue to be slaves down to the present time.

Thought-for-thought translations; paraphrases:

Common English Bible	Any non-Israelite people who remained of the Amorites, Hittites, Perizzites, Hivites, and Jebusites— that is, the descendants of such people who were still in the land because the Israelites weren't able to wipe them out—Solomon forced into the labor gangs that are still in existence today.
The Living Bible	Solomon conscripted his labor forces from those who survived in the nations he conquered—the Amorites, Hittites, Perizzites, Hivites, and Jebusites. For the people of Israel had not been able to wipe them out completely at the time of the invasion and conquest of Israel, and they continue as slaves even today.
New Berkeley Version	Solomon conscripted his labor corps, as they do now, from all the people who survived from the Amorites, the Hittites, the Perizzites, the Hivites, and the Jebusites who were not Israelites—they were the descendants of those whom the Israelites were unable to exterminate.
New Life Version	Now there were people left of the Amorites, the Hittites, the Perizzites, the Hivites and the Jebusites, who were not of the people of Israel. And their children were left after them in the land. The people of Israel were not able to destroy all of them. So Solomon made these people work for him, even to this day.
New Living Translation	There were still some people living in the land who were not Israelites, including Amorites, Hittites, Perizzites, Hivites, and Jebusites. These were descendants of the nations whom the people of Israel had not completely destroyed [The Hebrew term used here refers to the complete consecration of things or people to the Lord, either by destroying them or by giving them as an offering.]. So Solomon conscripted them as slaves, and they serve as forced laborers to this day.

Partially literal and partially paraphrased translations:

American English Bible	However, the Hittites, Amorites, Pherezites, Canaanites, Hivites, Jebusites, and Gergesites (all those who weren't sons of Israel) and their children remained in the land, because the sons of Israel weren't able to wipe them out; so, Solomon forced them pay a tribute to him, which they've continued to do down to this day.
International Standard V	The people who survived from the Amorites, the Hittites, the Perizzites, the Hivites, and the Jebusites, who were not related to the Israelis, and whose descendants had survived them and continued to live in the land because the Israelis were unable to completely eliminate them, Solomon placed under conscripted labor, a situation that remains in effect to this day.

New Advent (Knox) Bible	(Many of the former inhabitants still remained, not of Israelite stock, Amorrites, Hethites, Pherezites, Hevites, and Jebusites; 21 and these descendants of the races which Israel could never exterminate, king Solomon made into bondservants, as they are to this day.
Translation for Translators	There were many people who belonged to the Amor people-group, the Heth people-group, the Periz people-group, the Hiv people-group, and the Jebus people-group who were not killed when the Israelis captured their land. <i>Their descendants still lived in Israel.</i> It was those people whom Solomon forced to become his slaves <i>to build all those places</i> , and they are still slaves.

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	The people being remnants of the Amorites, Hittites, Perizzites, Hivites, and Jebusites - are they to be sons of Israel? - their sons, who are to have remained behind on these solid grounds, are the sons of Israel to have been able to eliminate them? - These Solomon was to operate as a forced labor, a service to him to this day.
Christian Standard Bible	As for all the peoples who remained of the Amorites, Hethites, Perizzites, Hivites, and Jebusites, who were not Israelites— their descendants who remained in the land after them, those whom the Israelites were unable to destroy completely—Solomon imposed forced labor on them; it is still this way today.
Ferrar-Fenton Bible	Solomon placed .a tax, which continues to this day [The remark that the tax laid by Solomon upon the Aborigines in the country existed at the date this history was written, proves it to have been composed before the date of the Assyrian and Babylonian Captivities, for these events abolished all his legislation. This is another roof of Isaiah's authorship of the whole of these histories p inclusive from Joshua to the death of Hezekiah in II. Kings.—F. F.], upon all the people who remained of the Amorites, and the Hitites, and the Perizites, the Hivites, and the jebu- sites, the descendants of whom remained in the country, whom the children of israel were not able to destroy.
God's Truth (Tyndale)	And all the people that were left of the Amorites, Hethites, Pherethites, Hevites and Jebusites, which were not of the children of Israel, the children of the said nations that were left in the land, because the children of Israel were not able to destroy them, did Salomon make tributaries unto this day. And of the children of Israel did Salomon make no bondmen.
Jubilee Bible 2000	<i>And</i> all the peoples that were left of the Amorites, Hittites, Perizzites, Hivites, and Jebusites, which were not of the sons of Israel, their children that were left after them in the land, whom the sons of Israel were not able utterly to destroy, upon those Solomon levied a tribute of bondservice unto this day.
NIV, ©2011	There were still people left from the Amorites, Hittites, Perizzites, Hivites and Jebusites (these peoples were not Israelites). Solomon conscripted the descendants of all these peoples remaining in the land – whom the Israelites could not exterminate [The Hebrew term refers to the irrevocable giving over of things or persons to the Lord, often by totally destroying them.] – to serve as slave labour, as it is to this day.
Urim-Thummim Version	And all the people that were left of the Amorites, Hittites, Perizzites, Hivites, and Jebusites, that were not of the children of Israel, their children that were left after them in the land, who the children of Israel also were not able to Devote to Destruction, upon those did Solomon extend his serfdom of forced labor to this day.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	On all the people who were left of the Amorites, the Hittites, the Perizzites, the Hivites and the Jebusites, who were not of the people of Israel – their descendants
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	who were left in the land and whom the Israelites were unable to completely destroy – on all of these Solomon imposed forced labor and it remains so to this day.
The Heritage Bible	On all the people who were left of the Amorites, the Hittites, the Perizzites, the Hivites and the Jebusites, who were not of the people of Israel—their descendants who were left in the land and whom the Israelites were unable to completely destroy—on all of these Solomon imposed forced labor and it remains so to this day.
New American Bible (2002)	All the non-Israelite people who remained in the land, descendants of the Amorites, Hittites, Perizzites, Hivites, and Jebusites whose doom the Israelites had been unable to accomplish, Solomon conscripted as forced laborers, as they are to this day.
New American Bible (2011)	All the people who were left of the Amorites, Hittites, Perizzites, Hivites, and Jebusites, who were not Israelites—those of their descendants who were left in the land and whom the Israelites had not been able to destroy under the ban—these Solomon conscripted as forced laborers, as they are to this day.
New Jerusalem Bible	All those who survived of the Amorite, Hittite, Perizzite, Hivite and Jebusite peoples, who were not Israelites—their descendants still remaining in the country on whom the Israelites had not been able to enforce the curse of destruction -- these Solomon levied as forced labourers, as is still the case today.
Revised English Bible—1989	All the survivors of the Amorites, Hittites, Perizzites, Hivites, and Jebusites who did not belong to Israel -- that is those of their descendants who survived in the land, wherever the Israelites had been unable to exterminate them -- all were employed by Solomon on perpetual forced labour, as they still are.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	All the people still left from the Emori, Hitti, P'rizi, Hivi, and Y'vusi, who were not part of the people of Isra'el, that is, their descendants remaining after them in the land, whom the people of Isra'el were not able to destroy completely — from them Shlomo levied his forced laborers; as it is to this day.
exeGesés companion Bible	...- all the people who remain of the Emoriy, Hethiy, Perizziy, Hivviy and Yebusiy who are not of the sons of Yisra El, their sons who remain after them in the land, whom the sons of Yisra El were not able to devote - Shelomoh ascends a vassal of service on them to this day.
Hebraic Roots Bible	All the people that were left of the Amorites, the Hittites, the Perizzites, the Hivites, and the Jebusites who were not of the sons of Israel, their sons left behind them in the land, whom the sons of Israel had not been able to exterminate, Solomon even caused to go on them a burden of forced labor to this day.
Israeli Authorized Version	And all the people that were left of the Amorites, Hittitim, Perizzites, Hivi, and Yvusis, which were not of the children of Yisrael, Their children that were left after them in the land, whom the children of Yisrael also were not able utterly to destroy, upon those did Shlomo levy a tribute of bondservice unto this day.
JPS (Tanakh—1985)	All the people that were left of the Amorites, Hittites, Perizzites, Hivites, and Jebusites who were not of the Israelite stock—those of their descendants who remained in the land and whom the Israelites were not able to annihilate—of these Solomon made a slave force, as is still the case.
Orthodox Jewish Bible	And kol haAm that were left of HaEmori (the Amorites), HaChitti (Hittites), HaPerizzi (Perizzites), HaChivi (Hivites), and Yevusi (Jebusites), which were not of the Bnei Yisrael,

Their banim that were left after them in HaAretz, whom the Bnei Yisroel also were not able utterly to destroy, upon those did Sh'lomo conscript mas of oved (bondservice) unto this day.

The Scriptures 1998

All the people who were left of the Amorites, the Hittites, the Perizzites, the Hivites, and the Jebusites, who were not of the children of Yisra'el – their descendants who were left in the land after them, whom the children of Yisra'el had not been able to destroy completely – from these Shelomoh raised compulsory labour, as it is to this day.

Expanded/Embellished Bibles:

The Amplified Bible

As for all the people who were left of the Amorites, Hittites, Perizzites, Hivites, and Jebusites, who were not of the sons (descendants) of Israel, their children who were left after them in the land, whom the Israelites were unable to completely destroy, from them Solomon levied (conscripted) forced laborers, even to this day (the date of this writing).

The Expanded Bible

There were other people in the land who were not Israelites [L sons/T children of Israel]—Amorites, Hittites, Perizzites, Hivites, and Jebusites. They were descendants of people that the Israelites [L sons/T children of Israel] had not destroyed [been unable to completely exterminate]. Solomon forced them to work for him as slaves [conscripted them for forced/slave labor], as is still true today.

Kretzmann's Commentary

And all the people that were left of the Amorites, Hittites, Perizzites, Hivites, and Jebusites, the heathen nations which had formerly occupied Palestine, which were not of the children of Israel, their children that were left after them in the land, whom the children of Israel also were not able utterly to destroy, Joshua 15:63; Joshua 17:12, upon those did Solomon Levy a tribute of bond-service unto this day, pressing them into service for the menial labor connected with his projects.

NET Bible®

Now several non-Israelite peoples were left in the land after the conquest of Joshua, including the Amorites, Hittites, Perizzites, Hivites, and Jebusites [*Heb* “all the people who were left from the Amorites, the Hittites, the Perizzites, the Hivites, and the Jebusites, who were not from the sons of Israel.”]. Their descendants remained in the land (the Israelites were unable to wipe them out completely). Solomon conscripted them for his work crews, and they continue in that role to this very day [*Heb* “their sons who were left after them in the land, whom the sons of Israel were unable to wipe out, and Solomon raised them up for a crew of labor to this day.”].

The Pulpit Commentary

And all the people that were left of the Amorites, Hittites, Perizzites, Hivites, and Jebusites [Judges 1:21–36; Judges 3:5; 1Chron. 22:2] which were not of the children of Israel.

Their children that were left after them in the land [this is explicative of 1Kings 9:20], whom the children of Israel also [also is not in the Hebrew, and is meaningless] were not able utterly to destroy, upon those did Solomon levy a tribute of bond service [see on 1Kings 5:13, and cf. Judges 1:1–36; passim, and 1Chron. 22:2] unto this day.

The Voice

All the Amorites, the Hittites, the Perizzites, the Hivites, and the Jebusites who still remained *in his territories* even though *they* were not Israelites, the Israelites sought to annihilate; but from those who remained, Solomon assembled his conscripted labor force. This is still done today. Solomon did not turn the Israelites into slaves.

Literal, almost word-for-word, renderings:

Emphasized Bible

All the people that were left, of the Amorites, the Hittites, the Perizzites, the Hivites and the Jebusites, who were, not of the sons of Israel; their sons, who were left after them in the land, whom the sons of Israel were not able to devote to

destruction, Solomon levied them for a toiling labour-band which remaineth unto this day.

English Standard Version

All the people who were left of the Amorites, the Hittites, the Perizzites, the Hivites, and the Jebusites, who were not of the people of Israel— their descendants who were left after them in the land, whom the people of Israel were unable to devote to destruction [That is, *set apart (devote) as an offering to the Lord (for destruction)*—these Solomon drafted to be slaves, and so they are to this day.

Modern English Version

All the people who were left of the Amorites, Hittites, Perizzites, Hivites, and Jebusites, who were not children of Israel, the descendants of those who were left in the land and whom the people of Israel were not able to utterly destroy, were conscripted by Solomon for slave labor to this day.

NASB

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, 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.

New European Version

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 children of Israel; their children who were left after them in the land, whom the children of Israel were not able utterly to destroy, of them Solomon raised a levy of bondservants to this day.

Restored Holy Bible (6.0)

And all the people that were left of the Amorites, Hittites, Perizzites, Hivites, Jebusites and **Girgashites**, who were not of the children of Israel, their children that were left after them in the land, whom the children of Israel also were not able utterly to destroy, upon those did Solomon levy a tribute of bond-service to this day. I believe that this is the only translation which includes the Girgashites in it. I do not know where it comes from (rarely do these things just spring out of the fertile imagination of a translator).

Third Millennium Bible

And all the people who were left of the Amorites, Hittites, Perizzites, Hivites, and Jebusites, who were not of the children of Israel--their children who were left after them in the land, whom the children of Israel also were not able utterly to destroy -- upon those did Solomon levy a tribute of bond service unto this day.

Young's Updated LT

The whole of the people that is left of the Amorite, the Hittite, the Perizzite, the Hivite, and the Jebusite, who are not of the sons of Israel—their sons who are left behind them in the land, whom the sons of Israel have not been able to devote—he has even lifted up on them a tribute of service unto this day.

The gist of this passage:

There remained various kinds of Canaanites in the land that the Israelites had not destroyed. Solomon made them into slaves.

20-21

1Kings 9:20a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kôl (כֹּל) [pronounced kohl]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
'am (אָם) [pronounced gahm]	<i>people; race, tribe; family, relatives; citizens, common people; companions, servants; entire human race; herd [of animals]</i>	masculine singular collective noun with the definite article	Strong's #5971 BDB #766

1Kings 9:20a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
yâthar (יָתַר) [pronounced yaw-THAHR]	<i>the one remaining, the one left over, the one who is left behind</i>	masculine singular, Niphal participle with the definite article	Strong's #3498 BDB #451
It is very difficult to translate this literally; but the singular matches <i>the people</i> which it modifies.			
min (מִן) [pronounced min]	<i>from, off, out from, of, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
ʿĔmôrîy (אֱמֹרִי) [pronounced eh-moh-REE]	<i>mountaineer (possibly); and is transliterated Amorite</i>	masculine singular, gentilic adjective; with the definite article	Strong's #567 BDB #57

Translation: All the peoples who [still] remain [in the land]—from the Amorite,... There is something which is not clearly dealt with until this time, and that is the people who remain in the land. The Israelites came into the land and took it, but within the areas assigned to most tribes, there were indigenous people whom Israel had not yet destroyed. Among these were the Amorites and the Hittites.

The Amorites are closest to the Jews, racially speaking.³⁷⁶

Dr. Peter Pett: “Amorites” was a term that could signify all the pre-conquest inhabitants of the land, or could alternatively signify the hill-dwellers in the hill country. The Hittites would be groups which had wandered into Canaan centuries before and were related in some way to the Hittite empire to the north (see ‘the sons of Heth’ in Genesis 23). The Perizzites (‘villagers’) who dwelt in the hills were probably native primitive peoples. The Hivites were principally in the Lebanon hills and the Carmel range. The Jebusites were the ancient inhabitants of the hills around Jerusalem. The population of Canaan as a land which was open to settlers had previously been a very mixed one. Compare for these names the names of the original inhabitants of the land regularly mentioned in the Law of Moses (e.g. Ex. 3:17; Ex. 23:23; Deut. 7:1; Deut. 20:17; Joshua 3:10; etc.).³⁷⁷

1Kings 9:20b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Chittîy (חִיטִי) [pronounced khiht-TEE]	a descendant of Heth; transliterated <i>Hittite</i>	gentilic adjective; with the definite article	Strong's #2850 BDB #366

Translation: ...the Hittite,... The Hittites were the descendants of Heth.

The College Press Bible Study: *The Hittites of antiquity were mainly located in Anatolia (Asia Minor), though some Hittite trading colonies seem to have been located in Palestine.*³⁷⁸

³⁷⁶ The College Press Bible Study Textbook Series; (a compilation of many commentaries); from e-sword; 1Kings 9:20–23.

³⁷⁷ Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, 1Kings 9:20–21.

³⁷⁸ The College Press Bible Study Textbook Series; (a compilation of many commentaries); from e-sword; 1Kings 9:20–23.

1Kings 9:20c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
P ^e rizzîy (פְּרִזִּי) [pronounced p ^e r-ihz-ZEE]	which possibly means <i>belonging to a village; rural population, rustics</i> ; and is transliterated <i>Perizzite</i>	gentilic adjective with the definite article	Strong's #6522 BDB #827
I realize that these appear to be almost contradictory definitions: BDB tells us that <i>Perizzite</i> means <i>belonging to a village</i> and Strong says it means <i>inhabitants of the open country</i> .			
Chivvîy (חִיבִי) [pronounced khhiv-VEE]	<i>villagers</i> , transliterated <i>Hivite</i>	masculine singular, gentilic adjective; with the definite article	Strong's #2340 BDB #295

Translation: ...the Perizzite, the Hivite... There were Perizzites and Hivites who were still remaining in the land.

The College Press Bible Study: *The Perizzites, Gergashites and possibly the Jebusites may have been descendants of mercenaries from the northeast who had garrisoned in Palestine during the period of Egyptian domination from the fifteenth to the thirteenth century B.C...The practice of subjecting these conquered peoples to servile labor originated with Joshua (Joshua 9:22–27).*³⁷⁹

1Kings 9:20d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
Y ^e bûçîy (יְבוּסִי) [pronounced y ^e voo-SEE]	an inhabitant or descendant of <i>Jebus</i> ; transliterated <i>Jebusite</i>	adjective gentilic with the definite article	Strong's #2983 BDB #101

Translation: ...and the Jebusite—... There were Jebusites who will still in the land of Israel. They were the ones who originally lived in Jerusalem and whom David defeated in order to have Jerusalem as the capitol city.

1Kings 9:20e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾăsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
lô' (לֹא or לוֹא) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
min (מִן) [pronounced min]	<i>from, off, out from, of, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577

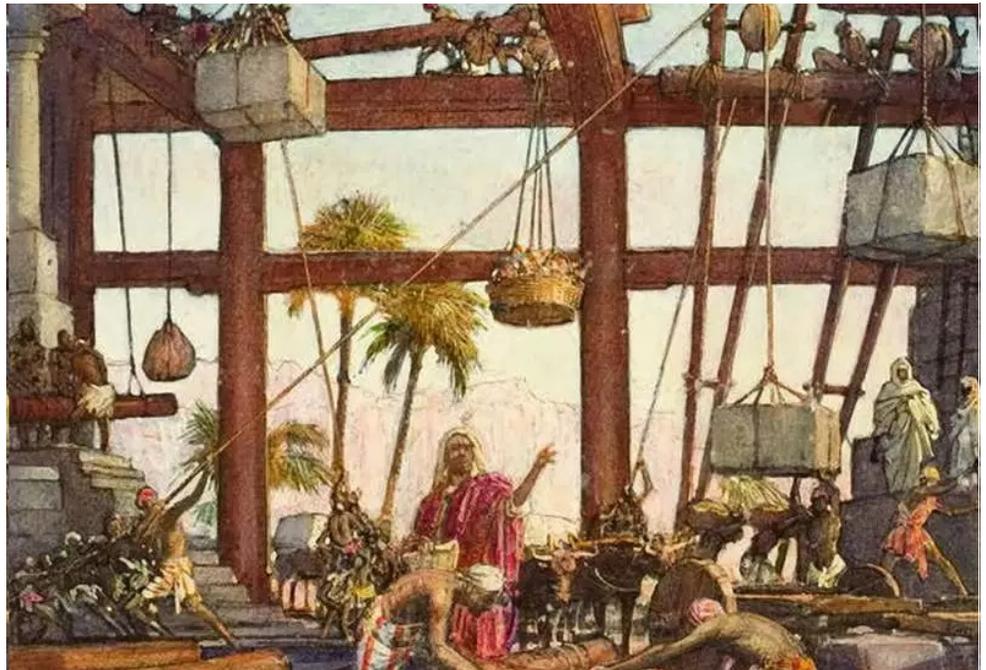
³⁷⁹ The College Press Bible Study Textbook Series; (a compilation of many commentaries); from e-sword; 1Kings 9:20–23.

1Kings 9:20e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
bânîym (בְּנֵי) [pronounced <i>baw-NEEM</i>]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine singular construct	Strong's #1121 BDB #119
Yis ^{er} â'êl (יִשְׂרָאֵל) [pronounced <i>yis-raw-ALE</i>]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun; God-given name to Jacob; and national name for the Jewish people	Strong's #3478 & #3479 BDB #975
hêmmâh (הֵמָּה) [pronounced <i>haym-mawh</i>]	<i>they, those; themselves; these [with the definite article]</i>	3 rd person masculine plural personal pronoun	Strong's #1992 BDB #241

Translation: ...they who [are] not sons of Israel;... There are those of the previous nations and peoples mentioned; and also, we are speaking of anyone else who were not of the sons of Israel—who did not assimilate into the people of Israel. Whereas, it is possible that some of their women intermarried with the men of Israel; there was not a widespread assimilation where people decided to closely associate themselves with the Jews.

Any of these heathen groups at any time, as a group, a family, as individuals, could have allied themselves with the Hebrews, and to worship their God.



Solomon's Forced Labor (a graphic); from [Believe Trust](#); accessed May 5, 2018.

1Kings 9:20 All the peoples who [still] remain [in the land]—from the Amorite, the Hittite, the Perizzite, the Hivite and the Jebusite—they who [are] not sons of Israel;... We have lists of these groups in many places: Gen. 15:19–21 Ex. 23:23, 28–33 34:11–12 Deut. 7:1–3.³⁸⁰

³⁸⁰ *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880; from E-sword, 1Kings 9:20.

1Kings 9:21a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wāw consecutive	No Strong's # BDB #253
bānîym (בְּנֵי) [pronounced <i>baw-NEEM</i>]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine singular noun with the 3 rd person masculine plural suffix	Strong's #1121 BDB #119
ʾachărêy (אַחֲרָי) [pronounced <i>ah-kuh-RAY</i>]	<i>behind, after; following; after that, afterwards; hinder parts</i>	preposition; plural form with the 3 rd person masculine plural suffix	Strong's #310 BDB #29
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, at, by, near, on, with, before, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88
ʾerets (אֶרֶץ) [pronounced <i>EH-rets</i>]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular noun with the definite article	Strong's #776 BDB #75

Translation: ...their sons who [remain] after them in the land,... The sons of these people still remain in the land of Israel. So, the borders of Israel extended out quite far under Solomon; but there remained people who were not a part of Israel.

1Kings 9:21b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾăsher (אֲשֶׁר) [pronounced <i>ash-ER</i>]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
lôʾ (לֹא or לוֹ) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
yâkôl (לֵכִי) [also yâkôwl (לֵכִי)] [pronounced <i>yaw-COAL</i>]	<i>to be able, can, to have the ability, to have the power to; to be able to bear; to be able to bring oneself [to do anything]; to be lawful, to be permitted; to be powerful, to prevail</i>	3 rd person masculine singular, Qal imperfect	Strong's #3201 BDB #407
With the negative, this means <i>cannot, to be unable to, to lack the ability to, to be powerless to, to lack permission to, to not be permitted to; to lack the power to.</i>			
bānîym (בְּנֵי) [pronounced <i>baw-NEEM</i>]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine singular construct	Strong's #1121 BDB #119

1Kings 9:21b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Yis ^{er} â'êl (יִסְרָאֵל) [pronounced <i>yis-raw-ALE</i>]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun; God-given name to Jacob; and national name for the Jewish people	Strong's #3478 & #3479 BDB #975
lâmed (ל) [pronounced <i>l</i> ']	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
châram (כָּרַח) [pronounced <i>khaw-RAHM</i>]	<i>to completely devote to, to devote to, to devote to God via complete and total annihilation, to utterly destroy, to dedicate to destruction</i>	Hiphil infinitive construct with the 3 rd person masculine plural suffix	Strong's #2763 BDB #355

Translation: ...[those] whom the sons of Israel were not able to destroy—... These are the peoples whom the sons of Israel were unable to destroy, as God had commanded them to.

In the book of Joshua, we have the army of Israel spreading out across the land, defeated quite a number of cities. However, there would have been some villages and areas not completely conquered (Joshua 15:63 17:12 17:16–18). Many of these are named in the first chapter or so of the book of Judges (which takes place right after the conquering of the land and the division of property to the tribes of Israel.

Benson explains why they were not completely destroyed by Solomon: *The command to destroy them, (Deut. 7:2,) did chiefly, if not only, concern that generation of Canaanites who lived in or near the time of the Israelites entering into Canaan. And that command seems not to have been absolute, but conditional, and with some exception for those who should submit and embrace the true religion, as may be gathered both from Joshua 11:19, and from the history of the Gibeonites. For if God's command had been absolute, the oaths of Joshua, and of the princes, could not have obliged them, nor dispensed with such a command.*³⁸¹

Matthew Poole says much the same thing: *The command of destroying them, Deut. 7:2, did chiefly, if not only, concern that generation of Canaanites who lived in or near the time of the Israelites' entering into Canaan. Secondly, That command seems not to be absolute and universal, but conditional, and with some exception for those who should submit to them, and embrace the true religion, as may be gathered both from Joshua 11:19, and from the history of the Gibeonites, Jos 9, whom Joshua did not sin in sparing, when he had sworn to do so; and Saul did sin in endeavouring to destroy them.*³⁸²

At least during the time of the judges, these indigenous groups were a drag on the morality of the Israelites, leading them into gross idolatry. Psalm 106:34–45 *They did not destroy the peoples, as the LORD commanded them, but they mixed with the nations and learned to do as they did. They served their idols, which became a snare to them. They sacrificed their sons and their daughters to the demons; they poured out innocent blood, the blood of their sons and daughters, whom they sacrificed to the idols of Canaan, and the land was polluted with blood. Thus they became unclean by their acts, and played the whore in their deeds. Then the anger of the LORD was kindled against His people, and He abhorred His heritage; He gave them into the hand of the nations, so that those who hated them ruled over them. Their enemies oppressed them, and they were brought into*

³⁸¹ Rev. Joseph Benson, *Commentary of the Old and New Testaments*; 1857; from e-Sword, 1Kings 9:20–21.

³⁸² Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, 1Kings 9:21.

subjection under their power. Many times He delivered them, but they were rebellious in their purposes and were brought low through their iniquity. Nevertheless, He looked upon their distress, when He heard their cry. For their sake he remembered His covenant, and relented according to the abundance of His steadfast love. (ESV; capitalized) See also Judges 1:21, 27–35:20–23 3:1–4.

We do not know if the descendants of these groups had modified their behavior; or if some of them had believed in the God of Israel. Gill even suggests³⁸³ that some may have made peace with the Israelites as the Gibeonites had done (Joshua 9).

1Kings 9:21c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
ʿâlâh (אָלַח) [pronounced <i>gaw-LAWH</i>]	<i>to cause to go up [to ascend], to lead up, to take up, to bring up</i>	3 rd person masculine singular, Hiphil imperfect with the 3 rd person masculine plural suffix	Strong's #5927 BDB #748
All of the BDB Hiphil definitions: <i>to bring up, cause to ascend or climb, cause to go up; to bring up, bring against, take away; to bring up, draw up, train; to cause to ascend; to rouse, stir up (mentally); to offer, bring up (of gifts); to exalt; to cause to ascend, offer.</i>			
Sh ^l ômôh (שְׁלוֹמֹה) [pronounced <i>sh^l-oh-MOH</i> or <i>shloh-MOH</i>]	<i>peace, peaceful; transliterated Solomon</i>	masculine singular, proper noun	Strong's #8010 BDB #1024
lâmed (ל) [pronounced <i>l</i> ʳ]	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	directional/relational preposition	No Strong's # BDB #510
maç (מַחֵ) [pronounced <i>mahç</i>]	<i>tribute, tribute rendered by labor or servile work; laborers, task-workers, labor-group, serfdom; to be liable for servile work [to be pressed into servitude]</i>	masculine singular construct	Strong's #4522 BDB #586
Gesenius is fairly dogmatic that this simply refers to tribute; BDB lists <i>servile work, laborer</i> as its primary meaning. Bear in mind that when a country was conquered, sometimes they simply paid the conquering country a yearly fee, and this is tribute. So, in this way, they are slaves to the victorious country.			
ʿâbad (עָבַד) [pronounced <i>gaw^b-VAHD</i>]	<i>working, serving, laboring; being a slave to</i>	Qal active participle	Strong's #5647 BDB #712
ʿad (עַד) [pronounced <i>gahd</i>]	<i>as far as, even to, up to, until; while, so long as; to, even to [some certain limit]; even to [unto], unto</i>	preposition of duration or of limits	Strong's #5704 BDB #723
yôwm (יוֹם) [pronounced <i>yohm</i>]	<i>day; time; today (with a definite article)</i>	masculine singular noun with the definite article	Strong's #3117 BDB #398

³⁸³ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 1Kings 9:21.

1Kings 9:21c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
zeh (זֶה) [pronounced zeh]	here, this, thus	demonstrative adjective with the definite article	Strong's #2063, 2088, 2090 BDB #260

The 'ad (אֲדָ) [pronounced *gahd*] preposition, yôwm and hûw (with definite articles) literally mean *as far as this day*; and translated *even to this day, to this day, until this day; until this time, even to this day, even today*.

Translation: ...Solomon brings them up as [lit., for] a labor group of slaves to this day. Solomon transformed these people into large labor groups (that is, he made them into slaves). And they remain slaves to this day (which could be a postscript from Solomon himself near the end of his life; or this could have been recorded by another historian³⁸⁴).

Solomon had a vision for his country, and of things which he wanted to do—mostly building projects. It is not a stretch to think that he had been influenced perhaps by his Egyptian wife, as well as his father David and Hiram. This could help to make sense of these various references to his Egyptian wife. Egypt has a great history of slave labor in order to produce marvelous structures. Perhaps this connection to Egypt gave Solomon the idea to place these peoples into slavery (not unlike what Egypt did to the sons of Israel so many years previous).

Solomon actions, given these 3 influences, make a great deal of sense.

Dr. Peter Pett: *"To this day" may have been in the original record, the author incorporating it in order to remind people that they were still around, suggesting a date for his writing before the final Exile (say in the days of Zedekiah).*³⁸⁵

1Kings 9:20–21 There were non-Israelites who remained in the land of Canaan—the Amorite, the Hittite, the Perizzite, the Hivite and the Jebusite—whose sons are still in the land of Israel, which people the Israelites were unable to destroy—Solomon made them into a great slave labor force and they remain as slaves to this day.

1Kings 9:20–21 There were non-Israelites who remained in the land of Canaan—the Amorite, the Hittite, the Perizzite, the Hivite and the Jebusite—whose sons are still in the land of Israel, which people the Israelites were unable to destroy—Solomon made them into a great slave labor force and they remain as slaves to this day.

1Kings 9:20–21 Solomon's great slave labor force (various commentators)

James Burton Coffman: *In our Commentary on Judges, we gave a great deal of attention to the gross sin of the Israelites in their greedy and unscrupulous enslavement of the Canaanites, instead of putting them to death as God had commanded them; and here we find that Solomon terminated that shameful procedure by enslaving the final remnants of any Canaanites left in Palestine.*³⁸⁶

Whedon: *A considerable portion of the levies of men employed by Solomon in his public works was doubtless drawn from the ranks of the subjugated nations.*³⁸⁷

³⁸⁴ Given that Solomon wrote so much of Scripture (Proverbs, Ecclesiastes and Song of Solomon); it is not farfetched that he recorded some of his own history.

³⁸⁵ Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, 1Kings 9:20–21.

³⁸⁶ From <https://www.studylight.org/commentaries/bcc/1-kings-9.html>; accessed May 4, 2018.

³⁸⁷ *Whedon's Commentary on the Old and New Testaments*; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; 1Kings 9:21.

1Kings 9:20–21 Solomon's great slave labor force (various commentators)

Lange: Solomon's plan was, in his undertakings to spare his nation all servile labor, as far as possible. Therefore, for all compulsory service he employed the conquered enemy, who, as such, were slaves. A wise prince will never impose burdensome taxes or heavy labor upon his people, and reigns much more willingly over freemen than over slaves; but a good and loyal people does not make freedom a pretext for villany, and ever follows the king's call for arms when the defence of "Father-land" is concerned.³⁸⁸

David Guzik: This is 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 didn't make Israelites forced laborers, but used them to oversee the remnants of the Canaanite tribes.³⁸⁹

Dr. Peter Pett: The 'Canaanites' would be used to the idea of the slave-levy as exercised by their own kings, as we discover from Ugarit. Thus they would not have been surprised as a subject people to find themselves drafted for this work. As with the Israelites in Egypt they and their families would be provided with food of a kind, and would still have their own homes. That is not to say that they found it palatable. No doubt they too groaned under their taskmasters. Nor is it likely that a prophet in 6th century BC found such slavery any more palatable as a concept. It represented the side of Solomon that he was unhappy with (1Kings 12:4).

Pett continues: Strictly these Canaanites should have been slaughtered or driven from the land. They had been 'devoted' to YHWH as being unfit to live amongst because of their evil and perverted ways (Gen. 15:16).³⁹⁰

The Cambridge Bible: [T]he people of Canaan had become much mixed up among the Israelite population, being still allowed to live in some cities from which at first it had been found impossible to dislodge them (see above, 1Kings 9:16). But a distinction was made between these people and the people of Israel, now that Solomon was powerful enough to enforce it, in the kind of service they must render and the tribute they must bear. It may be that the five nations here mentioned were most largely represented in the surviving population, and that the other two out of the seven nations of Canaan had by this time been more nearly exterminated.³⁹¹

Mike Smith: The Israelites did not wipe out the Canaanites like God had instructed them to do, Deut.12:2-3, 20:16-18, Dan.7:1. They were to wipe out pagan people who were saturated with reprehensible demonic activity and human sacrificial worship, and they utterly failed to do so. They were told not to make covenants with them or to intermarry, but they did. You can never lift up immoral people! Do not associate with believers or unbelievers who have negative volition. Their human viewpoint will prevail and dominate your relationship.³⁹²

Let me take issue with that; we have to be among unbelievers in order to give them the gospel; and around negative believers in order to be able to give them sound doctrine, when it is needed.

Clarke: When Sesostris, king of Egypt, returned from his wars, he caused temples to be built in all the cities of Egypt, but did not employ one Egyptian in the work, having built the whole by the hands of the captives which he had taken in his wars. Hence he caused this inscription to be placed upon each temple: - Ουδεις εγγωριος εις αυτα μεμοχθηκε, [which translates] No native has labored in these...It appears that Solomon might with propriety have placed a similar inscription on most of his works.³⁹³

[Chapter Outline](#)

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³⁸⁸ The Rev. Dr. John P. Lange, *Lange's Commentary*; 1857–1864; in the Public Domain; from E-sword; 1Kings 9:15–23 (Homiletical and Practical).

³⁸⁹ *David Guzik's Commentary on the Old Testament*; courtesy of e-sword; ©2006; 1Kings 9:15–24.

³⁹⁰ Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, 1Kings 9:20–21.

³⁹¹ *The Cambridge Bible for Schools and Colleges*; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, 1Kings 9:20.

³⁹² Pastor Mike Smith [notes](#) (a Word document which will open in Word or WP); accessed May 4, 2018.

³⁹³ Adam Clarke, *Adam Clarke's Commentary on the Bible*; from e-Sword, 1Kings 9:21.

Some translators placed these verses into different paragraphs (I did not get that); others, like the Voice, combined them closely together.

And from sons of Israel were not given Solomon [as] slaves; for they [were] men of the war and his servants and his officials and his captains and officials of his chariot and his horsemen. These [are] officials of the guards who [were] over the work to Solomon; five and fifty hundreds, the ones ruling in the people, the ones doing in the work.

1Kings
9:22–23

Solomon did not make those from the sons of Israel into slaves; for they [were] [his] soldiers, his servants, his officials, his captains, his charioteers and his horsemen. These [same sons of Israel were] his officials [among] the guards who [were] over the work of Solomon; [there were] 550 who ruled over [lit., *in*, *among*] the people, the ones doing the work.

Solomon did not make his own people into slaves. They were his soldiers, his servants, his officials, his captains, his charioteers and his horsemen. These same sons of Israel were his officials over the guards who oversaw the various construction projects of Solomon; there were 550 of these officials from the people who ruled over those doing the work.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And from sons of Israel were not given Solomon [as] slaves; for they [were] men of the war and his servants and his officials and his captains and officials of his chariot and his horsemen. These [are] officials of the guards who [were] over the work to Solomon; five and fifty hundreds, the ones ruling in the people, the ones doing in the work.
Revised Douay-Rheims	But of the children of Israel Solomon made not any to be bondmen, but they were men of war, and his servants, and his princes, and captains, and overseers of the chariots and horses. And there were five hundred and fifty chief officers set over all the works of Solomon, and <u>they had people under them</u> , and <u>had charge over</u> the appointed works.
Peshitta (Syriac)	But of the children of Israel Solomon made no slaves; because they were his men of war and his servants and his princes and his mighty men and commanders of his chariots and his horsemen. These were the superintendents who were over Solomon's work, five hundred and fifty, who had charge of the people and who supervised the work.

Significant differences: The word for *horses* and *horsemen* is the same in the Hebrew. The phrase *they had people under them* probably interprets *the ones ruling in the people*. The Latin adds the word *had charge over* and the Syriac adds *supervised*. The intention is probably to carry over the preposition *over*. So there may not be any actual differences between the Hebrew text and the translations.

Limited Vocabulary Translations:

Bible in Basic English	But Solomon did not put the children of Israel to forced work; they were the men of war, his servants, his captains, and his chiefs, captains of his war-carriages and of his horsemen. These were the chiefs of the overseers of Solomon's work, five hundred and fifty, in authority over the people who did the work.
Easy English	But Solomon did not make any of the Jews into slaves. They became his soldiers, and they became the people in his government. (Some of the soldiers) were army leaders. Other soldiers told the people that drove chariots what to do.

	And 550 people were leaders of the people that built things (for Solomon). They told the men that did the work what to do.
Easy-to-Read Version—2001	Solomon did not force any Israelites to be his slaves. The people of Israel were soldiers, government officials, officers, captains, and chariot commanders and drivers. There were 550 supervisors over Solomon's projects. They were bosses over the men who did the work.
Easy-to-Read Version—2006	Solomon did not force any Israelites to be his slaves. The Israelites were soldiers, government officials, officers, captains, and chariot commanders and drivers. There were 550 supervisors over Solomon's projects. They supervised the men who did the work.
<i>God's Word™</i>	But Solomon didn't make any of the Israelites slaves. Instead, they were soldiers, officials, officers, generals, and commanders of his chariot and cavalry units. These were the officers in charge of Solomon's projects: 550 foremen for the people who did the work.
Good News Bible (TEV)	Solomon did not make slaves of Israelites; they served as his soldiers, officers, commanders, chariot captains, and cavalry. There were 550 officials in charge of the forced labor working on Solomon's various building projects.
<i>The Message</i>	But true Israelites were not treated this way; they were used in his army and administration—government leaders and commanders of his chariots and charioteers. They were also the project managers responsible for Solomon's building operations—550 of them in charge of the workforce.
NIRV	But Solomon didn't force any of the Israelites to work as his slaves. Instead, some were his fighting men. Others were his government officials, his officers and his captains. Others were commanders of his chariots and chariot drivers. Still others were the chief officials in charge of Solomon's projects. There were 550 officials in charge of those who did the work.
New Simplified Bible	Solomon did not make slaves of Israelites. They served as his soldiers, officers, commanders, chariot captains, and cavalry. There were five hundred and fifty officials in charge of the forced labor working on Solomon's various building projects.

Thought-for-thought translations; paraphrases:

Contemporary English V.	Solomon did not force the Israelites to do his work. They were his soldiers, officials, leaders, commanders, chariot captains, and chariot drivers. But he did make slaves of the Amorites, Hittites, Perizzites, Hivites, and Jebusites who were living in Israel. These were the descendants of those foreigners the Israelites could not destroy, and they remained Israel's slaves. Solomon appointed five hundred fifty officers to be in charge of his workers and to watch over his building projects. The CEV combined vv. 20–22 in such a way that they could not be separated out. So this is vv. 20–23.
The Living Bible	Solomon didn't conscript any Israelis for this work, although they became soldiers, officials, army officers, chariot commanders, and cavalymen. And there were 550 men of Israel who were overseers of the labor forces.
New Berkeley Version	But Solomon never made slaves of Israelites; they were his warriors, his courtiers, his officers, his captains, his chariot officers, and his cavalry officers. These were the chief officials who supervised Solomon's work—550 of them—who directed the people who did the work.
New Century Version	But Solomon did not make slaves of the Israelites. They were his soldiers, government leaders, officers, captains, chariot commanders, and drivers. These were his most important officers over the work. There were five hundred fifty supervisors over the people who did the work on Solomon's projects.

New Life Version	But Solomon did not make the people of Israel work for him. For they were men of war, his servants, his rulers, his captains, his war-wagon drivers, and his horsemen. These were the heads of the captains over Solomon's work. There were 550 of them who ruled over the people doing the work.
New Living Translation	But Solomon did not conscript any of the Israelites for forced labor. Instead, he assigned them to serve as fighting men, government officials, officers and captains in his army, commanders of his chariots, and charioteers. Solomon appointed 550 of them to supervise the people working on his various projects.

Partially literal and partially paraphrased translations:

American English Bible	And many of these non-Israelites served Solomon as soldiers and as lieutenants over his chariots and cavalry. Also, many of them (some five hundred-and-fifty of them) were also put in charge over Solomon's construction projects and supervised the people who were doing the work.
International Standard V	However, Solomon did not force Israelis into conscripted labor, but they did serve as his soldiers, servants, princes, captains, chariot commanders, and cavalry. There were 550 chief officers who supervised Solomon's activities and managed the staff that was doing the work.
New Advent (Knox) Bible	Among the Israelites, he would make no man his slave; it was from these that he drew his warriors and his courtiers, his princes and his captains, the commanders of his chariots and horsemen. Five hundred and fifty overseers king Solomon had, to hold the people to their appointed tasks.).
Translation for Translators	But Solomon did not force any Israeli people to become slaves. Some of them became soldiers and army officers and commanders and drivers of his chariots and soldiers who rode on horses. There were 550 officials who supervised the slaves who worked <i>to build all those places</i> .

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	Of the sons of Israel - is Solomon to have caused to be as a slave? - But they are to be the men of war: his soldiers, his chieftains, his shield carriers, and the chiefs of his chariots and horsemen. Of the overseers, they being over Solomon's works, there are to be five hundred and fifty, they dominating the people, who are to have produced the works.
Christian Standard Bible	But Solomon did not consign the Israelites to slavery; they were soldiers, his servants, his commanders, his captains, and commanders of his chariots and his cavalry. These were the deputies who were over Solomon's work: 550 who supervised the people doing the work.
Ferrar-Fenton Bible	But upon the children of Israel Solomon did not lay it, for they were soldiers, and his ministers, and his Generals, and Colonels, and Commanders of the Chariots, and his Cavalry. These were the Commanders of the Engineers, who were over the works of Solomon: Fifty-five Superintendents of the people who did the works; which were.
God's Truth (Tyndale)	But they were men of war and his servants and his lords and Captains and rulers of his chariots and of his Horsemen. And these many lords that oversaw the work had Salomon, five hundred and fifty, which ruled the people that wrought in the work.
Unlocked Literal Bible	However, Solomon made no forced laborers of the people of Israel. Instead, they became his soldiers and his servants, his officials, and his officers and commanders of his chariot forces and his horse riders. These were also the chief officers managing the supervisors who were over Solomon's works, 550 of them, who supervised the people who did the work.

Catholic Bibles (those having the imprimatur):

New American Bible (2002)	But Solomon enslaved none of the Israelites, for they were his fighting force, his ministers, commanders, adjutants, chariot officers, and charioteers. The supervisors of Solomon's works who policed the people engaged in the work numbered five hundred and fifty.
New American Bible (2011)	But Solomon made none of the Israelites forced laborers, for they were his fighting force, his ministers, commanders, adjutants, chariot officers, and cavalry. There were five hundred fifty overseers answerable to Solomon's governors for the work, directing the people engaged in the work.
New English Bible—1970	But Solomon put none of the Israelites to forced labour; they were his fighting men [prob. rdg, Heb adds and his servants], his captains and lieutenants, and the commanders of his chariots and of his cavalry. The number of officers in charge of the foremen over Solomon's work was five hundred and fifty; these superintended the people engaged on the work.
New Jerusalem Bible	Solomon did not, however, impose forced labour on the Israelites; for they were soldiers, his officials, his administrators, his officers and his chariot and cavalry commanders. There were five hundred and fifty officials in charge of the foremen over Solomon's work, who supervised the people employed on the work.
New RSV	But of the Israelites Solomon made no slaves; they were the soldiers, they were his officials, his commanders, his captains, and the commanders of his chariotry and cavalry. These were the chief officers who were over Solomon's work: five hundred and fifty, who had charge of the people who carried on the work.
Revised English Bible—1989	None of the Israelites were put to forced labour; they were his fighting men, his captains and lieutenants, and the commanders of his chariots and of his cavalry. The number of officers in charge of the foremen over Solomon's work was five hundred and fifty; these superintended the people engaged on the work.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	But Shlomo did not raise any of his forced labor from the people of Isra'el; rather, they were the soldiers, his servants, administrators and commanders, and the officials in charge of his chariots and horsemen. There were 550 chief officers over Shlomo's work, in charge of the workers.
The Complete Tanach	But of the Children of Israel, Solomon made no levy of forced labor, because they were the warriors, his servants, his officers, his commanders, and the officers of his chariots and his horsemen. These were the commanders over officers who were [appointed] over Solomon's work, five hundred and fifty, who ruled over the people who engaged in the work.

These were the commanders of the officers: That is to say, those who were appointed subordinate to the officers who were in overall command.

five hundred fifty: Three hundred of them were proselytes appointed over the 70,000 who bore burdens and the 80,000 hewers in the mountains, and the 3,300 who bore rule over the people, as stated above: "Besides Solomon's chief officers... three thousand and three hundred" (5:30). And in II Chron. (2:1) it is stated: "six hundred." These three hundred that are missing here (5:30), he counted there, for they were appointed over all of them. The two hundred and fifty remaining were Israelites appointed over the other laborers. In II Chron. (8:10) he counted them separately: "And these were Solomon's chief officers two hundred fifty who bore rule over the people who did the work."

exeGesés companion Bible	And of the sons of Yisra El Shelomoh gives no servants: but they are men of war
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	- his servants and his governors and his tertiaryes and governors of his chariots and his cavalry: these are the governors stationed over the work of Shelomoh - five hundred and fifty to subjugate the people who work the work.
Hebraic Roots Bible	But Solomon did not give as a slave out of the sons of Israel, for they were the men of war, and his servants, and his rulers, and his commanders, and the commanders of his chariots, and his horsemen. These were the commanders of the officers who were over the work of Solomon: Five hundred and fifty, those ruling among the people who were working in the work.
JPS (Tanakh—1985)	But he did not reduce any Israelites to slavery; they served, rather, as warriors and as his attendants, officials, and officers, and as commanders of his chariot and cavalry. These were the prefects that were in charge of Solomon's works and were foremen over the people engaged in the work, who numbered 550.
Orthodox Jewish Bible	But of the Bnei Yisroel did Sh'lomo make no eved; but they were anshei hamilchamah, and his avadim, and his sarim, and his shalishim (captains), and commanders of his merkavot, and his paras him. These were the chief of the officials that were over the melakhah (work) of Sh'lomo five hundred and fifty, harodim (the ones supervising) the people that wrought in the melakhah.

Expanded/Embellished Bibles:

The Expanded Bible	But Solomon did not make slaves of [conscript] the Israelites. They were his soldiers, government leaders [officials], officers, captains, chariot commanders, and drivers [charioteers]. These were his most important officers [chief officials] over the work. There were five hundred fifty supervisors over the people who did the work on Solomon's projects.
Kretzmann's Commentary	But of the children of Israel did Solomon make no bondmen, but they were men-of-war, officials of the war department, and his servants, heads of the civil bureaus, and his princes, chief officers of the army, and his captains, royal adjutants, and rulers of his chariots and his horsemen, commanders of this department of the king's army. These were the chief of the officers that were over Solomon's work, five hundred and fifty, which bare rule over the people that wrought in the work, superintending the erection of the public buildings and improvements.
NET Bible®	Solomon did not assign Israelites to these work crews [The work crews referred to here must be different than the temporary crews described in 5:13-16.]; the Israelites served as his soldiers, attendants, officers, charioteers, and commanders of his chariot forces [Heb "officers of his chariots and his horses."]. These men were also in charge of Solomon's work projects; there were a total of 550 men who supervised the workers [Heb "these [were] the officials of the governors who were over the work belonging to Solomon, five hundred fifty, the ones ruling over the people, the ones doing the work."].
The Pulpit Commentary	But of the children of Israel did Solomon make no bondmen [see however 1Kings 5:13, 1Kings 5:18. This service, though compulsory, was not servile. Bondage was forbidden Le 25:39. The levy were treated as hired servants and had wages]; but they were men of war, and his servants [cf. 1Kings 1:9. Not only "officials of the war department" (בַּנְּהָר) but officers of every kind], and his princes [these were the heads both of the military and civil services], and his captains [Heb. שְׁלִישִׁי. LXX. τρωτάται. Ex. 14:7; Ex. 15:4; 2Sam. 23:8; 2Kings 9:25; 2Kings 10:25, etc. These third men were really "a noble rank of soldiers who fought from chariots"

(Gesens.), each of which would seem to have held three men, one of whom drove, while two fought: thence used of the bodyguard of kings. That they formed a corps, and were not literally "captains," is clear from 1Sam. 23:8, etc.] and rulers of his chariots, and his horsemen.

These were the chief of the Officers that were over Solomon's work; five hundred and fifty, which bare rule over the people that wrought in the work [see on 1Kings 5:16].

The Voice

The Israelites were soldiers, servants, princes, captains, charioteers, and cavalymen. All these men—550 in all—were the most important officials involved in Solomon's work, controlling all the workers.

Literal, almost word-for-word, renderings:

Emphasized Bible

But, of the sons of Israel, Solomon devoted none to bond-service,—but, they, were men of war, and his servants, and his generals, and his heroes, and captains of his chariots, and his horsemen. These, were the chiefs of the officers, who were over the work, for Solomon, five hundred and fifty,—who ruled over the people that wrought in the work.

English Standard Version

But of the people of Israel Solomon made no slaves. They were the soldiers, they were his officials, his commanders, his captains, his chariot commanders and his horsemen.

These were the chief officers who were over Solomon's work: 550 who had charge of the people who carried on the work.

Modern English Version

But Solomon did not make any children of Israel into slaves, but instead used them as men of war, as his servants, his leaders, his captains, rulers of his chariots, and his horsemen. These were the chief officers over Solomon's work, five hundred and fifty, who ruled over the people who did the labor.

New European Version

But of the children of Israel Solomon made no bondservants; but they were the men of war, and his servants, and his princes, and his captains, and rulers of his chariots and of his horsemen. These were the chief officers who were over Solomon's work, five hundred and fifty, who bore rule over the people who laboured in the work.

New King James Version

But of the children of Israel Solomon made no forced laborers, because they were men of war and his servants: his officers, his captains, commanders of his chariots, and his cavalry.

Others were chiefs of the officials who were over Solomon's work: five hundred and fifty, who ruled over the people who did the work.

Third Millennium Bible

But of the children of Israel Solomon made no bondmen; but they were men of war, and his servants, and his princes, and his captains, and rulers of his chariots, and his horsemen. These were the chief of the officers who were over Solomon's work: five hundred and fifty, who bore rule over the people who wrought in the work.

Young's Updated LT

And out of the sons of Israel Solomon has not appointed a servant, for they are the men of war, and his servants, and his heads, and his captains, and the heads of his chariots, and his horsemen. These are the heads of the officers who are over the work of Solomon, fifty and five hundred, those ruling among the people who are labouring in the work.

The gist of this passage:

Solomon did not enslave any of the sons of Israel, but they had supervisory positions in the work being done.

1Kings 9:22a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, וְ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
min (מִן) [pronounced <i>min</i>]	<i>from, off, out from, of, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
bânîym (בְּנֵי) [pronounced <i>baw-NEEM</i>]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine singular construct	Strong's #1121 BDB #119
Yis ^e râ'êl (יִשְׂרָאֵל) [pronounced <i>yis-raw-ALE</i>]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun; God-given name to Jacob; and national name for the Jewish people	Strong's #3478 & #3479 BDB #975
lô' (אֵל אוֹל) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
nâthan (נָתַן) [pronounced <i>naw-THAHN</i>]	<i>to give, to grant, to place, to put, to set; to make</i>	3 rd person masculine singular, Qal perfect	Strong's #5414 BDB #678
Sh ^e lômôh (שְׁלֹמֹה) [pronounced <i>sh^el-oh-MOH</i> or <i>shloh-MOH</i>]	<i>peace, peaceful; transliterated Solomon</i>	masculine singular, proper noun	Strong's #8010 BDB #1024
'ebed (עֶבֶד) [pronounced <i>GE^B-ved</i>]	<i>slave, servant; worker; underling; subject</i>	masculine singular noun	Strong's #5650 BDB #713

Translation: Solomon did not make those from the sons of Israel into slaves;... Solomon made the Canaanites of the land into slaves. He did not do this to the people of Israel. Even though he had a great many building projects to complete, he would not enslave his own people for the purposes of completing those projects.

1Kings 9:22–23 Solomon did not make his own people into slaves. They were his soldiers, his servants, his officials, his captains, his charioteers and his horsemen. These same sons of Israel were his officials over the guards who oversaw the various construction projects of Solomon; there were 550 of these officials from the people who ruled over those doing the work.

1Kings 9:22a Solomon did not enslave his own people (various commentators)

Barnes: *Comparing this with 1Kings 5:13–14, it would seem that a modified service of forced labor for one-third of each year was not regarded as reducing those who were subject to it to the condition of bondmen.*³⁹⁴

Dr. John Gill: *But of the children of Israel did Solomon make no bondmen,.... For that was contrary to the law; they might be hired servants, but not bond servants, Lev. 25:39.*³⁹⁵

³⁹⁴ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, 1Kings 9:22.

³⁹⁵ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 1Kings 9:22.

1Kings 9:22a Solomon did not enslave his own people (various commentators)

The College Press Bible Study: Nelson Glueck, in his explorations east of the Jordan, discovered what he believed were prison camps in the vicinity of copper mines. This would seem to indicate that the copper mines were worked by forced labor...The levy of servitude was also a feature of Canaanite life as the Ras Shamra texts show...Since the Law of Moses forbade enslavement of Hebrews (Lev. 25:39), no Israelites were forced to become bondslaves. The statement in 1Kings 5:13 that "Solomon raised a levy out of all Israel" must be interpreted in the light of the present passage. Probably there were two levies—one of Canaanite bondmen or slaves, and the other of Israelites who, though compelled to serve, were treated as hired servants.^[262] Furthermore, the Canaanite bondservants were compelled to serve for a life-time whereas the Israelite levy served one month in three until the building projects were completed. By and large Solomon used Israelites for the more exalted service in the army or in the royal court as princes and officers.

^[262] See further the comments on 1Kings 5:13. Finley (BBC, p. 384) feels that even in 1Kings 5:13 an all Canaanite levy is intended. He interprets the term "all Israel" to be geographical. The levy was raised from all the tribal territories of Israel; but only the Canaanites living in those regions were pressed into service.³⁹⁶

Dr. Peter Pett: The children of Israel were seen as 'free-men' and could not be turned into bond-slaves except by personal choice for debt or in order to ensure a livelihood, even by such a tyrant as Solomon had become. They were thus called into service as soldiers, officers, commanders, captains, chariot shield-bearers and drivers. This was in fact what Samuel had warned the people would be the result of having a king (1Sam. 8:12). Again the prophet is letting us know that Solomon was the typical harsh non-YHWH-like monarch.

Pett continues: This does not contradict 1Kings 5:13–14. That was only a partial levy (mas) and was in order to work on the timber for the Temple in a foreign country. That was not a task that could not entrusted to the inhabitants of the land, if only because they were not 'holy'. These were mas-'obed, the slave-levy.³⁹⁷

The Cambridge Bible: This must be read in the light of chap. 1Kings 5:13. There we are told of Solomon's levy upon all Israel. But the 30,000 men there spoken of had duty forced on them only for a month at a time. Ten thousand served for one month, and were two months at home before their turn for service came round again. Moreover, when the work for which they were enrolled came to an end they were free. It may also be that in the course of 20 years Solomon changed his system, especially if he saw that his people were beginning to find his yoke heavy. But the Canaanite levy was continuous 'unto this day.'³⁹⁸

James Burton Coffman understood this in a very negative light: While true enough that the soldiers and other 'servants' of Solomon which were drawn from the Israelites themselves were not called "slaves"; they most certainly were required to serve Solomon, and it was only a matter of time and opportunity until that civilization, much as Israel loved it, was doomed to failure, as are all cultures that are supported and sustained by slave labor and unscrupulous oppression of the poor. The remnants of the Canaanites were slaves, and the Israelites were Solomon's servants, a distinction without much difference.³⁹⁹

There were stark differences:

1. Those pressed into service from Israel were required to work 1 month of 3.
2. There was an end point in their service.
3. The projects were beneficial to Israel as a nation.

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³⁹⁶ The College Press Bible Study Textbook Series; (a compilation of many commentaries); from e-sword; 1Kings 9:20–23.

³⁹⁷ Dr. Peter Pett; Commentary Series on the Bible; from e-sword, 1Kings 9:22.

³⁹⁸ The Cambridge Bible for Schools and Colleges; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, 1Kings 9:22.

³⁹⁹ From <https://www.studylight.org/commentaries/bcc/1-kings-9.html>; accessed May 4, 2018.

1Kings 9:22a [Solomon did not make his own people into slaves.](#)

Did Solomon enslave his own people (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-obed which indicates forced slave labor. Then, in 9:22 the author points out that Solomon did not employ any Israelites as “slaves” (abed). 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.

When Critics Ask; Geisler and Howe, ©1992, Victor Books, p. 182–183.

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1Kings 9:22b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kîy (כי) [pronounced kee]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
hêm (הם) [pronounced haym]	<i>they, those; themselves; these</i> [with the definite article]	3 rd person masculine plural personal pronoun; sometimes the verb <i>to be</i> is implied	Strong's #1992 BDB #241
As with many pronouns, the verb <i>to be</i> is often implied.			
ʾānāshîym (אֲנָשִׁים) [pronounced uh-NAW-sheem]; also spelled ʾīyshîym (אִישִׁים) [pronounced ee-SHEEM]	<i>men; inhabitants, citizens; companions; soldiers, followers</i>	masculine plural construct	Strong's #376 BDB #35
mil ^c châmâh (מִלְחָמָה) [pronounced mil-khaw-MAW]	<i>battle, war, fight, fighting; victory; fortune of war</i>	feminine singular noun with the definite article	Strong's #4421 BDB #536

Translation: ...for they [were] [his] soldiers,... The sons of Israel assumed many positions of honor and authority. Some became soldiers, which here is, literally, *men of the war*. This was a highly respected and almost universally revered position in Israel.

When one particular party rejects this sort of respect, they are going against the laws of divine establishment. Those on the far left in the United States do not appear to have this same respect for our soldiers. **Liberal politicians** like **Kerry** and **Murtha** seem to be willing at any time to throw the soldiers overboard.

Preacher's Complete Homiletical Commentary: *Men of war* עֲדָרָיִם = *officials of the war department*.⁴⁰⁰

1Kings 9:22c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
עֲבָדִיִּם (עֲבָדִיִּם) [pronounced <i>ġe^b-vaw-DEEM</i>]	<i>slaves, servants; workers; underlings; subjects; slavery, bondage, servitude; this can mean military men, soldiers in the plural</i>	masculine plural noun with the 3 rd person masculine singular suffix	Strong's #5650 BDB #713

Lange: *עֲבָדִיִּם*, 1Kings 9:22, means chiefly, officials of the war–department; *שָׂרֵי* chief officers of the army; and *שְׁלֵשָׁלְיָיִם* royal adjutants and life–guardsmen. Gesenius, De Wette, and others translate the latter: chariot warriors, or chariot–driver, because there were always three of them standing in one chariot; this, however, does not admit of proof, and *κροιστάτης*, as the Sept. usually renders it, does not mean chariot warriors. In every place where the word occurs in our books (2Kings 7:2; 2Kings 17:19; 2Kings 15:25; 2Kings 9:25) it denotes the royal staff; in 2Kings 10:25, the *מִצָּר* and *שְׁלֵשָׁלְיָיִם* are the king's body–guard; and in 2Sam. 23:8 (1Chron. 10:11) still less is there reference to chariot warriors.⁴⁰¹

Translation: ...his servants,... Some became servants, but not in the sense that they were slaves (as the Canaanites were). This word can be used for military men; and this could also refer to those who did Solomon's bidding as the king. My guess is, most commentators will have their own take here.

Most of the groups named in this verse are related to Solomon's army; and for this reason, I would understand this to refer to *military types*.

1Kings 9:22d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
sar (שָׂר) [pronounced <i>sar</i>]	<i>chieftain, chief, ruler, official, captain, prince, leader, commander</i>	masculine plural noun with the 3 rd person masculine singular suffix	Strong's #8269 BDB #978

James Rickard: "Princes" is the plural Noun SAR, שָׂר, that means, "prince, ruler, leader, chief, chieftain, official, captain or official" whether political, military or religious.⁴⁰²

⁴⁰⁰ *The Preacher's Complete Homiletical Commentary*; edited by Joseph S. Exell, 1892; from e-sword, 1Kings 9:22.

⁴⁰¹ The Rev. Dr. John P. Lange, *Lange's Commentary*; 1857–1864; in the Public Domain; from E-sword; 1Kings 9:20–23 (Exegetical and Critical).

⁴⁰² From <http://gracedoctrine.org/proverbs-chapter-8-2/> accessed November 18, 2015.

Translation: ...his officials,... Israelites became officials under Solomon. Things require systems of well-defined authority; and this is what Solomon was established. An organization does not get things done if there are two leaders or no leaders.

1Kings 9:22e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
shâlîyshîym (שְׁלִישִׁים) [pronounced <i>shaw-leesh-EEM</i>] or shâlîshîy (שְׁלִישִׁי) [pronounced <i>shaw-leesh-EE</i>]	<i>an noble rank of soldiers; 3 captains, 3 highly ranked officers; warriors in a chariot [possibly manned by 3 soldiers?]</i>	masculine plural noun with the 3 rd person masculine singular suffix	Strong's #7991 DB #1026

Translation: ...his captains,... I don't know that we fully understand the rankings which Solomon used; but it is my opinion that they were very well-defined and that Solomon and his men understood these rankings.

1Kings 9:22–23 Solomon did not make his own people into slaves. They were his soldiers, his servants, his officials, his captains, his charioteers and his horsemen. These same sons of Israel were his officials over the guards who oversaw the various construction projects of Solomon; there were 550 of these officials from the people who ruled over those doing the work.

1Kings 9:22e The Meaning of Captains (various commentators)

The College Press Bible Study: *The word translated "captains" in 1Kings 9:22 means literally "third men" and refers to a noble rank of soldiers who fought from chariots. Solomon's chariots carried three men, and the third man, besides the driver and the warrior, was the armor-bearer.*^[263]

[263] *The term "third man" (Heb., shalish) came to signify a royal aide-de-camp, "he on whose arm the king stayed himself (2Kings 7:2; 2Kings 7:17; 2Kings 7:19). The position was of such importance that it could be used as a springboard to the crown (2Kings 15:25).*⁴⁰³

Preacher's Complete Homiletical Commentary: *Rulers of his chariots שְׁלִישִׁים—Rather, royal adjutants—the royal body guard.*⁴⁰⁴

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1Kings 9:22f

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251

⁴⁰³ *The College Press Bible Study Textbook Series; (a compilation of many commentaries); from e-sword; 1Kings 9:20–23.*

⁴⁰⁴ *The Preacher's Complete Homiletical Commentary; edited by Joseph S. Exell, 1892; from e-sword, 1Kings 9:22.*

1Kings 9:22f

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
sar (סַר) [pronounced sar]	chieftain, chief, ruler, official, captain, prince, leader, commander	masculine plural construct	Strong's #8269 BDB #978
rekeb (רֶכֶב) [pronounced REH-khe ^b v]	riders, cavalry; chariot; horses; the upper millstone [riding on a lower millstone]	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #7393 BDB #939

Translation: ...his charioteers... We studied Joab's army and some of its campaigns. They did not appear to have a chariot force. David, later in life; or Solomon, at some point, decided that a chariot force for war was necessary.

1Kings 9:22g

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
pârâsh (פָּרָשׁ) [pronounced paw-RASH]	horse, steed; horseman	masculine plural noun with the 3 rd person masculine singular suffix	Strong's #6571 BDB #832

Translation: ...and his horsemen. The army of Solomon was rounded out with horsemen, which allow them flexibility and swift movement.

I do not seem to recall horsemen as holding an important place in David's army; they seemed to be primarily an infantry.

Whedon: *Rulers of his chariots, and his horsemen* — The word horsemen here, as in 1Kings 9:19, should be rendered steeds, or cavalry, and the rulers of the chariots and cavalry were the chief officers in these departments of the army.⁴⁰⁵

Lange: וְיִדְבָּע, 1Kings 9:22, means chiefly, officials of the war-department; וְיָרֵשׁ chief officers of the army; and שְׂרָפִים royal adjutants and life-guardsmen. Gesenius, De Wette, and others translate the latter: chariot warriors, or chariot-driver, because there were always three of them standing in one chariot; this, however, does not admit of proof, and τριστάτης, as the Sept. usually renders it, does not mean chariot warriors. In every place where the word occurs in our books (2Kings 7:2; 2Kings 17:19; 2Kings 15:25; 2Kings 9:25) it denotes the royal staff; in 2Kings 10:25, the מִצָּר and שְׂרָפִים are the king's body-guard; and in 2Sam. 23:8 (1Chron. 10:11) still less is there reference to chariot warriors.⁴⁰⁶

⁴⁰⁵ Whedon's Commentary on the Old and New Testaments; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; 1Kings 9:22.

⁴⁰⁶ The Rev. Dr. John P. Lange, Lange's Commentary; 1857–1864; in the Public Domain; from E-sword; 1Kings 9:24 (Exegetical and Critical).

Lange: [Solomon also] made use of the descendants of the subjugated Canaanites who were left in the land, to execute those public works which were designed to protect the country and further its material prosperity; thus sparing his own people, who, like every other free people, had no slavish work, but performed only military service.⁴⁰⁷

1Kings 9:22–23 Solomon did not make his own people into slaves. They were his soldiers, his servants, his officials, his captains, his charioteers and his horsemen. These same sons of Israel were his officials over the guards who oversaw the various construction projects of Solomon; there were 550 of these officials from the people who ruled over those doing the work.

Categories of Leadership Under Solomon (various commentators)

Scripture	Gill	Benson	Berkeley Bible
but they were men of war;	which he kept in pay, a standing army, maintained even in time of peace, in case of necessity, should an enemy attempt to invade or surprise them	Which was accounted an honourable employment	...his warriors,...
and his servants;	in his family and court, who had offices and employments there	Officers in his court	...his courtiers,...
and his princes;	ministers of state, counsellors, governors of cities, &c.	Governors of provinces	...his officers,...
and his captains;	officers in his army	Commanders of his guards	...his captains,...
and rulers of his chariots and his horsemen;	war chariots and troopers; see 1Kings 9:19		...his chariot officers, and his cavalry officers.

Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 1Kings 9:22.

Rev. Joseph Benson, *Commentary of the Old and New Testaments*; 1857; from e-Sword, 1Kings 9:22–23.

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1Kings 9:22 Solomon did not make his own people into slaves. They were his soldiers, his servants, his officials, his captains, his charioteers and his horsemen.

James Burton Coffman: *This writer cannot think of any compelling reason why a Christian should have the slightest interest in any detailed knowledge of all these cities that Solomon built and in those houses that he built for his pleasure, and for his horsemen, and for his chariots!*⁴⁰⁸

Simply because Coffman does not find these things interesting enough for the Christian, God the Holy Spirit still places this text in Scripture for a reason. It is very easy for the believer to spend his life working, without giving any thought to doctrine, spiritual growth or his place as spiritual head of his family. This very much describes Solomon, who started strong, did some great and important things for Israel, but did not keep up with his spiritual responsibilities as king of Israel. We see the history of Solomon and his reign here; we see God's warning to him, and we will soon study the division of the kingdom, as well as the book of Ecclesiastes, wherein Solomon describes the failure of his life. It ought to fascinate many how much Solomon did, by way of writing Scripture,

⁴⁰⁷ The Rev. Dr. John P. Lange, *Lange's Commentary*; 1857–1864; in the Public Domain; from E-sword; (Historical and Ethical).

⁴⁰⁸ From <https://www.studylight.org/commentaries/bcc/1-kings-9.html>; accessed May 4, 2018.

by building the Temple of God, by strengthening the military and establishing a navy; and yet to fail so much that his kingdom is rent in two. The history of this and the previous chapters give us a fuller picture of who Solomon is and what he did and what his failures were.

1Kings 9:23a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'êlleh (אֵלֶּה) [pronounced ALE-leh]	<i>these, these things; they</i>	demonstrative plural adjective with the definite article (often the verb <i>to be</i> is implied)	Strong's #428 BDB #41
sar (שָׂר) [pronounced sar]	<i>chieftain, chief, ruler, official, captain, prince, leader, commander</i>	masculine plural construct	Strong's #8269 BDB #978
nâtsab (נֹצְבִים) [pronounced naw-TSAH ^{EV}]	<i>those stationed, the ones left standing, stationing themselves, who are taking a stand; those standing [at the ready]; deputies, prefects; officers; guards; those who are waiting</i>	masculine plural, Niphal participle with the definite article	Strong's #5324 BDB #662
'ăsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
'al (עַל) [pronounced ġah]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5921 BDB #752
m ^e lâ'kâh (מְלֶאכָה) [pronounced m ^e law-KAWH]	<i>work, occupation, labor, workmanship, items produced by work; that which is related to work</i>	feminine singular noun with the definite article	Strong's #4399 BDB #521
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	directional/relational preposition	No Strong's # BDB #510
Sh ^e lômôh (שְׁלוֹמֹה) [pronounced sh ^e l-oh-MOH or shloh-MOH]	<i>peace, peaceful; transliterated Solomon</i>	masculine singular, proper noun	Strong's #8010 BDB #1024

Translation: These [same sons of Israel were] his officials [among] the guards who [were] over the work of Solomon;... V. 23 lists other sets of positions which Solomon made for his people. In the previous verse, the focus was upon Solomon's army; but these men are related to his building projects.

For these projects to get done, there needed to be clear systems of authority, and these men appear to be the ones in between Solomon and the foremen of his building projects.

Although it is not stated outright, it appears that Solomon's army participated, to some extent, in his building projects. It is possible (in fact, very likely) that Solomon used his army in order to enslave non-Israeli inhabitants of Israel.

1Kings 9:23b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
châmêsh (חָמֵשׁ) [pronounced <i>khaw-MAYSH</i>]	<i>five</i>	masculine plural numeral	Strong's #2568 BDB #331
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
châmeshîym (חֲמִשִּׁיִּם) [pronounced <i>khuh-mih-SHEEM</i>]	<i>fifty, fifties</i>	plural numeral	Strong's #2572 BDB #332
mê'ôwth (מֵאוֹת) [pronounced <i>may-OHTH</i>]	<i>hundreds</i>	feminine plural construct; numeral	Strong's #3967 BDB #547
râdâh (רָדָה) [pronounced <i>raw-DAW</i>]	<i>those treading with the feet; the ones ruling, those having dominion over, the ones who are subduing; the ones taking possession of</i>	masculine plural, Qal active participle with the definite article	Strong's #7287 BDB #921
b ^e (בּ) [pronounced <i>b^{eh}</i>]	<i>in, into, at, by, near, on, with, before, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88
'am (עַם) [pronounced <i>gahm</i>]	<i>people; race, tribe; family, relatives; citizens, common people; companions, servants; entire human race; herd [of animals]</i>	masculine singular collective noun with the definite article	Strong's #5971 BDB #766
'âsâh (עָשָׂה) [pronounced <i>gaw-SAWH</i>]	<i>the ones doing, the ones making, constructors, fashioners, preparers</i>	masculine plural, Qal active participle with the definite article	Strong's #6213 BDB #793
b ^e (בּ) [pronounced <i>b^{eh}</i>]	<i>in, into, at, by, near, on, with, before, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88
m ^e lâ'kâh (מְלָכָה) [pronounced <i>m^elaw-KAWH</i>]	<i>work, occupation, labor, workmanship, items produced by work; that which is related to work</i>	feminine singular noun with the definite article	Strong's #4399 BDB #521

Translation:...[there were] 550 who ruled over [lit., in, among] the people, the ones doing the work. Solomon's building projects are listed previously in this chapter. Some men had to oversee the project which was being done.

Solomon's top leadership is given in **1Kings 4:1–27** ([HTML](#)) ([PDF](#)) ([WPD](#)).

Trapp: *Did Solomon make no bondmen.] Yet were they discontented at his government: and ten whole tribes at once cast off his son and successor, choosing Jeroboam for their king.*⁴⁰⁹

1Kings 9:22–23 Solomon did not make his own people into slaves. They were his soldiers, his servants, his officials, his captains, his charioteers and his horsemen. These same sons of Israel were his officials over the guards who oversaw the various construction projects of Solomon; there were 550 of these officials from the people who ruled over those doing the work.

1Kings 9:23b Distilling the numbers (various commentators)

Dr. John Gill: *five hundred and fifty which bore rule over the people that wrought in the work; in 2Chron. 8:10 they are said to be but two hundred and fifty; now it may be observed, as is by the Jewish writers, that there were three sorts of those rulers; the lowest rank and order of them consisted of 3300, the next of three hundred which were over the 3300, and being numbered with them made 3600, 2Chron. 2:18 and the highest rank of them were two hundred and fifty, and the middlemost and highest being joined together, as they are here, made five hundred and fifty. Abarbinel reconciles the places thus, the two hundred and fifty were only over those that wrought in the temple; and the five hundred and fifty here were those that were over such that were employed in the various parts of the kingdom.*⁴¹⁰

The Geneva Bible: *The overseers of Solomon's works were divided into three parts: the first contained 3300, the second 300, and the third 250 who were Israelites. Here are the two last parts, which make 550. See (2Chron. 8:10).*⁴¹¹

Matthew Poole: *First, Those might be officers of another sort; for they are not said to be over the work, as these are, but only over the people. Secondly, The two hundred and fifty were Israelites, who are therefore distinctly mentioned in that book, where many things are more exactly noted than in the former; and the other three hundred were strangers, who therefore are neglected in that more accurate account. Or, thirdly, There was but two hundred and fifty at one time, which is noted there, and two hundred and fifty at another time, (for it is apparent they did their work by turns,) and the other fifty either were superior to all the rest, or rather were a reserve to supply the place of any of the five hundred when there was occasion, which might frequently happen. And so this was an act not unbecoming Solomon's wisdom, to make provision for emergencies.*⁴¹²

The Cambridge Bible: *This is a select class out of the whole number of such officers. A greater number, 3300, is spoken of in chap. 1Kings 5:16, and it may be that while the works in Lebanon, and at the Temple and the king's house, were in progress, the larger number of chief officers was engaged in the supervision; but afterwards, for the ordinary fortification and pleasure-building, the smaller number was found sufficient. In 2Chron. 8:11, two hundred and fifty is given as the number of these officials. Kennicott explains this variation by the reading of one letter for another in the Hebrew system of indicating numbers by the letters of the alphabet.*

The College Press Bible Study: *At the top administrative level over Solomon's levy of bond-men were five hundred fifty officers (1Kings 9:23). As has been previously pointed out in the comments on 1Kings 5:16, three hundred of these superior officers were Canaanites.*⁴¹³

Benson: *In 2Chron. 8:10, they are said to be but two hundred and fifty. But perhaps the meaning there is, that there were two hundred and fifty set over those that wrought in the temple; the rest probably being employed in overseeing his public works in other places. And it must be observed also, that there were far greater numbers employed when the temple work was carried on with great speed.*⁴¹⁴

⁴⁰⁹ John Trapp *A Commentary on the Old and New Testaments*; Edited by W. Webster and Hugh Martin; e-sword, 1Kings 9:22.

⁴¹⁰ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 1Kings 9:23.

⁴¹¹ Geneva Bible Translation Notes; courtesy of e-sword; 1599; 1Kings 9:23.

⁴¹² Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, 1Kings 9:23.

⁴¹³ *The College Press Bible Study Textbook Series*; (a compilation of many commentaries); from e-sword; 1Kings 9:20–23.

⁴¹⁴ Rev. Joseph Benson, *Commentary of the Old and New Testaments*; 1857; from e-Sword, 1Kings 9:22–23.

1Kings 9:23b Distilling the numbers (various commentators)

Dr. Peter Pett: *And over the levy were five hundred and fifty taskmasters. Seemingly there were three hundred semi-senior Canaanite taskmasters (over the three units (thousand) of ordinary taskmasters in 1Kings 5:16, making three units and three hundred) and two hundred and fifty senior Israelite taskmasters.*⁴¹⁵

Chapter Outline

Charts, Maps and Short Doctrines

1Kings 9:22–23 Solomon did not make his own people into slaves. They were his soldiers, his servants, his officials, his captains, his charioteers and his horsemen. These same sons of Israel were his officials over the guards who oversaw the various construction projects of Solomon; there were 550 of these officials from the people who ruled over those doing the work.

Keil and Delitzsch: *Solomon did not make Israelites into tributary slaves; but they were warriors, ministers, and civil and military officers. מִיִּדְבָּע are the king's servants; מִיִּרְשָׁ, the heads of the military and civil service; מִיִּשְׁלָשׁ, royal adjutants (see at 2Sam. 23:8); יִרְשָׁ וְיִשְׁרָפוּ, captains over the royal war-chariots and cavalry.*⁴¹⁶

Victor H. Matthews was quite harsh with Solomon: *[Solomon] fortified the nation's borders with monumental defenses at Megiddo, Gezer, and Hazor (1Kings 9:15–19), and extracted huge amounts of the nation's produce to feed his army and labor gangs and to pay his debts. His actions fulfilled the worst prophecies of Samuel (1Sam. 8:10–18) about the tyrannies of kings and made it easier for the tribal leaders to dissolve the union with Solomon's son and successor Rehoboam refused to compromise with their demands for shared leadership. The cry went up quite easily: What portion have we in David? We have no inheritance in the son of Jesse. To your tents, O Israel! (1Kings 12:16), and a new man, Jeroboam, who would perhaps be more pliable to the demands of the tribal leaders, was named king of the northern confederation (1Kings 12:20).*⁴¹⁷

Only a daughter of Pharaoh went up from a city of David unto her house which he had build for her. Then he built the Millo.

1Kings
9:24

Only Pharaoh's daughter went up from the city of David to her [own] house, which [Solomon] had built for her. At that time, he [also] built the Millo.

Only Pharaoh's daughter went up from the city of David to travel to her own house, which Solomon had built for her. Also, at the time, he built the Millo.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

Only a daughter of Pharaoh went up from a city of David unto her house which he had build for her. Then he built the Millo.

Revised Douay-Rheims

And the daughter of Pharaoh came up out of the city of David to her house, which Solomon had built for her: then did he build Mello.

⁴¹⁵ Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, 1Kings 9:23.

⁴¹⁶ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 1Kings 9:22–23.

⁴¹⁷ *Manners and Customs in the Bible*; Victor H. Matthews; ©1991; Hendrickson Publishers, Inc.; p. 94.

Peshitta (Syriac)	But Pharaoh's daughter came up out of the city of David to the house which Solomon had built for her; then he built Millo.
Updated Brenton (Greek)	There is no text here in the Greek.
Significant differences:	No significant differences.

Limited Vocabulary Translations:

Bible in Basic English	At that time Solomon made Pharaoh's daughter come up from the town of David to the house which he had made for her: then he made the Millo.
Easy English	Pharaoh's daughter came up (from where she lived) in the City of David. She came up to the palace that Solomon had built for her. After this, he built walls (that people could walk on) round it.
Easy-to-Read Version—2001	Pharaoh's daughter moved from the City of David to the big house that Solomon built for her. Then Solomon built the Millo.
Good News Bible (TEV)	Solomon filled in the land on the east side of the city, after his wife, the daughter of the king of Egypt, had moved from David's City to the palace Solomon built for her.
<i>The Message</i>	It was after Pharaoh's daughter ceremonially ascended from the City of David and took up residence in the house built especially for her that Solomon built the defense complex (the Millo).
NIRV	Pharaoh's daughter moved from the City of David up to the palace Solomon had built for her. After that, he filled in the low places near the palace.
New Simplified Bible	Solomon filled in the land on the east side of the city, after his wife, the daughter of the king of Egypt, had moved from David's City to the palace Solomon built for her.

Thought-for-thought translations; paraphrases:

Contemporary English V.	Solomon's wife, the daughter of the king of Egypt, moved from the older part of Jerusalem to her new palace. Then Solomon had the land on the east side of Jerusalem filled in.
The Living Bible	<i>Miscellaneous Notes:</i> King Solomon moved Pharaoh's daughter from the City of David—the old sector of Jerusalem—to the new quarters he had built for her in the palace. Then he built Fort Millo.
New Berkeley Version	As soon as Pharaoh's daughter had come up from David's city to her house, which he had built for her, he built the Millo [A fortress connected with Jerusalem, probably to control the remaining Jebusites; also to protect the city against outside enemies.].
New Century Version	The daughter of the king of Egypt moved from the old part of Jerusalem to the palace that Solomon had built for her. Then Solomon filled in the surrounding land.
New Living Translation	Solomon moved his wife, Pharaoh's daughter, from the City of David to the new palace he had built for her. Then he constructed the supporting terraces.

Partially literal and partially paraphrased translations:

American English Bible	The daughter of Pharaoh left the city of David and she went to live in the house that Solomon had built for her. And thereafter, he built Millo.
International Standard V	As soon as Pharaoh's daughter arrived from the City of David to live in her house that Solomon had built for her, then he fortified the terrace ramparts in the City of David.
New Advent (Knox) Bible	And no sooner had Pharaoh's daughter removed from the Keep of David to her new palace, than Solomon set about building up Mello.
Translation for Translators	After Solomon's wife, who was the daughter of the king of Egypt, moved from <i>the place outside Jerusalem called</i> 'The City of David' to the palace that Solomon's

workers built for her, Solomon *told his workers to fill in the land on the east side of the city.*

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	The daughter of Pharaoh is to have been brought up, from the city of David, to the house he is to have built in Millo.
Christian Standard Bible	Solomon's Other Activities Pharaoh's daughter moved from the city of David to the house that Solomon had built for her; he then built the terraces.
Ferrar-Fenton Bible	The Palace for Pharaoh's daughter at the top of the City of David; which Palace he built for her, when he had built the fortress.
God's Truth (Tyndale)	And Pharaoh's daughter came up out of the city of David unto the house which Solomon had built for her. And after that he built Millo.
NIV, ©2011	After Pharaoh's daughter had come up from the City of David to the palace Solomon had built for her, he constructed the terraces.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	When Pharaoh's daughter went up from the city of David to her own house that Solomon had built for her, he began building the Millo.
New American Bible (2002)	As soon as Pharaoh's daughter went up from the City of David to her palace, which he had built for her, Solomon built Millo.
New English Bible—1970	Then Solomon brought Pharaoh's daughter up from the City of David to her own house which he had built for her; later on he built the Millo.
New Jerusalem Bible	After Pharaoh's daughter had moved from the City of David up to the palace which he had built for her, he then built the Millo.

Jewish/Hebrew Names Bibles:

The Complete Tanach	But Pharaoh's daughter came up from the City of David to her house, which Solomon had built for her, then he built the Millo.
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But Pharaoh's daughter: who was originally in the city of David, as it is stated in the beginning of this book (3:1): "and he brought her to the city of David."

came up from the city of David: ... In Chronicles (II 8:11) Scripture explains: "... for he said, A woman shall not live with me in the city of David" (the exact wording is: "... in the house of David, king of Israel.") for they [the entire city and all the houses] are holy, for the Ark of the Lord was brought in to them."

then he built up: i.e., Solomon.

the Millo: (See above v. 15) to build within it houses for her manservants and maidservants. Concerning this Jeroboam admonished him, saying: Your father left it open for the pilgrims, and you enclosed it to make a labor force for Pharaoh's daughter. This is [the inference of] "But" mentioned here. But in this did Solomon sin. So have I heard. I say, however, But Pharaoh's daughter... i.e., the above mentioned cities were necessary to build for store- cities, for chariots, for riders, and for greatness. But, the Millo he did not build for any greatness, for his father had left it for the pilgrims to pitch their tents therein, but since Pharaoh's daughter had gone up to her house, and the Millo was adjacent to that house, then he built up the Millo.

exeGesés companion Bible	Only, the daughter of Paroh ascends from the city of David to the house he built for her: then he builds Millo.
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JPS (Tanakh—1985)	As soon as Pharaoh's daughter went up from the City of David to the palace that he had built for her, he built the Millo.
Orthodox Jewish Bible	But Bat Pharaoh came up out of the Ir Dovid unto her Bais (Palace) which Sh'lomo had built for her; then did he build the Millo.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	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 (fortification).
The Expanded Bible	The daughter of the king of Egypt [^L Pharaoh] moved from the old part of the City of David [^C Jerusalem] to the palace [^L house] that Solomon had built for her. Then Solomon filled in the surrounding land [built the terraces/Millo; 9:15].
Kretzmann's Commentary	But Pharaoh's daughter came up out of the city of David, where she had resided until the completion of the new palace, unto her house which Solomon had built for her; then did he build Millo, the citadel intended to protect the upper city.
NET Bible®	Solomon built the terrace as soon as Pharaoh's daughter moved up from the city of David to the palace Solomon built for her [<i>Heb</i> "As soon as Pharaoh's daughter went up from the city of David to her house which he built for her, then he built the terrace."].
The Pulpit Commentary	<p>But [אָ], lit. only. Keil rightly connects the word with אַר below. "So soon as.. then." Cf. Gen. 27:30. This and Gen. 27:25 are not interposed arbitrarily, as might at first sight appear, but refer to 1Kings 3:1–4. The completion of the palaces rendered it no longer necessary or proper that Solomon's daughter should dwell in a separate house. The chronicler tells us that she had dwelt in David's palace on Mount Zion, and that Solomon was constrained to remove her, because he looked upon all the precinct as now consecrated (2Chron. 8:11)]. <i>Pharaoh's daughter came up</i> [הִתְלַע]. Keil hence argues that the palace stood on higher ground than David's house. But this conclusion is somewhat precarious. The approach to the palace involved an ascent, but Zion was certainly as high as Ophel] <i>out of the city of David unto her house which Solomon</i> [Heb. he] <i>had built for her: then did he build Millo.</i> [Thenius infers from these words that Mille was a fort or castle for the protection of the harem. But there is no warrant for any such conjecture.</p> <ol style="list-style-type: none"> 1. In the first place, this wife would seem to have been lodged in her own palace apart from the other wives. 2. We can offer a better explanation of the word Mille (see verse 15). 3. The word "then" may mean either <ol style="list-style-type: none"> (1), that when her palace was completed, Solomon then had workmen who were liberated and were employed on Mille (Keil), or (2), that when she vacated David's house, the building of Mille could be proceeded with.
The Voice	<i>Pharaoh's daughter traveled from the city of David to visit the house which Solomon had raised for her. Solomon then constructed the Millo.</i>

The Millo is a massive stepped-stone structure that defends the city of David by raising it above the surrounding land and supporting the foundations of the outer buildings there.

Literal, almost word-for-word, renderings:

Concordant Literal Version	Only, the daughter of Pharaoh went up out of the city of David unto her house that [Solomon] built for her; then he built Millo.
Modern English Version	But Pharaoh's daughter moved out of the City of David to her house which Solomon had built for her, and he then built Millo.
NASB	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.

World English Bible

But Pharaoh's daughter came up out of David's city to her house which Solomon had built for her. Then he built Millo.

Young's Literal Translation

Only, the daughter of Pharaoh went up out of the city of David unto her house that Solomon built for her; then he built Millo.

The gist of this passage:

Pharaoh's daughter moved out of the city of David and into the house that Solomon had built for her. He also built the Millo.

It is not really clear how we transition to this verse; nor is it completely clear how this is to be understood. Why is it placed here in the Word of God? I believe, in part, there is a strong influence of Solomon's Egyptian queen in his actions.

1Kings 9:24a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'ak ^e (אָךְ) [pronounced ahk ^e]	<i>surely, truly, certainly, no doubt, only, but; only now, just now, only this once; nothing but</i>	adverb of restriction, contrast, time, limitation, and exception. Also used as an affirmative particle	Strong's #389 BDB #36
bath (בַּת) [pronounced bahth]	<i>daughter; village</i>	feminine singular construct	Strong's #1323 BDB #123
par ^e ôh (הַעֲרֹף) [pronounced pah ^e -G ^O H]	<i>great house; possibly hair head (indicating one of great age and therefore with wisdom and authority); transliterated pharaoh</i>	masculine singular proper noun	Strong's #6547 BDB #829
'âlâh (אָלַע) [pronounced gaw-LAWH]	<i>to go up, to ascend, to come up, to rise, to climb</i>	3 rd person feminine singular, Qal perfect	Strong's #5927 BDB #748
min (מִן) [pronounced min]	<i>from, off, out from, of, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
'îyr (עִיר) [pronounced geer]	<i>city, encampment, town; fortified height; a place of walking; a guarded place</i>	feminine singular construct	Strong's #5892 BDB #746
Dâvid (דָּוִד); also Dâviyd (דָּוִד) [pronounced daw-VEED]	<i>beloved and is transliterated David</i>	masculine proper noun	Strong's #1732 BDB #187
The NET Bible: <i>The phrase city of David refers here to the fortress of Zion in Jerusalem, not to Bethlehem. See 2 Sam 5:7.</i> ⁴¹⁸			
'el (אֶל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39

⁴¹⁸ From <https://bible.org/netbible/index.htm?1ki9.htm> (footnote); accessed November 19, 2017.

1Kings 9:24a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
bayith (בַּיִת) [pronounced BAH-yith]	house, residence; household, habitation as well as inward	masculine singular noun with the 3 rd person feminine singular suffix	Strong's #1004 BDB #108
'āsher (אֲשֶׁר) [pronounced ash-ER]	that, which, when, who, whom; where	relative pronoun	Strong's #834 BDB #81
bânâh (בָּנָה) [pronounced baw-NAWH]	to build, to construct; to erect; to rebuild, to restore	3 rd person masculine singular, Qal perfect	Strong's #1129 BDB #124
lâmed (ל) [pronounced l ^e]	to, for, towards, in regards to	directional/relational preposition with the 3 rd person feminine singular suffix	No Strong's # BDB #510

Translation: Only Pharaoh's daughter went up from the city of David to her [own] house, which [Solomon] had built for her. This takes us back to 1Kings 3:1 Solomon made a marriage alliance with Pharaoh king of Egypt. He took Pharaoh's daughter and brought her into the city of David until he had finished building his own house and the house of the LORD and the wall around Jerusalem. Keil and Delitzsch suggest that this is the author's way of indicating the end of Solomon's building projects.⁴¹⁹

This seems to be quite an odd statement or observation just thrown into the mix. Why are we talking about the daughter of Pharaoh (Solomon's wife) and why are we told that she could meander off to her own house? Does this mean that Solomon's other wives did not have their own houses (were there other wives at this time)? Was this an agreement established between Solomon and the Pharaoh of Egypt? Solomon's horses and chariots had to come from somewhere, and it does make sense that his marriage to Pharaoh's daughter was related to these things.

What seems to be the case is, Solomon's first wife lived in Jerusalem; but Solomon had a house constructed for her in particular; possibly so that the Pharaoh of Egypt recognizes that he is taking good care of his daughter. Once that was completed, she—of all the wives—was allowed to live in her own house (and, again, we do not know if there are other wives).

We also think of Jerusalem as being larger, putting it in line with more modern cities that we are used to. What may be considered the city of David is not necessarily as large as we think a city to be. So, on the one hand, various maps which have the Temple, the palace, and David and his wife's buildings all within walking distance of one another; it is possible that her palace may have been only 1 or 2 miles away, but considered outside of the city of David.

As an aside, *why don't we know what Solomon did about his other wives?* Polygamy is not a part of God's plan; nor is it something that we ought to, as believers, consider. Therefore, there are virtually no Scripture guidance telling us how David or Solomon dealt with their many wives. At most, we know that David's many wives had sons who grew up to be an embarrassment to him, because he was unable to properly raise them.

1Kings 9:24 Only Pharaoh's daughter went up from the city of David to travel to her own house, which Solomon had built for her. Also, at the time, he built the Millo.

The ESV; capitalized is used below:

⁴¹⁹ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 1Kings 9:24–25.

Solomon's Egyptian Wife and the City of David

1. In 1Kings 3:1, we are told that this queen first lived in the city of David, which suggests to me the palace complex that David had lived in. She was placed here before Solomon completed his other major building projects. 1Kings 3:1 *Solomon made a marriage alliance with Pharaoh king of Egypt. He took Pharaoh's daughter and brought her into the city of David until he had finished building his own house and the house of the LORD and the wall around Jerusalem.*
2. What was likely the case is, for 20 years or so, Solomon and the queen lived in David's palace in the city of David. At some point, Solomon completed his own palace, which he moved into; but his queen did not. But then, he build her a similar structure to live in.
3. Solomon would eventually make a house similar to his own for the Pharaoh's daughter. 1Kings 7:8–11 *His own house where he was to dwell, in the other court back of the hall, was of like workmanship. Solomon also made a house like this hall for Pharaoh's daughter whom he had taken in marriage. All these were made of costly stones, cut according to measure, sawed with saws, back and front, even from the foundation to the coping, and from the outside to the great court. The foundation was of costly stones, huge stones, stones of eight and ten cubits. And above were costly stones, cut according to measurement, and cedar.* This is not unlike building a house today for yourself with all of the modern features; and then turning around and building a house for someone else (a son or daughter) with these same modern features.
4. This *city of David* also contained the tent which David had built for the Ark (1Kings 8:1). This suggests to us that in the city of David was David's palace and the Ark of God (in the tent built for It by David). 1Kings 8:1 *Then Solomon assembled the elders of Israel and all the heads of the tribes, the leaders of the fathers' houses of the people of Israel, before King Solomon in Jerusalem, to bring up the ark of the covenant of the LORD out of the city of David, which is Zion.*
5. We read in in 2Chron. 8:11 *Solomon brought Pharaoh's daughter up from the city of David to the house that he had built for her, for he said, "My wife shall not live in the house of David king of Israel, for the places to which the ark of the LORD has come are holy."*
6. So Solomon's Egyptian wife was living was apparently living in David's palace, which would have been proximate to the tent which David had built for the Ark. As we have studied, this Ark in the tent built by David essentially established a second, yet unofficial, Tabernacle. It was never called the (a) Tabernacle, but this is where David went for spiritual solace. He would not have traveled all of the way to Gibeon.
7. This appears to be confirmed by 1Kings 9:24a *But Pharaoh's daughter went up from the city of David to her own house that Solomon had built for her.*
8. When it says that she is *going up*, that simply means that she is moving to a higher elevation.
9. We do not know if the problem was, she was Egyptian or whether she simply did not embrace the faith of Y^ehowah. I do not find her name in Kings or Chronicles¹; and often, that indicates that a person has not believed in the God of Israel.

It is in this doctrine that we see the original re-purposing of David's palace, making it into the residence for the queen. I don't know what became of the palace after the queen used it (for approximately 20 years).

¹ Her name is given as *Bithiah* in the Targum on 2Chron. 8:11.

Chapter Outline

Charts, Graphics and Short Doctrines

Lange: *[Solomon also] built a separate palace for his consort, Pharaoh's daughter, and by this means secured the favor of his powerful neighbors, the Egyptians.*⁴²⁰

The College Press Bible Study: *The account of Solomon's building operations is brought to a close with two notices in 1Kings 9:24–25. When Solomon married Pharaoh's daughter, he brought her into the city of David (1Kings 3:1) until he had finished his own palace and had built for her a house of her own. After this building was built, he had her brought up from the city of David to the loftier summit*

⁴²⁰ The Rev. Dr. John P. Lange, *Lange's Commentary*; 1857–1864; in the Public Domain; from E-sword; (Historical and Ethical).

where her palace was situated. Just as soon as this project was completed, Solomon built Millo (see on 1Kings 9:15). The corresponding verse in Chronicles (2Chron. 8:11) indicates Solomon's motives in moving his Egyptian wife out of the city of David. According to the Chronicler, Solomon felt that the presence of this foreign princess in the holy city would be sacrilegious.⁴²¹

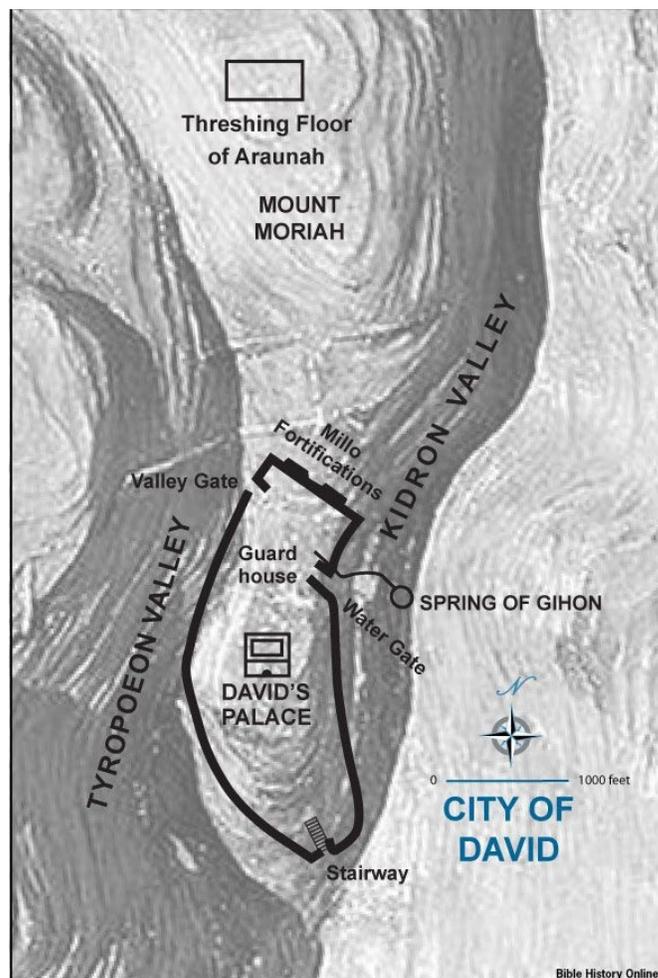
2Chron. 8:11 And Solomon brought up the daughter of Pharaoh out of the City of David unto the house that he had built for her; for he said, "My wife shall not dwell in the house of David king of Israel, because the places are holy unto which the ark of the LORD has come." (Niobi Study Bible) The City of David is located on a mountain. Let's look at a map and then discuss this.

The City of David (a relief map); from [Pinterest](#); accessed April 26, 2018. It is unclear how much of this is dead-on accurate. As we would expect, David's palace only takes up a small portion of Mount Zion.

As an aside, I am not aware of the location of the Temple, Solomon's palace and the queen's residence in relation to David's palace. David's palace is perhaps 30–40 years old at this time, but it is never mentioned (to the best of my recollection) in any of the building/rebuilding passages. So, we have no idea if it was re-purposed or even used again (sure, it must have been used again, as buildings were relatively scarce during this time period).

Perhaps the *city of David* specifically refers to David's palace, its surrounding walls and fortifications, and whatever out-buildings existed at this time.

Barnes suggests that she originally occupied the palace of David: *Solomon was not satisfied that Pharaoh's daughter should remain in the palace of David, which was on Mount Zion, in the immediate vicinity of the temple, because he regarded the whole vicinity of the temple as made holy by the presence of the ark of God. His own palace was on the other (western) hill, probably directly opposite to the temple, the valley of the Tyropoeum running between them.*⁴²²



Now let's take a look at the same sort of relief map, but from a distance away:

⁴²¹ *The College Press Bible Study Textbook Series*; (a compilation of many commentaries); from e-sword; 1Kings 9:24–25.

⁴²² Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, 1Kings 9:24.

The Original Topography of Jerusalem (a relief map); from scrolls4all.org; accessed April 26, 2018. Here, we see the overall topography surrounding the City of David.

Now let's compare the two passages:

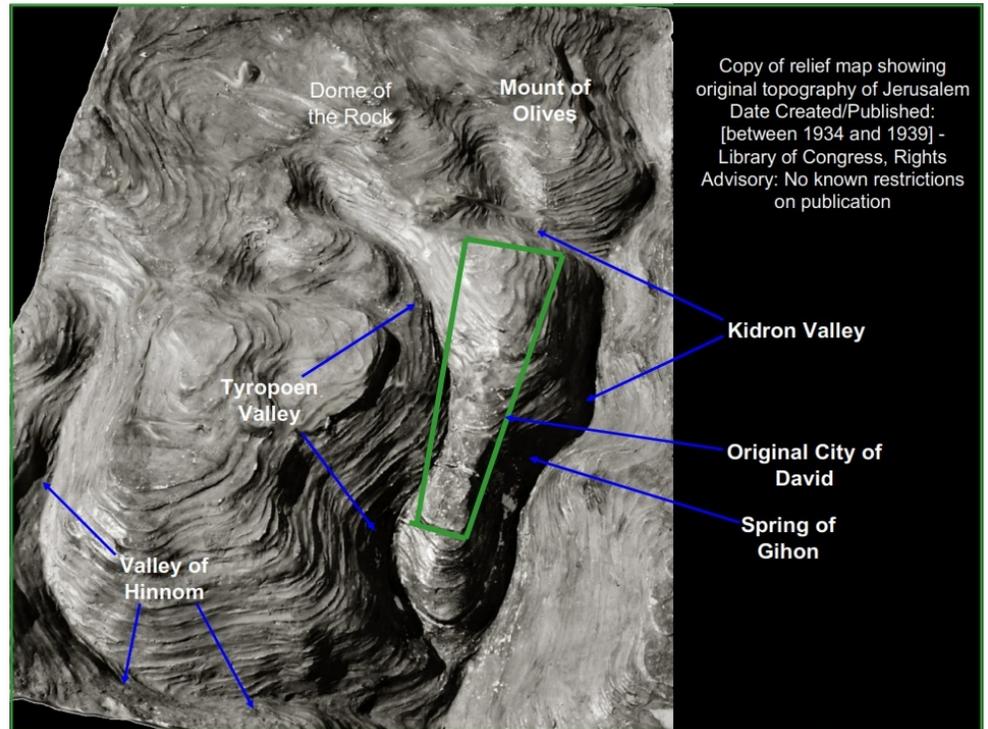
2Chron. 8:11 And Solomon brought up the daughter of Pharaoh out of the City of David unto the house that he had built for her; for he said, "My wife shall not dwell in the house of David king of Israel, because the places are holy unto which the ark of the LORD has come."

1Kings 9:24 But Pharaoh's daughter came up out of the City of David unto her house which Solomon had built for her; then did he build Millo.

We should notice that in the Kings passage, we are told very specifically that Solomon's Egyptian wife *goes up*; which is often very literal, meaning that her house is at a higher elevation. These maps simply show us that there is a lot of room at a higher elevation for the queen's palace.

My point here is, even though there is some separation between the Temple, the King's palace and the Queen's palace, this does not mean that they are miles away from one another. They would all be in Jerusalem as we understand its location today.

Furthermore, this is the likely order that Solomon builds the queen's new home, she moved there; and then he begins rebuilding or fortifying the Millo. How do we deal with remodeling projects (where there is dust and debris spread everywhere) and women? Many of us get the woman out of there; which is apparently what Solomon did.



1Kings 9:24b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'âz (אז) [pronounced awz]	<i>then, after that, at that time, in that case (when following an if or though), now, as things are; that being so, therefore, because of that</i>	a temporal/resultant adverb	Strong's #227 BDB #23
bânâh (בנה) [pronounced baw-NAWH]	<i>to build, to construct; to erect; to rebuild, to restore</i>	3 rd person masculine singular, Qal perfect	Strong's #1129 BDB #124

1Kings 9:24b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿêth (אֵת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
Millôw' (מִלּוֹ) [pronounced mihl-LOW]	rampart; mound; transliterated Millo	Proper masculine singular noun; with the definite article	Strong's #4407 BDB #571

Translation: At that time, he [also] built the Millo. It appears that we are being told that Solomon built the house for Pharaoh's daughter about the same time that he built the Millo.

It appears to me that the Millo is the fortified wall of Jerusalem. It seems to be built upon a small valley in the ground. This valley was built up into a wall. This way, the enemy could not dig down below the wall in order to enter into the city. 2Sam. 5:9 *And David lived in the stronghold and called it the city of David. And David built the city all around from the Millo inward.* Also compare 1Kings 9:15 1Kings 11:27 1Chron. 11:8 2Chron. 32:5.

1Kings 9:24 *Only Pharaoh's daughter went up from the city of David to travel to her own house, which Solomon had built for her. Also, at the time, he built the Millo.*

Dr. Peter Pett: *And this was the time when he built The Millo. 'The Millo (filling)' unquestionably referring to fortification work in Jerusalem. It has been suggested that it refers to the system of terraces, which consist of retaining walls with levelled filling, discovered by archaeologists on the eastern slope of Ophel Hill, strengthening the hillside. This enabled the construction of defensive buildings on the slope, and would tie in with the repairs to the walls of Jerusalem.*⁴²³

Keil and Delitzsch suggest⁴²⁴ that the insertion of this verse indicates an end to Solomon's building projects.

It would have been reasonable to place this verse by itself, separate from the building projects which preceded it.

<p>And caused to ascend Solomon three times in the year burnt offerings and peace offerings upon the altar which he build to Y^ehowah. And a burning [of incense] with him which [was] to faces of Y^ehowah. And he had finished the house.</p>	<p>1Kings 9:25</p>	<p>Three times a year, Solomon offered up burnt offerings and peace offerings on the altar which he had built for Y^ehowah; and a burning [of incense] with it, [all of] which [took place] before Y^ehowah. Also, he finished the house.</p>
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Three times a year Solomon offered up burnt offerings and peace offerings on the altar which he had built for Jehovah; along with the burning of incense—all of which took place before Jehovah. Also, he finished the Temple.

Here is how others have translated this verse:

⁴²³ Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, 1Kings 9:24.

⁴²⁴ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 1Kings 9:24–25.

Ancient texts:

Masoretic Text (Hebrew)	And caused to ascend Solomon three times in the year burnt offerings and peace offerings upon the altar which he build to Y ^e howah. And a burning [of incense] with him which [was] to faces of Y ^e howah. And he had finished the house.
Revised Douay-Rheims	Solomon also offered three times every year holocausts, and <u>victims of peace</u> offerings upon the altar which he had built to the Lord, and he burnt incense before the Lord: and the temple was finished.
Peshitta (Syriac)	And three times in a year did Solomon offer burnt offerings and peace offerings upon the altar, and he burned incense upon it before the LORD. So he finished the house of the LORD.
Updated Brenton (Greek)	This verse is not found in the LXX.
Significant differences:	The Latin adds the words <i>victims of</i> . The Syriac leaves off that Solomon had built the altar to the LORD.

Limited Vocabulary Translations:

Bible in Basic English	Three times in the year it was Solomon's way to give burned offerings and peace-offerings on the altar he had made to the Lord, causing his fire-offering to go up on the altar before the Lord.
Easy English	Three times every year Solomon offered sacrifices. He offered sacrifices that he burned and friendly sacrifices. He did this on the altar that he had built for the LORD. He burned incense to the LORD with everybody else. In this way, he did what he had to do in the temple (of the LORD). The sacrifices are in the first few chapters of Leviticus.
Easy-to-Read Version–2001	Three times each year Solomon offered burned sacrifices and fellowship offerings on the altar. This is the altar that Solomon built for the Lord. King Solomon also burned incense before the Lord. So he supplied the things needed for the temple.
Easy-to-Read Version–2006	Three times each year Solomon offered burnt offerings and fellowship offerings on the altar that he built for the Lord. King Solomon also burned incense before the Lord and supplied what was needed for the Temple.
<i>The Message</i>	Three times a year Solomon worshiped at the Altar of GOD, sacrificing Whole-Burnt-Offerings and Peace-Offerings, and burning incense in the presence of GOD. Everything that had to do with The Temple he did generously and well; he didn't skimp.
Names of God Bible	Three times a year Solomon sacrificed burnt offerings and fellowship offerings on the altar he built for Yahweh . He burnt them on the altar that was in Yahweh's presence. And he finished the temple.
NIRV	Three times a year Solomon sacrificed burnt offerings and friendship offerings. He sacrificed them on the altar he had built to honor the LORD. Along with the offerings, he burned incense to the LORD. So he carried out his duties for the temple.

Thought-for-thought translations; paraphrases:

Common English Bible	Three times a year Solomon would offer entirely burned offerings and well-being sacrifices on the altar that he had built for the Lord. Along with this he would burn incense to the Lord. In this way, he completed the temple. 1 Kings 9:25 Heb uncertain
Contemporary English V.	Three times a year, Solomon burned incense and offered sacrifices to the LORD on the altar he had built. Solomon had now finished building the LORD's temple.
The Living Bible	After the Temple was completed, Solomon offered burnt offerings and peace offerings three times a year on the altar he had built. And he also burned incense upon it.

New Berkeley Version	Three times annually Solomon used to offer burnt offerings and peace offerings upon the altar he had made for the LORD; he also used to burn incense with it before the LORD. So he finished the house.
New Life Version	Three times a year Solomon gave burnt gifts and peace gifts on the altar he built to the Lord. He burned special perfume on the altar before the Lord. So he finished the house.
New Living Translation	Three times each year Solomon presented burnt offerings and peace offerings on the altar he had built for the Lord. He also burned incense to the Lord. And so he finished the work of building the Temple.

Partially literal and partially paraphrased translations:

American English Bible	Well, three times each year, Solomon would sacrifice whole burnt offerings and peace offerings on the Altar that he'd built to Jehovah. He also burned incense upon it there before Jehovah, until he had completed the Temple.
Beck's American Translation	Three times a year Solomon offered burnt offerings and peace offerings on the altar he built for the LORD; he offered it on the altar that was before the LORD. And so he finished the building.
International Standard V	Three times every year Solomon offered burnt offerings and peace offerings on the altar that he had built to the LORD, burning incense with the offerings in the presence of the Lord. This concludes the record of the Temple construction.
New Advent (Knox) Bible	Three times a year Solomon offered burnt-sacrifice and welcome-offerings on the altar he had made in the Lord's honour, and burned incense in the Lord's presence; and he kept the temple in repair. 'Kept the temple in repair'; literally, in the Latin, 'finished it'. But it seems impossible to give any good reason why the finishing of the temple should be mentioned here as if it were a new event: and the verb used in the Hebrew text has the root sense of 'making safe'.
Translation for Translators	Three times each year Solomon <i>brought to the temple</i> offerings that were completely burned <i>on the altar</i> and offerings to restore fellowship with Yahweh. He also brought incense to be burned in the presence of Yahweh. And so his men finished building the temple.

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	Three times a year, Solomon is to have taken up, whole burnt offerings and peace offerings, to the altar, he is to have built to Jehovah, for to be a smoky burning on the altar, turned before Jehovah, even as he is to have completed its house.
Ferrar-Fenton Bible	Solomon also ordered three times a year burnt-offerings and thank-offerings upon the Altar that he built to the EVER-LIVING and perfumes with them before the EVER-LIVING uvmo, after he had finished the House.
God's Truth (Tyndale)	And three times a year did Salomon offer burntofferings and peaceofferings upon the altar which he had built unto the Lord, to burn the fat thereon: which altar is before the Lord. Tyndale places the final phrase with the next paragraph.
Jubilee Bible 2000	And three times in a year Solomon offered burnt offerings and peace offerings upon the altar which he built unto the LORD, and he burnt incense upon the altar that was before the LORD, after the house was finished.
NIV, ©2011	Three times a year Solomon sacrificed burnt offerings and fellowship offerings on the altar he had built for the LORD, burning incense before the LORD along with them, and so fulfilled the temple obligations.
Tree of Life Version	Now three times a year Solomon offered burnt offerings and fellowship offerings on the altar that he built for ADONAI, burning incense with them on the altar that was before ADONAI.

Urim-Thummim Version	And 3 times in a year did Solomon offer Burnt-Offerings and Peace-Offerings upon the Altar that he built to YHWH, and he burned incense upon the Altar that was before YHWH. So he finished the Temple requirements.
Unlocked Literal Bible	Three times each year Solomon offered burnt offerings and peace offerings on the altar that he built for Yahweh, burning incense with them on the altar that was before Yahweh. So he completed the temple and was now using it.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	After Solomon had finished the House, he came three times a year to offer up burnt offerings and peace offerings on the altar which he had built to Yahweh, burning incense before Yahweh.
New American Bible (2002)	Three times a year Solomon used to offer holocausts and peace offerings on the altar which he had built to the LORD, and to burn incense before the LORD; and he kept the temple in repair.
New American Bible (2011)	Three times a year Solomon used to offer burnt offerings and communion offerings on the altar which he had built to the LORD, and to burn incense before the LORD. Thus he completed the temple. With these words the account of the construction and dedication of the Temple, which began in 6:1, comes to a close. The verb “complete” (shillem) is a play on Solomon’s name (shelomo); see also the note on 7:51.
New English Bible–1970	Three times a year Solomon used to offer whole-offerings and shared-offerings on the altar which he had built to the LORD, making smoke-offerings before the LORD. So he completed the house.
New Jerusalem Bible	Three times a year Solomon presented burnt offerings and communion sacrifices on the altar which he had built for Yahweh and set his burnt offerings smoking before Yahweh. Thus he completed the Temple.
New RSV	Three times a year Solomon used to offer up burnt-offerings and sacrifices of well-being on the altar that he built for the Lord, offering incense [Gk: Heb <i>offering incense with it that was</i>] before the Lord. So he completed the house.
Revised English Bible–1989	Three times a year Solomon used to offer whole-offerings and shared-offerings on the altar which he had built to the LORD, burning the offerings before the LORD. So he completed the house.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Three times a year Shlomo offered burnt offerings and peace offerings on the altar which he had built for <i>ADONAI</i> , offering incense with them on the altar before <i>ADONAI</i> . So he finished the house.
The Complete Tanach	And three times in a year did Solomon offer up burnt-offerings and peace-offerings upon the altar he had built to the Lord, burning upon it incense [upon the altar] that was before the Lord, so he completed [the service of] the Temple.

upon the altar: i.e., the altar of the Temple.

and burning upon it, upon the altar that was before the Lord: And that incense altar that was before the Lord for the burning of incense.

exeGesés companion Bible	And three times in a year Shelomoh holocausts holocausts and shelamim on the sacrifice altar he built to Yah Veh; and he incenses thereon at the face of Yah Veh: thus he shalams the house.
JPS (Tanakh—1985)	Solomon used to offer burnt offerings and sacrifices of well-being three times a year on the altar that he had built for the Lord, and he used to offer incense on the one that was before the Lord. And he kept the House in repair.

Orthodox Jewish Bible	And three times in shanah did Sh'lomo offer olot and shelamim upon the Mizbe'ach which he built unto Hashem and he burned ketoret upon the Mizbe'ach that was before Hashem. So he completed the Beis.
<i>The Scriptures</i> 1998	And three times a year Shelomoh brought burnt offerings and peace offerings on the altar which he had built for הוהי, and he burned incense with that which was before הוהי – thus gave completeness to the House.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	Three times a year [during the major annual festivals] [i.e. the Feasts of Passover, Pentecost, and Booths.] Solomon offered burnt offerings and peace offerings on the altar he had built to the LORD, and he burned incense with them before the LORD. So he finished the house [of the LORD].
The Expanded Bible	Three times each year Solomon offered whole burnt offerings and fellowship [or peace; well-being] offerings [Lev. 3:1] on the altar he had built for the LORD. He also burned incense before the Lord. So he finished the work on the Temple [house].
Kretzmann's Commentary	And three times in a year, apparently on the three chief festivals, Passover, Pentecost, and the Feast of Tabernacles, did Solomon offer burnt offerings and peace-offerings upon the altar which he built unto the Lord; and he burned incense upon the altar that was before the Lord, presenting his meat-offering three times a year, through the priests, as well as his burnt and peace-offering. So he finished the house, it became all that it was designed for and intended to be, a house where men could communicate with Jehovah and enter into fellowship with Him.
NET Bible®	Three times a year Solomon offered burnt offerings and peace offerings [Or "tokens of peace"; NIV, TEV "fellowship offerings."] on the altar he had built for the Lord, burning incense along with them before the Lord. He made the temple his official worship place [<i>Heb</i> "and he made complete the house."].
The Pulpit Commentary	And three times in a year [i.e; no doubt at the three feasts, the times of greatest solemnity, and when there was the largest concourse of people. See 2Chron. 8:12. The design of this verse may be to show that there was no longer any offering on high places. It would thus refer to 1Kings 3:2, as 1Kings 3:24 to 1Kings 3:1] did Solomon offer burnt offerings and peace offerings upon the altar which he built unto the Lord [the chronicler adds, "before the porch"], and he burnt incense. [It has been supposed by some that Solomon sacrificed and burnt incense propria manu. According to Dean Stanley, "he solemnly entered, not only the temple courts with sacrifices, but penetrated into the Holy Place itself, where in later years none but the priests were allowed to enter, and offered incense on the altar of incense." But this positive statement is absolutely destitute of all basis. For, in the first place, there is nothing in the text to support it. If Solomon ordered, or defrayed the cost of, the sacrifices, etc; as no doubt he did, the historian would properly and naturally describe him as offering burnt offerings. Qui facit per alium facit per se, and priests are expressly mentioned as present at these sacrifices (1Kings 8:6; 2Chron. 5:7–14; 2Chron. 7:2, 2Chron. 7:5). We have just as much reason, and no more, for believing that the king built Mille (1Kings 3:24) with his own hands, and with his own hands "made a navy of ships" (1Kings 3:26), as that he sacrificed, etc; in propria persona. And, secondly, it is simply inconceivable, if he had so acted, that it should have attracted no more notice, and that our historian should have passed it over thus lightly. We know what is recorded by our author as having happened when, less than two centuries afterwards, King Uzziah presumed to intrude on the functions of the priests (2Chron. 26:17–20); cf. 1Kings 13:1), and we know what had happened some five centuries before (Num. 16:35), when men who were not of the seed of Aaron came near to offer incense before the Lord. It is impossible that Solomon could have disregarded that solemn warning without some protest, or without a syllable of blame on the part of our author. And the true account of these

sacrifices is that they were offered by the king as the builder of the temple, and probably throughout his life, by the hands of the ministering priests (2Chron. 8:14). Thrice in the year he showed his piety by a great function, at which he offered liberally] **upon the altar** [Heb. upon that, sc. altar אֲלֹתַי. See Gesen. Lex; p. 94; Ewald, Syntax, 332a (3)] **that was before the Lord**. [The altar of incense stood before the entrance to the oracle, the place of the Divine presence. See on 1Kings 6:22–23.] **So he finished the house**. [Same word, but in the Kal form in 1Kings 7:51. The Piel form, used here, may convey the deeper meaning, "he perfected," i.e; by devoting it to its proper use. It was to be "a house of sacrifice" (2Chron. 7:12).]

The Voice

Three times a year, Solomon presented burnt offerings and peace offerings upon the altar he constructed in honor of the Eternal One. He burned incense on this altar which stood before the Eternal. His work on the temple was finished.

Literal, almost word-for-word, renderings:

Concordant Literal Version	And Solomon caused to ascend, three times in a year, burnt-offerings and peace-offerings on the altar that he built to Yahweh, and he perfumed it with that which [is] before Yahweh, and finished the house.
Green’s Literal Translation	And three times in a year Solomon offered burnt offerings and peace offerings on the altar that he built to Jehovah, and he burned incense on the altar before Jehovah, and finished the house.
Modern Literal Version	And three times a year Solomon offered burnt offerings and peace offerings upon the altar which he built to Jehovah, burning incense therewith, <i>upon the altar</i> that was before Jehovah. So he finished the house.
Updated Bible Version 2.11	And three times in a year Solomon offered burnt-offerings and peace-offerings on the altar which he built to Yahweh, burning incense with it, [on the altar] that was before Yahweh. So he finished the house.
Young’s Literal Translation	And Solomon caused to ascend, three times in a year, burnt-offerings and peace-offerings on the altar that he built to Jehovah, and he perfumed it with that which is before Jehovah, and finished the house.

The gist of this passage:

Solomon, thrice yearly, saw to it that the 3 ingathering festivals were celebrated; and that burnt offerings and peace offerings were offered up on the altar that he had built for Y^ehowah. He also burned incense. This indicated that he had completed the House of the LORD.

1Kings 9:25a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong’s # BDB #251
‘âlâh (אָלַח) [pronounced <i>gaw-LAWH</i>]	<i>to cause to go up [to ascend], to lead up, to take up, to bring up</i>	3 rd person masculine singular, Hiphil perfect	Strong’s #5927 BDB #748
All of the BDB Hiphil definitions: <i>to bring up, cause to ascend or climb, cause to go up; to bring up, bring against, take away; to bring up, draw up, train; to cause to ascend; to rouse, stir up (mentally); to offer, bring up (of gifts); to exalt; to cause to ascend, offer.</i>			
Sh ^e lômôh (שְׁלוֹמֹה) [pronounced <i>sh^el-oh-MOH</i> or <i>shloh-MOH</i>]	<i>peace, peaceful; transliterated Solomon</i>	masculine singular, proper noun	Strong’s #8010 BDB #1024

1Kings 9:25a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
shâlôsh (שָׁלוֹשׁ) [pronounced shaw-LOHSH]	<i>a three, a trio, a triad, a threesome</i>	numeral; masculine singular noun	Strong's #7969 BDB #1025
p ^e âmiym (פְּעָמַיִם) [pronounced peh-gaw-MEEM]	<i>times, beats, feet, occurrences, steps; the connotation is the passage of time</i>	feminine plural noun	Strong's #6471 BDB #821
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, at, by, near, on, with, before, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88
shânâh (שָׁנָה) [pronounced shaw-NAW]	<i>year</i>	feminine singular noun with the definite article	Strong's #8141 BDB #1040
ôlâh (עֹלָה) [pronounced go-LAW]	<i>burnt offering, ascending offering</i>	feminine plural noun	Strong #5930 BDB #750
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
shelem (שְׁלָמִים) [pronounced SHEH-lem]	<i>peace-offerings, sacrifice for alliance or friendship</i>	masculine plural noun	Strong's #8002 BDB #1023
al (עַל) [pronounced gah]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5921 BDB #752
miz ^e bêach (מִזְבֵּחַ) [pronounced miz-BAY-ahkh]	<i>altar; possibly monument</i>	masculine singular noun with the definite article	Strong's #4196 BDB #258
âsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
bânâh (בָּנָה) [pronounced baw-NAWH]	<i>to build, to construct; to erect; to rebuild, to restore</i>	3 rd person masculine singular, Qal perfect	Strong's #1129 BDB #124
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	directional/relational preposition	No Strong's # BDB #510
YHWH (יהוה) [pronunciation is possibly yhoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217

Translation: Three times a year, Solomon offered up burnt offerings and peace offerings on the altar which he had built for Y^ehowah;... Solomon continued with his devotion to Y^ehowah, offering up animals on the altar thrice a year (when the people were to gather in Jerusalem, presumably).

Scripture is not entirely clear at this point. Did Solomon simply oversee these festivals? Did he make certain that they were celebrated? Or did he take a more hands-on approach, as he did in the inaugural celebration of the Temple? The former is what Solomon should have done; but the wording here—although not unequivocal—suggests that he did far too much as king; and that he should have handed off these responsibilities

to the priestly class. Again, Scripture can read that Solomon does something when, in truth, he did not raise a single finger to do that particular thing. However, if Solomon is said to do something, it suggests that he has done more than simply been king while these things take place.

These are the 3 festivals during which every man was to come to the Temple (previously, the Tabernacle) (Ex. 23:14–17 34:23 Deut. 16:16 2Chron. 8:12–13). Solomon appears to have taken on the duties generally reserved to the High Priest and the Levites.

My guess—and this is simply an educated guess—is that Solomon played too much of a visible part in these celebrations. I believe that is the gist of the second half of this chapter, that Solomon falls further and further away from what he should have been doing.

We do not have anything about Solomon being taught the Word of God anymore. Engaging in the ritual is important; but it is not the only thing.

Dr. Peter Pett: The burnt-offering was a dedicatory offering, and was wholly consumed. The peace or wellbeing offerings were also atoning, but parts of the animal could be eaten by the worshippers. These would be offered on the bronze altar. The incense would be burned by the priests 'before YHWH' on the incense altar in the Holy Place before the veil. The reference of the original word to incense is however secondary, and the word may simply refer to 'fire-offerings'.⁴²⁵

Jamieson, Fausset and Brown: three times in a year — namely, at the Passover, Pentecost, and Feast of Tabernacles (2Chron. 8:13; 2Chron. 31:3). The circumstances mentioned in these two verses form a proper conclusion to the record of his buildings and show that his design in erecting those at Jerusalem was to remedy defects existing at the commencement of his reign (see 1Kings 3:1–4).⁴²⁶

Dr. Robert Dean, Jr. puts a positive spin on this verse (and this passage is some what ambiguous): The other cities mentioned are down in the south in Judah and are designed to be fortifications in order to protect the southern border from any military incursion. So what we see here is a string security for the nation, a strong economy, but what gives the whole situation its real strength is their obedience to the Lord, which is seen in Solomon. Solomon is so strong in his spiritual life he becomes a spiritual leader for the people, setting that example, and it has a motivating trickle down effect throughout the entire nation.⁴²⁷

1Kings 9:25b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
qâṭar (קָטַר) [pronounced <i>kaw-TAHR</i>]	<i>to burn incense, to make sacrifices smoke</i>	Hiphil infinitive absolute	Strong's #6999 BDB #882
'êth (אֶת) [pronounced <i>ayth</i>]	<i>with, at, near, by, among, directly from</i>	preposition (which is identical to the sign of the direct object) with the 3 rd person masculine singular suffix	Strong's #854 BDB #85

⁴²⁵ Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, 1Kings 9:25.

⁴²⁶ Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; 1871; from e-sword, 1Kings 9:24–25.

⁴²⁷ From [Dean Bible](#); accessed May 4, 2018.

1Kings 9:25b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾăsher (אֲשֶׁר) [pronounced ash-ER]	that, which, when, who, whom; where	relative pronoun	Strong's #834 BDB #81
lâmed (ל) [pronounced lʰ]	to, for, towards, in regards to	directional/relational preposition	No Strong's # BDB #510
pânîym (פָּנִים) [pronounced paw- NEEM]	face, faces countenance; presence	masculine plural noun (plural acts like English singular); with the 1 st person singular suffix	Strong's #6440 BDB #815
Literally, this would be translated <i>to faces of me, to my faces</i> . Together, these words mean <i>before me, before my face, in my presence, in my sight, in front of me; before me (in the sense of, before my time), prior to my being here</i> .			
YHWH (יהוה) [pronunciation is possibly yhoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217

Translation: ...and a burning [of incense] with it, [all of] which [took place] before Y^ehowah. Also, when these burnt offerings and peace offerings were made, Solomon also burned incense, which signified a sweet savor to the Lord because of these sacrifices.

What this denotes to us is, God receives the sacrifice of Jesus Christ and He is pleased with it. It is because of our Lord's sacrifice, which appeals to God's righteousness and justice.

1Kings 9:25 Three times a year Solomon offered up burnt offerings and peace offerings on the altar which he had built for Jehovah; along with the burning of incense—all of which took place before Jehovah. Also, he finished the Temple.

Is Solomon presiding over these feasts (a discussion)

There are obviously 3 points of view: (1) Solomon is not presiding over any of these later feasts; but the High Priest assumes that honor (following 1Kings 8). (2) Solomon has some involvement in these feasts—the amount of which is unknown. (3) Solomon presides over these feasts much the same way he presided over the inaugural celebration at the Temple.

Matthew Henry believes that Solomon acted as he should: *His piety and devotion (1Kings 9:25): Three times in a year he offered burnt-offerings extraordinary (namely, at the three yearly feasts, the passover, pentecost, and feast of tabernacles) in honour of the divine institution, besides what he offered at other times, both statedly and upon special occasions. With his sacrifices he burnt incense, not himself (that was king Uzziah's crime), but the priest for him, at his charge, and for his particular use.*⁴²⁸

Dr. Peter Pett sees it the same way: *The Temple having been built it was used as the Central Sanctuary to which the men of Israel gathered for the three great feasts, Passover, Sevens (Weeks) and Tabernacles. And during those feasts Solomon arranged for the offering of the burnt-offerings and peace-offerings as required by Law, and as required for the subsequent feasting.*

⁴²⁸ Matthew Henry, *Matthew Henry's Commentary on the Whole Bible*; from e-Sword, 1Kings 9:15–28.

Is Solomon presiding over these feasts (a discussion)

Pett then adds: *There is no requirement that we see Solomon as doing this himself. It was the responsibility of the priests. Indeed if Solomon had offered all the offerings himself he would have been a very busy man.*⁴²⁹

Lange: *A wise prince cares alike for the religious and spiritual, and for the material and temporal well-being of his people, and in times of peace does his utmost to provide against every danger which may assail the land, either from without or within.*⁴³⁰

Lange: *Solomon sets a good example before all the people; he not only builds the temple, but also frequents it regularly. It is as much the duty of the highest as of the lowest to hear the word of God, to pray, and to celebrate the Sacrament.*⁴³¹

The College Press Bible Study: *These words are not to be interpreted to mean that Solomon himself officiated at the sacrifice, for this was the prerogative of the Aaronic priesthood alone. Still less is it to be inferred that Solomon entered the Holy Place and offered incense upon the altar. Only priests could enter there. Rather the meaning is that Solomon as builder of the Temple provided these special offerings which were offered by the ministering priests in the name of the king (cf. 2Chron. 8:14). The words “so he finished the house” are repeated from 1Kings 6:22 except that here the inspired author uses a form of the verb which may carry the idea, “he perfected the house,” i.e., by devoting it to its proper use. It was, after all, to be a house of sacrifice.*⁴³²

To be clear, the only reason that College Press Bible Study says that Solomon does not actually officiate at the sacrifice or light and/or offer incense on the altar is, *he is not supposed to*. What if the purpose of this passage is to tell us that Solomon did what he was not supposed to do?

We want a king who clearly understands the importance of these festivals. At the same time, we want a king who knows when it is time for him to hang back—not to officiate but instead to participate.

Guzik is apparently conflicted at this point. David Guzik: *It is possible that this was another transgression by Solomon. It may be that he took upon himself the exclusive duties of a priest, offering burnt offerings and incense. However, as is the case in some other passages, this may refer to Solomon initiating such sacrifice and ceremony properly through a priest.*⁴³³

It is really hard to make a judgment call here. What we do know, without a doubt is, Solomon did oversee and speak at the inaugural feast. I don't know that we are given enough information to make a decision as to what he actually did regarding subsequent festivals.

However, the more that I read this passage, the more that this seems to center on what Solomon is doing; therefore, let me suggest that he took a very hands-on approach to these festivals—perhaps more than he should have as king.

If one does not look too closely at the words of this chapter, it appears as if Solomon is doing everything that he ought.

Chapter Outline

Charts, Maps and Short Doctrines

The Bridgeway Bible Commentary is very critical of Solomon at this point: *Solomon kept the covenant requirements in relation to the annual religious festivals. His harsh treatment of his subjects, however,*

⁴²⁹ Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, 1Kings 9:25.

⁴³⁰ The Rev. Dr. John P. Lange, *Lange's Commentary*; 1857–1864; in the Public Domain; from E-sword; 1Kings 9:15–23 (Homiletical and Practical).

⁴³¹ The Rev. Dr. John P. Lange, *Lange's Commentary*; 1857–1864; in the Public Domain; from E-sword; 1Kings 9:26 (Homiletical and Practical).

⁴³² *The College Press Bible Study Textbook Series*; (a compilation of many commentaries); from e-sword; 1Kings 9:24–25.

⁴³³ *David Guzik's Commentary on the Old Testament*; courtesy of e-sword; ©2006; 1Kings 9:25–28.

*showed little regard for other covenant requirements, such as those concerned for people's well-being (25; cf. Ex. 23:9; Ex. 23:14–17; Lev. 19:13).*⁴³⁴

Solomon clearly expected a lot out of his people; whether this qualifies as harsh treatment might be up for debate. In any case, one could argue that Solomon should have known more doctrine at this time, but chose not to.

What appears to be the case is, Solomon started strong as a young believer; but he became far too enmeshed in the cares of the world (these various building projects), but without taking in the teaching of Bible doctrine at the same time. In this chapter, he makes a few mistakes (we need to read that into the chapter), where he is teetering in his spiritual life. Then, suddenly, he takes a spiritual nosedive. Near the end of his life, Solomon will begin to review his life, his mistakes, and reveal some last minute spiritual growth prior to his death.

After Solomon passes away, there will be one of his subjects who complains about the excess taxes under Solomon.

1Kings 9:25c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
shâlêm (שָׁלַם) [pronounced <i>shaw-LAHM</i>]	<i>to make secure, to keep safe; to complete (finish); to make good; to restore, to requite, to recompense (pay)</i>	3 rd person masculine singular, Piel perfect	Strong's #7999 BDB #1022
'êth (אֵת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
bayith (בַּיִת) [pronounced <i>BAH-yith</i>]	<i>house, residence; household, habitation as well as inward</i>	masculine singular noun with the definite article	Strong's #1004 BDB #108

Translation: [Also, he finished the house.](#) Again, the addition of this phrase strikes me as odd. Solomon did finish the Temple first; and the sacrifices would have taken place there. And, 12 years later (12 years after the Temple celebration), he had completed the king's palace.

Or, is the text telling us, *And he finished the Temple?* This chapter seems to repeat many times that Solomon built the Temple and his palace (vv. 1, 3, 10, 25)—and this is after 3 chapters dealing with that very thing. Is there something being said with all of this repetition? Perhaps this is all that he really got right?

1Kings 9:25 [Three times a year Solomon offered up burnt offerings and peace offerings on the altar which he had built for Jehovah; along with the burning of incense—all of which took place before Jehovah. Also, he finished the Temple.](#)

Several translators saw this postscript as meaning something other than, *Solomon completed the Temple.* This seems to have been stated already in 1Kings 6:14 ([So Solomon built the house and finished it](#)) & 38 ([And in the eleventh year, in the month of Bul, which is the eighth month, the house was finished in all its parts, and according to all its specifications. He was seven years in building it](#)) 7:51a ([Thus all the work that King Solomon did on the house of the LORD was finished.—ESV](#)).

⁴³⁴ Don Fleming, *Bridgeway Bible Commentary*; ©1988, 1994, 2005; from e-Sword, 1Kings 9:10–25.

Translating *And he finished the house*

Easy English Easy-to-Read Version–2001 <i>The Message</i>	In this way, he did what he had to do in the temple (of the LORD). So he supplied the things needed for the temple. Everything that had to do with The Temple he did generously and well; he didn't skimp.
NIRV International Standard V Urim-Thummim Version Unlocked Literal Bible	So he carried out his duties for the temple. This concludes the record of the Temple construction. So he finished the Temple requirements. So he completed the temple and was now using it.

Some translators treated this as a part of the rest of v. 25 (that is, this final statement is connected to what has come before):

Jubilee Bible 2000	And three times in a year Solomon offered burnt offerings and peace offerings upon the altar which he built unto the LORD, and he burnt incense upon the altar that was before the LORD, after the house was finished.
NIV, ©2011	Three times a year Solomon sacrificed burnt offerings and fellowship offerings on the altar he had built for the LORD, burning incense before the LORD along with them, and so fulfilled the temple obligations.
<i>The Scriptures</i> 1998	And three times a year Shelomoh brought burnt offerings and peace offerings on the altar which he had built for הוהי, and he burned incense with that which was before הוהי – thus gave completeness to the House.

Some translations offer an explanation as a footnote:

New Advent (Knox) Bible	...and he kept the temple in repair. 'Kept the temple in repair'; literally, in the Latin, 'finished it'. But it seems impossible to give any good reason why the finishing of the temple should be mentioned here as if it were a new event: and the verb used in the Hebrew text has the root sense of 'making safe'.
New American Bible (2011)	Thus he completed the temple. With these words the account of the construction and dedication of the Temple, which began in 6:1, comes to a close. The verb "complete" (shillem) is a play on Solomon's name (shelomo).
Kretzmann's Commentary	So he finished the house, it became all that it was designed for and intended to be, a house where men could communicate with Jehovah and enter into fellowship with Him.
NET Bible®	He made the temple his official worship place [<i>Heb</i> "and he made complete the house."].

What seems to be key is, in the Solomon narrative, the Temple is completely finished, up and running, and this completes the Temple narrative (which began in 1Kings 6:1).

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

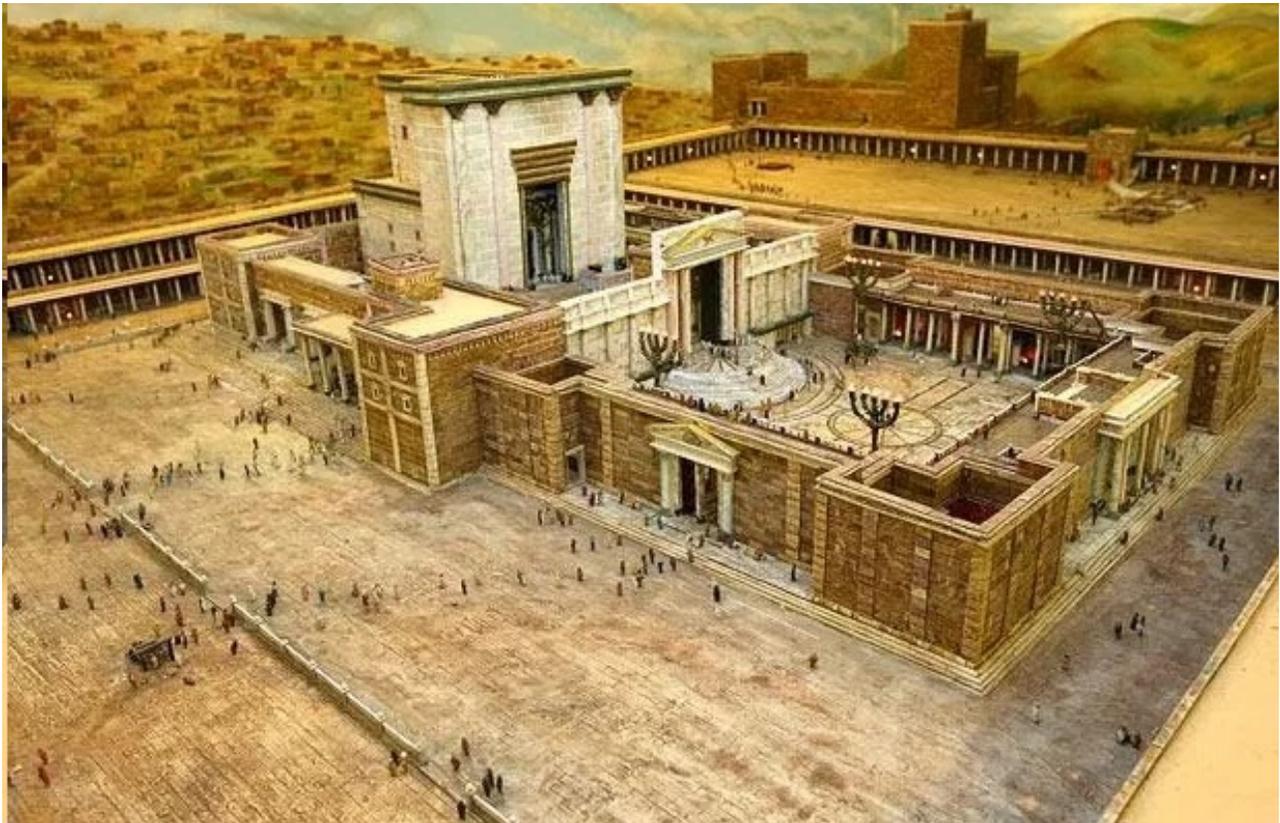
What the text might convey is, Solomon's building projects are now, for the most part, completed. This is symbolized by the most important project, which was the Temple—which now enjoys regular use by the people of Israel.

The College Press Bible Study: After the building of the Temple, the practice of sacrificing upon the altars of the high places could be brought to an end (cf. 1Kings 3:2). The king was now able to offer burnt offerings and thank offerings upon the altar which he had built to the Lord in the courtyard of the Temple. This Solomon did three times a year at the three great yearly feasts—Passover, Weeks and Tabernacles (2Chron. 8:13).⁴³⁵

⁴³⁵ *The College Press Bible Study Textbook Series*; (a compilation of many commentaries); from e-sword; 1Kings 9:24–25.

Keil and Delitzsch suggest: *[Solomon] put the temple into a state of completion by offering the yearly sacrifices there from that time forward.*⁴³⁶

Perhaps the idea is, this phrase signifies the end of writing about the Temple, its building and celebrations. Solomon's building projects have been our primary concern beginning in 1Kings 5:1 (actually before that), and that focus ends with this verse. In fact, in many ways, this concludes a very long narrative which began in 1Kings 3:1 **Solomon made a marriage alliance with Pharaoh king of Egypt. He took Pharaoh's daughter and brought her into the city of David until he had finished building his own house and the house of the LORD and the wall around Jerusalem.** 1Kings 3–4 looked at Solomon's reign in a very positive way; and with chapter 5, Solomon's building



projects are begun (but prior to this, Solomon spend a great deal of time with his father gathering raw materials and discussing the building of the Temple—which narrative is found in Chronicles).

Solomon's Completed Temple (a graphic); from **Beginning and End**; accessed May 5, 2018.

Not many commentators commented on this particular phrase and what it meant.

Whedon: *Thus these last two verses (24 and 25) have reference to 1Kings 3:1–4, and show, as Keil observes, "how Solomon, after the completion of his buildings, remedied the defects which existed in the beginning of his reign. These verses thus form the full and suitable close to the section treating of Solomon's buildings."*

1Kings 9:25 **Three times a year Solomon offered up burnt offerings and peace offerings on the altar which he had built for Jehovah; along with the burning of incense—all of which took place before Jehovah. Also, he finished the Temple.**

⁴³⁶ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 1Kings 9:25.

Preacher's Complete Homiletical Commentary: The public worship of God.

1. Is the duty of all—king and subjects.
2. Cannot be neglected without mischievous results (chap. 1Kings 3:2–4).
3. Should be observed with regularity and solemnity.
4. Is the secret of national prosperity and greatness.
5. Is fraught with blessing to the individual worshipper.⁴³⁷

There is a correct balance of freedom and example. A political leader cannot for his people to attend church or any sort of religious services. However, he can lead by example. The best example that Solomon could have given is, to attend the feasts just like everyone else did. Political leaders may be known for the desire for great power, for their great accumulation of wealth, their sexual dalliances, or for their strong faith in the God of Israel. In that era, those who led the country were the celebrities of that era; and what they did and said was very influential. It was the duty of the king, therefore, to be an example before the people.

Chapter Outline

Charts, Graphics and Short Doctrines

Solomon's Fleet

2Chronicles 8:17–18

This section is a big departure from what we have been studying. From 1Kings 5:1 to 9:25, the focus has been upon the building that Solomon had done over a period of 20 years. Solomon, as king, broke a lot of ground for Israel. He also developed an Israeli fleet. That is given the barest of discussion in these final 3 verses.

Introducing 1Kings 9:26–28 (various commentators)

At this point, the Bridgeway Bible Commentary would have begun a new chapter:

*1Kings 9:26-11:43 Other Features of Solomon's Reign
Trade, fame and wealth [in the kingdom of Solomon] (1Kings 9:26-10:29).*⁴³⁸

Dr. Peter Pett: *In this passage [and in the next chapter] we learn of Solomon's international influence and widespread trading activities, while central to it is Solomon's reputation for wisdom as evidenced by the visit of the Queen of Sheba. Even though very much aware of Solomon's weaknesses and failures the author hides nothing of his splendour. He is fair and open minded while making clear his disapproval simply by the way in which he words things. The sad thing about Solomon is that such a wise man, to whom God had given so much, should have been so foolish as to destroy his kingdom because of his vanity, pride and lust. He was fulfilling all the prophetic warnings of what happened when men were given supreme kingship (1Sam. 8:11–18; Deut. 17:16–17).*⁴³⁹

The College Press Bible Study suggests: *The allusion to Solomon's navy is probably inserted at this point because it was to the voyage of this fleet that the king was indebted for the gold with which he financed his various building projects.*⁴⁴⁰

⁴³⁷ *The Preacher's Complete Homiletical Commentary*; edited by Joseph S. Exell, 1892; from e-sword, Germ notes 1Kings 9:25.

⁴³⁸ Don Fleming, *Bridgeway Bible Commentary*; ©1988, 1994, 2005; from e-Sword, 1Kings 9:26–10:29 (slightly edited).

⁴³⁹ Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, 1Kings 9:26–28.

⁴⁴⁰ *The College Press Bible Study Textbook Series*; (a compilation of many commentaries); from e-sword; 1Kings 9:26–28.

Introducing 1Kings 9:26–28 (various commentators)

Preacher's Complete Homiletical Commentary: *Solomon had the wisdom to conceive how his little inland kingdom could be raised into greatness and importance; and it excites our admiration to observe the skilful combinations by which he accomplished his aims. His relations with Egypt, Arabia, and Tyre, by which he seemed to open up the resources of the East and the West, tended to the rapid aggrandisement of his empire. One luxury demanded another; and the increase of riches seemed to beget the desire for more. In these verses we have some indications of the manifold exigencies of regal magnificence.*⁴⁴¹

The NIV Study Bible: *[The ships spoken of in this passage were] used [by Solomon] in a large trading business that brought great wealth to Solomon's court (see v. 28; 10:11).*⁴⁴²

In many ways, the end of this chapter looks ahead to a visit by the Queen of Sheba:

Dr. Peter Pett writes: *The coming of the Queen of Sheba was almost certainly because she wanted to ensure the maintenance of trading routes between her kingdom in Arabia, the Red Sea trade through Ezion-Geber, the northern trade routes, and the maritime trade through Tyre and Sidon. Solomon's kingdom bestrode and controlled all the trade routes. We know from Assyrian records that queens were a regular feature of Arabian rule of Saba around this time, along with their priest-kings, so that this visit is not surprising. She clearly wanted to search out and sum up her prospective trading partner. She was suitably impressed. But, of course, no hint of such trading activities is given. Kings did not 'trade'. They gave each other things (compare Hiram above).*⁴⁴³

Chapter Outline

Charts, Maps and Short Doctrines

(I may want to place this with the next chapter)

A chiasmatic approach to 1Kings 9:26–10:13 (from Dr. Peter Pett)

- a And king Solomon made a navy of ships in Ezion-geber, which is beside Eloth, on the shore of the Red Sea, in the land of Edom (1Kings 9:26).
- b And Hiram sent in the navy his servants, shipmen who had knowledge of the sea, with the servants of Solomon, and they came to Ophir, and fetched from there gold, four hundred and twenty talents, and brought it to king Solomon (1Kings 9:27–28).
- c And when the queen of Sheba heard of the fame of Solomon concerning the name of YHWH, she came to prove him with hard questions. And she came to Jerusalem with a very great train, with camels which bore spices, and very much gold, and precious stones, and when she was come to Solomon, she communed with him of all that was in her heart (1Kings 10:1–2).
- d And Solomon told her all her questions: there was not anything hid from the king which he told her not (1Kings 10:3).
 - e And when the queen of Sheba had seen all the wisdom of Solomon, and the house which he had built, and the food of his table, and the sitting of his servants, and the attendance of his ministers, and their apparel, and his cupbearers, and his ascent by which he went up to the house of YHWH, there was no more spirit in her (1Kings 10:4–5).
 - f And she said to the king, "It was a true report that I heard in my own land of your acts, and of your wisdom" (1Kings 10:6).
 - e "Howbeit I believed not the words, until I came, and my own eyes had seen it, and, behold, the half was not told me. Your wisdom and prosperity exceed the fame which I heard" (1Ki_10:7).
 - d "Happy are your men, happy are these your servants, who stand continually before you,

⁴⁴¹ *The Preacher's Complete Homiletical Commentary*; edited by Joseph S. Exell, 1892; from e-sword, Homiletics of 1Kings 9:15–28.

⁴⁴² *The NIV Study Bible*; ©1995 by The Zondervan Corporation; p. 485 (footnote) (slightly edited).

⁴⁴³ Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, 1Kings 9:26–28.

A chiasmatic approach to 1Kings 9:26–10:13 (from Dr. Peter Pett)

- and who hear your wisdom. Blessed be YHWH your God, who delighted in you, to set you on the throne of Israel, because YHWH loved Israel for ever, therefore he made you king, to do justice and righteousness” (1Kings 10:8–9).
- c And she gave the king a hundred and twenty talents of gold, and of spices very great store, and precious stones. There came no more such abundance of spices as these which the queen of Sheba gave to king Solomon (1Kings 10:10).
- b And the navy also of Hiram, which brought gold from Ophir, brought in from Ophir great plenty of almug–trees and precious stones. And the king made of the almug–trees pillars for the house of YHWH, and for the king’s house, harps also and psalteries for the singers. There came no such almug–trees, nor were seen, to this day (1Kings 10:11–12).
- a And king Solomon gave to the queen of Sheba all her desire, whatever she asked, besides that which Solomon gave her of his royal bounty. So she turned, and went to her own land, she and her servants (1Kings 10:13).

Note that in ‘a’ Solomon had established maritime trade routes through the port of Ezion-Geber, trade routes which were important to Arabian trade, and in the parallel ‘all her desire’ would include access to these trade routes on reasonable terms. In ‘b’ Hiram enabled Solomon to set up his fleet, which went to Ophir, and in the parallel Hiram’s navy brings goods back from Ophir. In ‘c’ the Queen of Sheba arrived bring many precious gifts, and in the parallel she supplies these gifts to Solomon. In ‘d’ Solomon revealed his wisdom to the Queen of Sheba, and in the parallel she extols his wisdom. In ‘e’ the Queen saw all the splendour of Solomon’s court, and in the parallel she expatiates on its magnificence. Centrally in ‘f’ she gives her fulsome verdict on Solomon.

Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, 1Kings 9:26–28.

Chapter Outline

Charts, Graphics and Short Doctrines

And a fleet constructed the King Solomon in Ezion-geber which [is] with Eloth upon a lip of a sea of the reed in a land of Edom. And so sends Hiram in the fleet his servants—men of ships—those knowing the sea with servants of Solomon. And so they go Ophir-ward and so they bring from there gold—four hundreds and twenty a talent—and so they bring [it] unto the King Solomon.

1Kings
9:26–28

King Solomon constructed a fleet [of ships] in Ezion-geber, which is near Eloth at the shore of the reed sea in the land of Edom. Hiram sent in the fleet his [own] servants—shipmen—those who know the sea, along with the servants of Solomon. They go to Ophir and bring 420 talents of gold from there, carrying it to King Solomon.

King Solomon constructed a fleet of ships in Ezion-geber, which is near Eloth at the shore of the reed sea in the territory of Edom. Hiram also sent some of his own servants with this fleet, shipmen who know the seas, along with the servants of Solomon. They go to Ophir and bring 420 talents of gold from there, carrying it to King Solomon.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

And a fleet constructed the King Solomon in Ezion-geber which [is] with Eloth upon a lip of a sea of the reed in a land of Edom. And so sends Hiram in the fleet his servants—men of ships—those knowing the sea with servants of Solomon. And so they go Ophir-ward and so they bring from there gold—four hundreds and twenty a talent—and so they bring [it] unto the King Solomon.

Revised Douay-Rheims	And king Solomon made a fleet in Asiongaber, which is by Ailath on the shore of the Red Sea in the land of Edom. And Hiram sent his servants in the fleet, sailors that had knowledge of the sea, with the servants of Solomon. And they came to Ophir, and they brought from thence to king Solomon four hundred and twenty talents of gold.
Peshitta (Syriac)	And King Solomon built a ship in Ezion-geber, which is beside Elath, on the shore of the Red Sea, in the land of Arwad. And Hiram sent his servants in the ship, seamen who had knowledge of the sea, with the servants of Solomon. And they came to Ophir and took from there gold, four hundred and twenty talents, and brought it to King Solomon.
Updated Brenton (Greek)	¹⁴ And Chiram brought to Solomon a hundred and twenty talents of gold, ²⁵ ²⁶ even that for which king Solomon built a ship in Gasion Gaber near Ælath on the shore of the extremity of the sea in the land of Edom. ²⁷ And Chiram sent in the ship together with the servants of Solomon servants of his own, mariners <u>to row</u> , men acquainted with the sea. ²⁸ And they came to Sophira, and took thence a hundred and twenty talents of gold, and brought them to king Solomon.
Significant differences:	The Greek leaves out <i>red</i> or <i>reefs</i> . Whereas Hiram's men are represented as <i>seamen</i> , the Greek lists them as [<i>men</i>] <i>to row</i> .

Limited Vocabulary Translations:

Bible in Basic English	And King Solomon made a sea-force of ships in Ezion-geber, by Elath, on the Red Sea, in the land of Edom. Hiram sent his servants, who were experienced seamen, in the sea-force with Solomon's men. And they came to Ophir, where they got four hundred and twenty talents of gold, and took it back to King Solomon.
Easy English	King Solomon also built ships at Ezion Geber. (This place) is near Elath in Edom. (It is) by the Red Sea. Hiram had sailors who knew about the sea. (Hiram) sent these men to sail with Solomon's sailors. They sailed to Ophir and they brought back 420 talents of gold. They gave it to King Solomon.
Easy-to-Read Version—2001	King Solomon also built ships at Ezion Geber. This town is near Elath on the shore of the Red Sea, in the land of Edom. King Hiram had some men who knew much about the sea. Those men often traveled in ships. King Hiram sent those men to serve in Solomon's navy and work with Solomon's men. Solomon's ships went to Ophir. The ships brought about 31,500 pounds of gold back from Ophir to King Solomon.
God's Word™	King Solomon also built a fleet near the Red Sea coast at Ezion Geber by Elath in Edom. Hiram sent his own servants who were experienced seamen with the fleet. Along with Solomon's servants they went to Ophir, got 31,500 pounds of gold, and brought it to King Solomon.
The Message	And ships! King Solomon also built ships at Ezion Geber, located near Elath in Edom on the Red Sea. Hiram sent seaworthy sailors to assist Solomon's men with the fleet. They embarked for Ophir, brought back sixteen tons of gold, and presented it to King Solomon.
New Simplified Bible	King Solomon also built a fleet of ships at Eziongeber. This is near Elath on the shore of the Gulf of Aqaba, in the land of Edom. King Hiram sent experienced sailors from his fleet to serve with Solomon's men. They sailed to the land of Ophir and brought back to Solomon about sixteen tons of gold.

Thought-for-thought translations; paraphrases:

Common English Bible	King Solomon built a fleet near Elath in Ezion-geber, on the coast of the Reed Sea [Traditionally <i>Red Sea</i>] in the land of Edom. Hiram sent his expert sailors on the
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Contemporary English V.	<p>fleet along with Solomon's workers. They went to Ophir for four hundred twenty kikkars of gold, which they brought back to King Solomon.</p> <p>He also had a lot of ships at Ezion-Geber, a town in Edom near Eloth on the Red Sea. King Hiram let some of his experienced sailors go to the country of Ophir with Solomon's own sailors, and they brought back about sixteen tons of gold for Solomon.</p>
The Living Bible	<p>King Solomon had a shipyard in Ezion-geber near Eloth on the Red Sea in the land of Edom, where he built a fleet of ships.</p> <p>King Hiram supplied experienced sailors to accompany Solomon's crews. They used to sail back and forth from Ophir, bringing gold to King Solomon, the total value of which was several million dollars each trip.</p>
New Berkeley Version	<p>King Solomon also built a fleet at Ezion-geber near Eloth [Meaning terebinth; now Aqabah.] on the short of the Red Sea in the land of Edom. Hiram sent his servants, skilled sailors who knew the sea, to man the fleet with the servants of Solomon. They went to Ophir where they procured 12,350,000 dollars worth of gold and brought it to King Solomon.</p>
New Century Version	<p>King Solomon also built ships at Ezion Geber, a town near Elath on the shore of the Red Sea, in the land of Edom. Hiram had skilled sailors, so he sent them to serve in these ships with Solomon's men. The ships sailed to Ophir and brought back about thirty-two thousand pounds of gold to King Solomon.</p>
New Life Version	<p>King Solomon built a group of ships in Ezion-geber, near Eloth on the shore of the Red Sea, in the land of Edom. Hiram sent his servants with the ships, sailors who knew the sea. He sent them with the servants of Solomon. They went to Ophir and brought out gold weighing as much as 420 small men. And they brought it to King Solomon.</p>
New Living Translation	<p>King Solomon also built a fleet of ships at Ezion-geber, a port near Elath [As in Greek version (see also 2 Kgs 14:22; 16:6); Hebrew reads <i>Eloth</i>, a variant spelling of Elath.] in the land of Edom, along the shore of the Red Sea [Hebrew <i>sea of reeds</i>]. Hiram sent experienced crews of sailors to sail the ships with Solomon's men. They sailed to Ophir and brought back to Solomon some sixteen tons [Hebrew <i>420 talents</i> [14 metric tons].] of gold.</p>

Partially literal and partially paraphrased translations:

American English Bible	<p>Then King Solomon built a ship at GeBer (which is next to the seaport of ElAth on the border of Edom), and HiRam sent some of his servants who were mariners and knew the sea, to do the rowing and as assistants to the servants of Solomon. Then they [attacked] SopheRam and brought back gold to King Solomon – some sixteen tons of it.</p>
International Standard V	<p>Solomon's Business Ventures (2 Chronicles 8:17-18)</p> <p>King Solomon also built a fleet of ships at Ezion-geber, which is near Eloth on the shore of the Reedg Sea in the land of Edom. Hiram sent his servants to sail with the fleet, since they were expert seamen, and so they accompanied Solomon's servants. They sailed as far as Ophir and brought back 420 talents of gold for Solomon.</p>
New Advent (Knox) Bible	<p>King Solomon also built a fleet at Asion-Gaber, near Ailath on the shore of the Red Sea, in the territory of Edom. In this fleet, Hiram sent men of his own, mariners that had long experience of the sea, to serve with king Solomon's men. They sailed as far as Ophir, and thence brought back to Solomon four hundred and twenty talents' weight of gold.</p>
Translation for Translators	<p>King Solomon's <i>workers</i> also built a fleet of ships at Ezion-Geber <i>city</i>, which is near Elath <i>city</i>, on the shore of the Gulf of Aqaba, in the land belonging to the Edom people-group. King Hiram sent some very expert sailors to work on the ships with</p>

Solomon's workers. They sailed to the Ophir *region* and brought back to Solomon about sixteen tons of gold.

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	King Solomon is to have made a fleet in Ezion-geber, by Eloth, on the shore of the reed sea, on the solid grounds of Edom. Hiram was to send out in the fleet, his sailors, men of ships, who are to be knowing the sea, with the sailors of Solomon. They were to go to Ophir, and were to take back gold, even four hundred and twenty talents were they to bring to king Solomon.
Christian Standard Bible	King Solomon put together a fleet of ships at Ezion-geber, which is near Eloth on the shore of the Red Sea in the land of Edom. With the fleet, Hiram sent his servants, experienced seamen, along with Solomon's servants. They went to Ophir and acquired gold there—sixteen tons [Lit 420 talents]—and delivered it to Solomon.
Ferrar-Fenton Bible	(About B.C. 1006.) Trade with Aufer Began King Solomon also built ships at Atzion-Gabar, which is at Ailoth on the Red Sea, in the country of Edom; and Khiram sent his omcers, men skilful in navigation, to sea with the officers of Solomon, who went to Aufer and collected from there four hundred and twenty talents of gold and brought it to King Solomon.
God's Truth (Tyndale)	And when king Salomon had made the house perfect, he made ships in Azion Gaber which is beside Eloth, on the brink of the red sea, in the land of Edom. And Hiram sent by ship also of his servants, that were shipmen and expert in the sea, with the servants of Salomon. And they went to Ophir and fetched from that place gold, to the sum of four hundred and twenty two talents, and brought it to Salomon. The last part of v. 25 is placed with v. 26 for context.
Jubilee Bible 2000	And king Solomon made a navy of ships in Eziongeber, which is beside Eloth, on the shore of the Red sea, in the land of Edom. And Hiram sent in the navy his slaves, shipmen that had knowledge of the sea, with the slaves of Solomon. And they went to Ophir and brought gold from there, four hundred and twenty talents and brought it to king Solomon.
H. C. Leupold	King Solomon also built a fleet of ships at Ezion-Geber which [is] near Elath on the shore of the {Red Sea} in the land of Edom. Hiram sent his servants with the fleet of ships, {sailors} who knew the sea, with the servants of Solomon. They went to Ophir and imported from there four hundred and twenty talents of gold, and they brought it to King Solomon.
Tree of Life Version	When he finished the House, King Solomon also built a fleet of ships in Ezion-geber, which is near Eloth on the shore of the Sea of Reeds in the land of Edom. Hiram sent his servants with the fleet—sailors who knew the sea—along with Solomon's servants. So they went to Ophir and took from there 420 talents of gold, and brought it to King Solomon. The last part of v. 25 is placed with v. 26 for context.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	King Solomon built a fleet of ships at Ezion-geber, near Elath on the shore of the Red Sea, in the land of Edom. Hiram sent his ser vants, seamen who were familiar with the sea, to serve in the fleet together with the ser vants of Solomon. They sailed for Ophir and brought back to King Solomon gold amounting to four hundred and twenty talents.
New American Bible (2002)	King Solomon also built a fleet at Ezion-geber, which is near Elath on the shore of the Red Sea in the land of Edom [Ezion-geber . . . Edom: the first mention of maritime commerce in the Israelite kingdom (to which the land of Edom was subject after its conquest by King David; cf ⇒ 2 Sam 8:14).]. In this fleet Hiram placed his

- own expert seamen with the servants of Solomon. They went to Ophir, and brought back four hundred and twenty talents of gold to King Solomon.
- New American Bible (2011) *Solomon's Gifts*.* [9:26–10:29] The next major unit of the Solomon story returns to the theme of the three gifts the Lord gave Solomon in 3:12–13: a listening heart (10:1–13), riches (9:26–27; 10:14–22, 26–29), universal renown (10:23–25). In 3:16–5:14, where the same three themes structure the passage, the emphasis was on the benefits these gifts brought to the whole nation; here it is on the luxury they afford to Solomon's own court. The material in 9:26–28; 10:11–12, 22 dealing with Solomon's commercial fleet corresponds to the material on Solomon's international affairs in 5:1–5. Chronicles has a partial parallel to this material in 2 Chr 9:17–28; see also 2 Chr 1:14–17.
- King Solomon also built a fleet at Ezion-geber, which is near Elath on the shore of the Red Sea in the land of Edom [Edom: the first mention of maritime commerce in the Israelite kingdom; Edom was subject after David conquered it; cf. 2Sm 8:13–14.]. To this fleet Hiram sent his own servants, expert sailors, with the servants of Solomon. They went to Ophir, and obtained four hundred and twenty talents of gold and brought it to King Solomon.
- New English Bible–1970 King Solomon built a fleet of ships at Ezion-geber, near Eloth [Or Elath] on the shore of the Red Sea [Or the Sea of Reeds], in Edom. Hiram sent men of his own to serve with the fleet, experienced seamen, to work with Solomon's men; and they went to Ophir and brought back four hundred and twenty talents of gold, which they delivered to King Solomon.
- New Jerusalem Bible King Solomon equipped a fleet at Ezion-Geber, which is near Elath on the shores of the Red Sea, in Edom. For this fleet Hiram sent men of his, experienced sailors, to serve with those in Solomon's service. They went to Ophir and took on four hundred and twenty talents of gold, which they brought back to Solomon.
- Revised English Bible–1989 King Solomon built a fleet of ships at Ezion-geber, near Eloth on the shore of the Red Sea, in Edom. Hiram sent men of his own to serve with the fleet, experienced seamen, to work with Solomon's men. They went to Ophir and brought back four hundred and twenty talents of gold, which they delivered to King Solomon.

Jewish/Hebrew Names Bibles:

- Complete Jewish Bible King Shlomo built a fleet of ships in 'Etzyon-Gever, by Elot on the shore of the Sea of Suf in the land of Edom. Hiram sent some of his own servants, experienced sailors who understood the sea, to serve with Shlomo's servants. They went to Ofir and took from there gold, fourteen tons of it, which they brought back to King Shlomo.
- The Complete Tanach King Solomon made a ship in Etzion Geber, which is beside Eloth on the shore of the Red Sea, in the land of Edom.

King Solomon made a ship: [The usual word is נָחַלָּה] a ship.

- exeGesés companion Bible And Hiram sent in ships his servants, seafarers, those navigators of the sea, with Solomon's servants. And they came to Ophir, and obtained from there gold-four hundred and twenty talents, and delivered [it] to King Solomon.
- And sovereign Shelomoh
works a navy of ships in Esyon Geber beside Eloth
on the lip of the Reed sea in the land of Edom:
and Hiram sends his servants in the ships
- men of ships who know the sea,
with servants of Shelomoh:
and they come to Ophir
and take gold from there
- four hundred and twenty rounds
and bring it to sovereign Shelomoh.

JPS (Tanakh—1985)	King Solomon also built a fleet of ships at Ezion-geber, which is near Eloth on the shore of the Sea of Reeds in the land of Edom. Hiram sent servants of his with the fleet, mariners who were experienced on the sea, to serve with Solomon's men. They came to Ophir; there they obtained gold in the amount of four hundred and twenty talents, which they delivered to King Solomon.
Orthodox Jewish Bible	And HaMelech Sh'lomo built a fleet of oniyot in Etzyon-Gever, which is near Eilat, on the shore of the Yam Suf, in Eretz Edom. And Chiram sent to the fleet of oniyot his avadim, anshei oniyot (shipmen, sailors) that had da'as hayam (knowledge of the sea), with the avadim of Sh'lomo. And they came to Ophir, and brought back from there zahav, four hundred and twenty talents, and brought it to HaMelech Sh'lomo.
<i>The Scriptures</i> 1998	And Sovereign Shelomoh built a fleet of ships at Etsyon Geber, which is near Elyoth on the shore of the Sea of Reeds, in the land of Edom. And Hiram sent his servants with the fleet, seamen who knew the sea, to work with the servants of Shelomoh. And they went to Ophir, and took four hundred and twenty talents of gold from there, and brought it to Sovereign Shelomoh.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	King Solomon built a fleet of ships in Ezion-geber, which is near Eloth on the shore of the Red Sea (Sea of Reeds), in the land of Edom. And Hiram [king of Tyre] sent his servants with the fleet, sailors who knew the sea, along with the servants of Solomon. They came to Ophir [The location of this wealthy trading port is a subject of debate among scholars and archeologists. Possible sites considered include Pakistan, India, Zimbabwe, Yemen, and other ports in Arabia and Africa.] and took four hundred and twenty talents of gold from there, and brought it to King Solomon.
The Expanded Bible	King Solomon also built ships at Ezion Geber, a town near Elath on the shore of the Red Sea [or Sea of Reeds; Ex. 10:19], in the land of Edom. Hiram sent skilled sailors [seamen who knew the sea] to serve in these ships with Solomon's men [servants]. The ships sailed to Ophir and brought back about thirty-two thousand pounds [420 talents] of gold to King Solomon.
Kretzmann's Commentary	And King Solomon made a navy of ships in Ezion-geber, which is beside Eloth, on the shore of the Red Sea, on the Elanitic Gulf, in the land of Edom. And Hiram sent in the navy his servants, shipmen that had knowledge of the sea, trained seamen, with the servants of Solomon. And they came to Ophir, the location of which is not definitely decided, though some facts speak for Eastern Africa, and fetched from thence gold, four hundred and twenty talents, somewhat more than eight million dollars, and brought it to King Solomon. In this way Solomon took care of the welfare and security of his people. His kingdom is a type of the eternal kingdom of Christ with its spiritual and heavenly blessings.
NET Bible®	King Solomon also built ships [Or "a fleet" (in which case "ships" would be implied).] in Ezion Geber, which is located near Elat in the land of Edom, on the shore of the Red Sea. Hiram sent his fleet and some of his sailors, who were well acquainted with the sea, to serve with Solomon's men [Heb "and Hiram sent with the fleet his servants, men of ships, [who] know the sea, [to be] with the servants of Solomon."]. They sailed [Heb "went."] to Ophir, took from there four hundred twenty talents of gold, and then brought them to King Solomon.
The Pulpit Commentary	And king Solomon made a navy of ships [Heb. אִיִּים, a collective noun, classis. The chronicler paraphrases by אִיִּים, plural. This fact finds a record here, probably because it was to the voyages of this fleet that the king was indebted for the gold which enabled him to erect and adorn the buildings recently described.. But no historian could pass over without notice an event of such profound importance to Israel as the construction of its first ships, which, next to the temple, was the great event of Solomon's reign] in Ezion-geber [lit; the backbone of a man (or giant). Cf.

Num. 33:35; Deut. 2:8; 2Kings 4:22; 2Chron. 8:17. The name is probably due, like Shechem (see note on 1Kings 12:25) to a real or fancied resemblance in the physical geography of the country to that part of the human body. Stanley speaks of "the jagged ranges on each side of the gulf." Akaba, the modern name, also means back. 2 Chronicles l.c. says Solomon went to Ezion-geber, which it is highly probable he would do], **which is beside** [Heb. *אֵל* = aloud (Gesén; Lex. s.v.)] **Eloth** [lit; trees akin to Elim, where were palm trees (Ex. 15:27; Ex. 16:1). The name is interesting as suggesting that Solomon may have found some of the timber for the construction of his fleet here. A grove of palm trees "still exists at the head of the gulf of Akaba". Palms, it is true, are not adapted to shipbuilding, but other timber may have grown there in a past age. But see note on verse 27. For Elath, see Porter, p. 40; Deut. 2:8; 2Sam. 8:14 (which shows how it passed into the hand of Israel); 2Kings 8:20; 2Kings 14:22; 2Kings 16:6. It gave a name to the Elanitic Gulf, now the Gulf of Akaba], **on the shore** [Heb. *לִפְיָ*] **of the Red sea** [Heb. *יָם סוּף* Sea of Rushes. LXX. *ἡ ἐρυθρὰ θάλασσα*. The redness is due to subaqueous vegetation. "Fragments of red coral are forever being thrown up from the stores below, and it is these coral-line forests which form the true 'weeds' of this fantastic sea". There is also apparently a bottom of red sandstone. It is divided by the Sinaitic peninsula into two arms or gulfs, the western being the Gulf of Suez, and the eastern the Gulf of Akabah. The former is 130 miles, the latter 90 miles long], **in the land of Edom**. [The subjugation of Edom is mentioned 2Sam. 8:14.]

And Hiram sent in the navy his servants, shipmen that had knowledge of the sea with the servants of Solomon. [The chronicler states (2Chron. 8:18) that he sent ships as well as servants, and it has been thought that ships were transported, in parts or entire, by land across the Isthmus of Suez, and there are certainly instances on record of the land transport of fleets. the Peloponnesians conveyed 60 ships from Corcyra across the Leucadian Isthmus, etc.) But this, especially when the state of engineering science, etc; among the Hebrews is taken into account, is hardly to be thought of. It is quite possible, however, that timber for shipbuilding was floated on the Mediterranean down to the river of Egypt, or some such place, and then transported either to Suez or to Akaba. Probably all that the chronicler means is that Hiram provided the materials and had the ships built. The Israelites, having hitherto had no fleet, and little or no experience of the sea, were unable to construct ships for themselves. And the Tyrians may have seen in the construction of a fleet for eastern voyages, an opening for the extension of their own maritime trade. Possibly in the first voyages Tyrius and Jews were copartners.]

And they came to Ophir [It is perhaps impossible to identify this place with any degree of precision. The opinions of scholars may, however, be practically reduced to two, The first would place Ophir in India; the second in southern Arabia. In favour of India is

(1) the three years' voyage (but see on 1Kings 10:22);

(2) most of the other treasures brought back by the fleet, exclusive of gold, are Indian products. But against it is urged the important fact that no gold is now found there, south of Cashmere, whilst south Arabia was famed for its abundant gold (Psalm 72:15; Ezek. 27:22). On the other hand, it is alleged that in ancient times India was rich in gold, and that there are no traces of gold mines in Arabia. The question is discussed at considerable length and with great learning by Mr. Twisleton (Dict. Bib. art. "Ophir"). He shows that it is reasonably certain

(1) that the Ophir of Gen. 10:29 is the name of some city, region, or tribe in Arabia, and

(2) that the Ophir of Genesis is the Ophir of the Book of Kings. And Gesenius, Böhr, Keil, al. agree with him in locating Ophir in the latter country. Ewald, however, sees in Ophir "the most distant coasts of India," and it is probable that the Hebrews used the word somewhat loosely, as they did the corresponding word

Tarshish, and as we do the words East and West Indies. They were not geographers, and Ophir may have been merely an emporium where the products of different countries were collected, or a nomen generale for "all the countries lying on the African, Arabian, or Indian seas, so far as at that time known" (Heeren). See on 1Kings 10:5], and fetched from thence gold, four hundred and twenty talents [The chronicler says 450. The discrepancy is easily accounted for, 20 being expressed by ; 50 by .] Wordsworth suggests that "perhaps thirty were assigned to Hiram for his help"] and brought it to king Solomon.

The Voice

King Solomon constructed a fleet of ships in Ezion-geber, which is in the land of Edom near Elath on the Red Sea. Hiram commanded some of his most experienced sailors to be the crew of the fleet. These sailors were in the company of Solomon's servants. They traveled to Ophir. When they got there, they gathered 16 tons of gold and transported it back to King Solomon.

Literal, almost word-for-word, renderings:

Concordant Literal Version	And a navy has king Solomon made in Ezion-Geber, that is beside Elath, on the edge of the Sea of Suph, in the land of Edom. And Hiram sends in the navy his servants, shipmen knowing the sea, with servants of Solomon, and they come in to Ophir and take thence gold, four hundred and twenty talents, and bring [it] in unto king Solomon.
Context Group Version	And king Solomon made a navy of ships in Ezion-geber, which is beside Elath, on the shore of the Red Sea, in the land of Edom. And Hiram sent in the navy his slaves, shipmen that had knowledge of the sea, with the slaves of Solomon. And they came to Ophir, and fetched from there gold, four hundred and twenty talents {31500 pounds}, and brought it to king Solomon.
<i>Emphasized Bible</i>	A fleet also, did King Solomon build in Ezion-geber, which is beside Elath on the shore of the Red Sea, in the land of Edom. And Hiram sent in the fleet his servants, seamen, having knowledge of the sea,—with the servants of Solomon; and they came to Ophir, and fetched from thence, gold, four hundred and twenty talents,—and brought it to King Solomon.
Modern English Version	King Solomon built a fleet of ships in Ezion Geber, which is beside Elath on the shore of the Red Sea in the land of Edom. Hiram sent shipmen who had knowledge of the sea to serve alongside Solomon's men. They went to Ophir and acquired four hundred and twenty talents [About 16 tons, or 14 metric tons] of gold there and brought it to King Solomon.
NASB	King Solomon also built a fleet of ships in Ezion-geber, which is near Elath on the shore of the Red Sea [Lit <i>Sea of Reeds</i>], in the land of Edom. And Hiram sent his servants with the fleet, sailors who knew the sea, along with the servants of Solomon. They went to Ophir and took four hundred and twenty talents of gold from there, and brought it to King Solomon.
Third Millennium Bible	And King Solomon made a navy of ships in Eziongeber, which is beside Elath on the shore of the Red Sea, in the land of Edom. And Hiram sent in the navy his servants, shipmen who had knowledge of the sea, with the servants of Solomon. And they came to Ophir and fetched from thence gold, four hundred and twenty talents, and brought it to King Solomon.
Young's Updated LT	And a navy hath king Solomon made in Ezion-Geber, that is beside Elath, on the edge of the Sea of Suph, in the land of Edom. And Hiram sends in the navy his servants, shipmen knowing the sea, with servants of Solomon, and they come in to Ophir and take thence gold, four hundred and twenty talents, and bring it in unto king Solomon.

The gist of this passage: Solomon also develops a fleet of ship, in conjunction with Hiram, and they go to Ophir from where they obtain gold—420 talents—and bring it to Solomon.

26-28

1Kings 9:26a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'onîy (אֲנִי) [pronounced <i>on-EE</i>]	<i>ships, fleet, navy</i>	masculine singular noun	Strong's #590 BDB #58
BDB tells us that the masculine is the noun and that the feminine is the collective. However, this appears to be the collective use.			
'âsâh (עָשָׂה) [pronounced <i>gaw-SAWH</i>]	<i>to do, to make, to construct, to produce, to fashion, to form, to prepare, to manufacture; accomplish</i>	3 rd person masculine singular, Qal perfect	Strong's #6213 BDB #793
melek ^e (מֶלֶךְ) [pronounced <i>MEH-lek</i>]	<i>king, ruler, prince; royal, royalty</i>	masculine singular noun with the definite article	Strong's #4428 BDB #572
Sh ^e lômôh (שְׁלוֹמֹה) [pronounced <i>sh^el-oh-MOH</i> or <i>shloh-MOH</i>]	<i>peace, peaceful; transliterated Solomon</i>	masculine singular, proper noun	Strong's #8010 BDB #1024
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, at, by, near, on, with, before, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88
'Ets ^e yôn (עֲצֵי יוֹן) [pronounced <i>gheits-YOHN</i>]	<i>spine, backbone; transliterated Ezion</i>	proper singular noun	Strong's #6100 BDB #702
Geber (גִּבֵּר) [pronounced <i>GEH^B-vehr</i>]	<i>men, as separate from women and children; a male; a male [man]-child; a strong man</i>	masculine singular noun with the definite article	Strong's #1397 (& #1399) BDB #149

Altogether, this 'Ets^eyôn Geber (עֲצֵי יוֹן גִּבֵּר) [pronounced *gheits-YOHN GEH^B-vehr*] means *backbone of a man; transliterated Ezion Geber, Ezion Gaber*. BDB describes this as *the last station during the exodus of the Israelites before they came to the wilderness of Zin; located near Elath at the head of the Gulf of Akaba*.

Translation: King Solomon constructed a fleet [of ships] in Ezion-geber,... I would assume that Solomon either had help or some sort of guidance from Hiram, who seems to have been a builder of many diverse talents.

1Kings 9:26–28 King Solomon constructed a fleet of ships in Ezion-geber, which is near Elath at the shore of the reed sea in the territory of Edom. Hiram also sent some of his own servants with this fleet, shipmen who know the seas, along with the servants of Solomon. They go to Ophir and bring 420 talents of gold from there, carrying it to King Solomon.

Solomon's fleet of ships (various commentators)

Preacher's Complete Homiletical Commentary: *Navy of ships—The Sept., Chald.' and Arab. have the singular ship, both here and 1Kings 9:27; yet $\alpha\gamma\iota$ means a fleet.*⁴⁴⁴

Matthew Poole: *Solomon made a navy of ships; not now in the order in which it is placed in the history, but in the beginning of his reign; as appears, because the albug trees which he used in this work were brought in this navy from Ophir, 1Kings 10:11,12 2Chron. 9:10,11, which was a three years' voyage & here, 1Kings 10:22; for Ophir and Tharshish were either the same place, or one near to another.*⁴⁴⁵

Benson: *In reference to this navy, we are told (2Chron. 8:18) that Hiram sent Solomon the ships. Putting that passage side by side with this, it can only mean that the wood for ship-building was brought from Tyre along the coast as far as was necessary, and then at the nearest point carried over land to the Gulf of Akabah, where the ships were built. The only other interpretation of the statement in 2 Chronicles would be that Hiram sent ships from Tyre round Africa and then by the Indian Ocean into the Red Sea, which cannot for a moment be supposed.*⁴⁴⁶

Matthew Henry: *built a fleet of trading ships at Ezion-geber (1Kings 9:26), a port on the coast of the Red Sea, the furthest stage of the Israelites when they wandered in the wilderness, Num. 33:35. Probably that wilderness now began to be peopled by the Edomites, which it was not then. To them this port had belonged, but, David having subdued the Edomites, it now pertained to the crown of Judah.*⁴⁴⁷

Clarke: *[I]t does not appear that Solomon in this case built more than one ship, and this was manned principally by the Tyrians.*⁴⁴⁸

The College Press Bible Study: *Next to the Temple, the construction of this fleet was probably the greatest accomplishment of Solomon's reign.*^[265] *The king built his ships at Ezion-geber located on the northern tip of the Gulf of Aqaba (1Kings 9:26). The earlier subjugation of Edom in the reign of David (2Sam. 8:14) made this valuable port available to the Israelites. The Chronicler adds a detail to what is recorded in 1Kings 9:26 when he relates that Solomon himself made a journey or possibly undertook a campaign to Ezion-geber (2Chron. 8:17). The Eloth mentioned in 1Kings 9:26 is probably the new settlement which sprang up in the days of Solomon around the ancient settlement of Ezion-geber.*

^[265] That Israelite naval enterprises actually began under David is hinted at in the fact that David collected for the Temple three hundred talents of "gold of Ophir" (1Chron. 29:4). Traditions concerning David's maritime activities have survived in the Jewish communities of the Mediterranean. See Stieglitz, MAAI, p. 148.

The College Press Bible Study continues: *In this maritime venture, Solomon and Hiram of Tyre were partners. Phoenician sailors, known throughout ancient times for their expertise in seamanship, joined the inexperienced men of Solomon on their voyages (1Kings 9:27). The Chronicler adds that Hiram also provided the ships (2Chron. 8:18). This probably means that the ships were transported overland, in sections, to the port at Ezion-geber and were there reassembled. Hiram would not have encouraged Solomon in a maritime enterprise which would have involved competition with his own interests. He was, however, anxious to open up the Red Sea trade routes to which he otherwise had no access.*⁴⁴⁹

⁴⁴⁴ *The Preacher's Complete Homiletical Commentary*; edited by Joseph S. Exell, 1892; from e-sword, 1Kings 9:26.

⁴⁴⁵ Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, 1Kings 9:26.

⁴⁴⁶ Rev. Joseph Benson, *Commentary of the Old and New Testaments*; 1857; from e-Sword, 1Kings 9:26–27.

⁴⁴⁷ Matthew Henry, *Matthew Henry's Commentary on the Whole Bible*; from e-Sword, 1Kings 9:15–28.

⁴⁴⁸ Adam Clarke, *Adam Clarke's Commentary on the Bible*; from e-Sword, 1Kings 9:26.

⁴⁴⁹ *The College Press Bible Study Textbook Series*; (a compilation of many commentaries); from e-sword; 1Kings 9:26–28.

Solomon's fleet of ships (various commentators)

Dr. Peter Pett: *Taking advantage of his treaty friendship with Hiram Solomon set up his own fleet, with his own people receiving expert guidance and help from the experienced Tyrian sailors and shipbuilders. And they regularly set sail for Ophir, and returned bringing back large consignments of gold (compare Job. 22:24; Job. 28:16; Isa. 13:12), a trade attested on the Tell Qasileh ostrakon inscriptions. We do not know the identity of Ophir, which may have been in southern Arabia (Gen. 10:29), or East Africa (e.g. Somalia which was a source of frankincense and myrrh) or even India. India is known to have had a thriving trade with the Persian Gulf region in 2nd–1st millenniums BC, and all the commodities mentioned were available from there.*⁴⁵⁰

Whedon: *A navy of ships — A fleet, of course, of less size, and ships of smaller dimensions than those with which we are familiar. The success and great importance of Phenician navigation probably suggested this enterprise to Solomon. The Hebrews were never a seafaring people, and Solomon's sailors had to be taught by Hiram's shipmen.*⁴⁵¹

Trapp: *And king Solomon made a navy of ships.] [Solomon begins to build his navy, not]...out of covetousness, but for the ease of the people, and to defray his great charges.*⁴⁵²

Some place this at the beginning of Solomon's reign or very near to that time.⁴⁵³

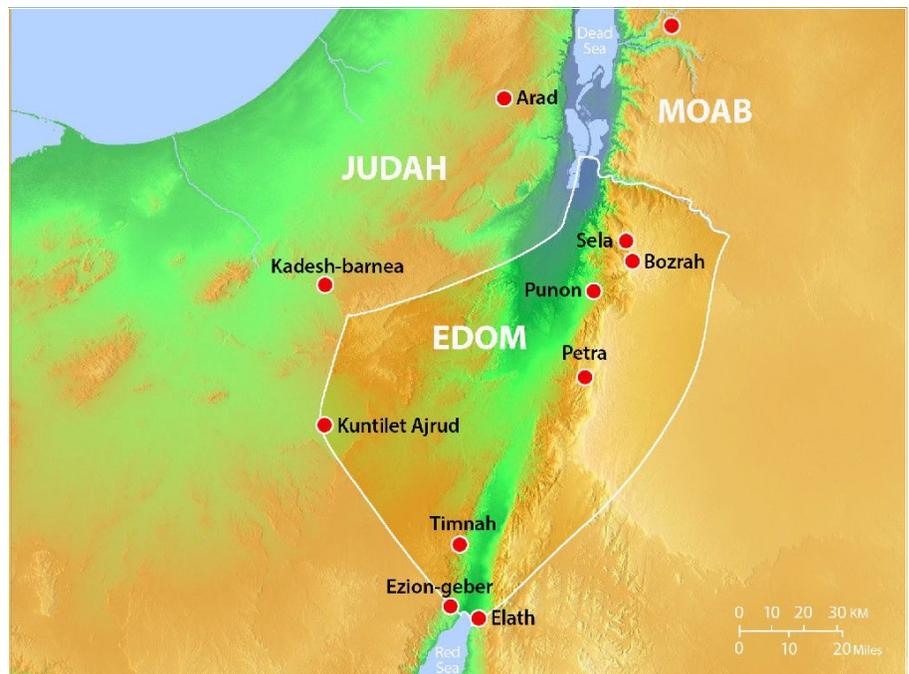
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Ezion-geber and Elath (a map); from freebibleimages.org; accessed April 30, 2018. This reveals just how far the Solomon empire extended. He had enough influence to build his fleet of ships as far south as Ezion-geber, which is at the mouth of the Gulf of Aqaba.

David had exerted enough power in his life so that Solomon could build a fleet of ships that far from the Land of Promise, but without fear of military reprisals.

The College Press Bible Study: *The importance of the outlet at Ezion-geber to the Israelites can hardly be overestimated. From the time of David unto the reign of Ahaz (735–715 B.C.), the kings of Jerusalem sought to maintain control over this spot and the near-by trade routes.*⁴⁵⁴



⁴⁵⁰ Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, 1Kings 9:27–28.

⁴⁵¹ Whedon's *Commentary on the Old and New Testaments*; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; 1Kings 9:26.

⁴⁵² John Trapp *A Commentary on the Old and New Testaments*; Edited by W. Webster and Hugh Martin; e-sword, 1Kings 9:26.

⁴⁵³ Trapp; also John Wesley; *Explanatory Notes on the Whole Bible*; courtesy of e-sword, 1Kings 9:26.

⁴⁵⁴ *The College Press Bible Study Textbook Series*; (a compilation of many commentaries); from e-sword; 1Kings 9:26–28.

1Kings 9:26–28 King Solomon constructed a fleet of ships in Ezion-geber, which is near Eloth at the shore of the reed sea in the territory of Edom. Hiram also sent some of his own servants with this fleet, shipmen who know the seas, along with the servants of Solomon. They go to Ophir and bring 420 talents of gold from there, carrying it to King Solomon.

Ezion-Geber (Various Commentators)

Jamieson, Fausset and Brown: *Ezion-geber* — that is, “the giant’s backbone”; so called from a reef of rocks at the entrance of the harbor.⁴⁵⁵

Keil and Delitzsch: *Eziongeber*, a harbour at the north-eastern end of the Elanitic Gulf, was probably the “large and beautiful town of Asziun” mentioned by Makrizi...and situated on the great bay of Wady Emrag.⁴⁵⁶

The NIV Study Bible: *Ezion Geber* is located at the northern tip of the Gulf of Aqaba (see 22:48; Nu 33:35; Dt 2:8).⁴⁵⁷

Whedon: *Ezion-geber* — An ancient city on the eastern arm of the Red Sea, at which the Israelites once or twice encamped during their wanderings in the desert. Num. 33:35; Deut. 2:8. In modern times no trace of it seems to be found.⁴⁵⁸

The Open Bible: Solomon’s naval base at the head of the Gulf of Aqaba was also a lucrative copper-refining port.⁴⁵⁹

Fausset: A town on the eastern arm of the Red Sea. The last stage in Israel’s march before the wilderness of Zin or Kadesh. The station of Solomon’s navy “beside Eloth, on the shore of the Red Sea, in the land of Edom.” The timber was probably brought to Ezion Geber from Tyre to build the ships (2Chron. 8:17–18). There Jehoshaphat’s fleet was broken on the jagged rocks on each side (1Kings 9:26; 1Kings 22:48). Now wady Ghadyan (another form of Ezion), a valley running E. into the Arabah, some miles N. of the present head of the Elanitic gulf. A salt marsh marks where the sea anciently reached. A tidal haven was here, at the head of which the city of Ezion Geber stood. On the haven’s eastern side lay Elath (now Akaba), from whence the Elanitic gulf took its name, meaning “trees”; a palm grove is still there; on the W. lay Ebronah (Num. 33:35–36).⁴⁶⁰

Easton: *The giant’s backbone* (so called from the head of a mountain which runs out into the sea), an ancient city and harbour at the north–east end of the Elanitic branch of the Red Sea, the Gulf of Akabah, near Elath or Eloth (Num. 33:35; Deut. 2:8). Here Solomon built ships, “Tarshish ships,” like those trading from Tyre to Tarshish and the west, which traded with Ophir (1Kings 9:26; 2Chron. 8:17); and here also Jehoshaphat’s fleet was shipwrecked (1Kings 22:48; 2Chron. 20:36). It became a populous town, many of the Jews settling in it (2Kings 16:6, “Elath”). It is supposed that anciently the north end of the gulf flowed further into the country than now, as far as ‘Ain el–Ghudyān, which is 10 miles up the dry bed of the Arabah, and that Ezion–geber may have been there.⁴⁶¹

Preacher’s Complete Homiletical Commentary: *Ezion-geber [is] a port at the eastern head of the Red Sea.*⁴⁶²

⁴⁵⁵ Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; 1871; from e-sword, 1Kings 9:26.

⁴⁵⁶ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 1Kings 9:26–28.

⁴⁵⁷ *The NIV Study Bible*; ©1995 by The Zondervan Corporation; p. 485 (footnote) (slightly edited).

⁴⁵⁸ *Whedon’s Commentary on the Old and New Testaments*; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; 1Kings 9:26.

⁴⁵⁹ *The Open Bible*; the New Living Translation; Thomas Nelson Publishers, Nashville, TN; ©1996, p. 461 (footnote).

⁴⁶⁰ Andrew Robert Fausset, *Fausset’s Bible Dictionary*; from e-Sword, topic: Ezion-Geber.

⁴⁶¹ M.G. Easton M.A., D.D., *Illustrated Bible Dictionary*; 1897; from e-Sword, topic: Ezion-geber.

⁴⁶² *The Preacher’s Complete Homiletical Commentary*; edited by Joseph S. Exell, 1892; from e-sword, 1Kings 9:26.

Ezion-Geber (Various Commentators)

The Cambridge Bible: *Ezion-geber is mentioned first in the narrative of the journey of the Israelites from Egypt (Num. 33:35). It was the last halting-place before they entered the wilderness of Zin. It lay at the top of the gulf of Akabah. Here was also Eloth (or Elath) of which we read (2Kings 14:22) that, though it is here said to be in the land of Edom, it was conquered for Judah at a later time, and still later (2Kings 16:6) came into the possession of Rezin king of Syria.*⁴⁶³

Dr. John Gill: *Eziongeber...was one of the stations of the Israelites, near the wilderness of Sin, or Paran, Num. 33:35, it signifies the backbone of a man; and it is said the ridge of rocks before this port were in that form, covered by the sea at high water, and sticking up with various points in a line when it was low. Josephus says in his time it was called Berenice, which is placed by Mela between the Heroopolitic bay, and the promontory Strobilus, or Pharan. It is thought probable to be the same with that which is called by the Arabs Meenah-el-Dsahab, the port of gold, called Dizahab, Deut. 1:1, which stands upon the shore of the Arabic gulf, about two or three days' distance from Mount Sinai; though by others thought to be the same the Arabs call Calzem, where was a great quantity of wood fit for building ships.*⁴⁶⁴

E. W. Bullinger: *Compare Num. 33:35. Deut. 2:8. Position lost when Edom revolted (2Kings 8:20). Restored by Uzziah (2Kings 14:22). Finally lost by Ahaz (2Kings 16:6).*⁴⁶⁵

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1Kings 9:26b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾāsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
ʾēth (אֶת) [pronounced ayth]	<i>with, at, near, by, among, directly from</i>	preposition (which is identical to the sign of the direct object)	Strong's #854 BDB #85
ʾĒylath (אֵילַת) [pronounced ay-LATH]	<i>trees, a grove [of palms]; transliterated Elath, Eloth</i>	proper singular noun/location	Strong's #359 BDB #19
This is also spelled ʾĒylôth (אֵילֹת) [pronounced ay-LOTH]. BDB says it is a <i>port on the north-east arm of the Red Sea.</i>			
ʿal (עַל) [pronounced ʿahl]	<i>upon, beyond, on, against, above, over; on the ground of, because of, according to, on account of, on behalf of, with, by, besides, in addition to, to, toward, together with, in the matter of, concerning, as regards to</i>	preposition of relative proximity	Strong's #5921 BDB #752

⁴⁶³ *The Cambridge Bible for Schools and Colleges; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, 1Kings 9:26.*

⁴⁶⁴ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 1Kings 9:26 (more references there).

⁴⁶⁵ E. W. Bullinger, *Companion Bible Notes*; 1909 in the Public Domain; from e-Sword, 1Kings 9:26.

1Kings 9:26b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
sâphâh (שָׁפָה) [pronounced saw-FAWH]	<i>lip, tongue; words, speech; dialect, language; edge, brim, border [or, lip] [of something], shore</i>	feminine singular construct	Strong's #8193 BDB #973
bâmâh (בָּמָה) [pronounced baw-MAW]	<i>a high place, elevation, height, mountain; fortress, castle; legitimate altar [built in a high place]</i>	feminine singular construct	Strong's #1116 BDB #119
Çûwph (סוּף) [pronounced soof]	<i>reed, rush, sea weed; transliterated Cuph, Suph</i>	masculine singular noun	Strong's #5488 & #5489 BDB #693
This word is mostly found as <i>the Sea of Reeds</i> , also called <i>The Red Sea</i> , but more properly, <i>the Reed Sea</i> . Considered to be the <i>weedy sea</i> , and therefore referring to the Arabian Gulf.			
James Burton Coffman: <i>It is now a matter of general information that [~Yam] [~Cuwp] cannot mean either Reed Sea or Red Sea; it actually means End Sea, a proper name for the Indian Ocean which was in general use in the mid-second millennium B.C. when the Pentateuch was written by Moses.</i> ⁴⁶⁶ However, I have not read this elsewhere except in Coffman's work.			
The NIV Study Bible weighs in: <i>The Hebrew for this term, normally read as Yam Suph ("sea of reeds"; see NIV text note), refers to the body of water through which the Israelites passed at the time of the exodus (see notes on Ex 13:18; 14:2). It can also be read, however, as Yam Soph ("sea of (land's) end"), a more likely reading when referring to the Red Sea, and especially (as here) to its eastern arm (the Gulf of Aqaba).</i> ⁴⁶⁷			
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, at, by, near, on, with, before, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88
'erets (אֶרֶץ) [pronounced EH-rets]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular construct	Strong's #776 BDB #75
'Ēdôwm (אֶדוֹם) [pronounced eh-DOHM]; also 'Ēdôm (אֶדוֹם) [pronounced eh-DOHM]	<i>reddish; and is transliterated Edom, Edomites</i>	masculine proper noun	Strong's #123 BDB #10

Translation: ...which is near Eloth at the shore of the reed sea in the land of Edom. This describes where Ezion-geber is, which appears to be some distance from where we associate Israel, suggesting some control over portions or all of the land of Edom.

⁴⁶⁶ From <https://www.studylight.org/commentaries/bcc/1-kings-9.html>; accessed May 4, 2018.

⁴⁶⁷ *The NIV Study Bible*; ©1995 by The Zondervan Corporation; p. 485 (footnote).

Jamieson, Fausset and Brown: *Ezion–geber, which is beside Eloth* — These were neighboring ports at the head of the eastern or Elanitic branch of the Red Sea. Tyrian ship carpenters and sailors were sent there for Solomon’s vessels (see on 2Chron. 8:17, 2Chron. 8:18).⁴⁶⁸

Barnes: As the entire tract about Elath (Akaba) is destitute of trees, it is conjectured that the wood of which Solomon built his fleet was cut in Lebanon, floated to Gaza by sea, and thence conveyed across to Ezion–geber, at the head of the E anitic Gulf, by land carriage. (Compare 2Chron. 2:16.)⁴⁶⁹

1Kings 9:26–28 King Solomon constructed a fleet of ships in Ezion-geber, which is near Eloth at the shore of the reed sea in the territory of Edom. Hiram also sent some of his own servants with this fleet, shipmen who know the seas, along with the servants of Solomon. They go to Ophir and bring 420 talents of gold from there, carrying it to King Solomon.

Eloth (or Elath) (various commentators)

Matthew Poole: *Eloth, or Elath, as it is called, 2Kings 14:22. See Deut. 2:8. It is thought to be that famous port on the Red Sea which Ptolemy and Strabo call Elana.*⁴⁷⁰

Whedon: *Eloth* — Written, also, *Elath*. This city seems to have been more ancient and more important than *Ezion–geber*, since it is mentioned for the purpose of showing the locality of other places. It, also, was one of the places where Israel halted in the desert journey. Deut. 2:8. All that now remains of it are extensive mounds of rubbish which “present nothing of interest, except as indicating that a very ancient city has here utterly perished.” (Robinson).⁴⁷¹

Preacher’s Complete Homiletical Commentary: *Elioth, Elim, where a grove of terebinth trees still stands at the head of the gulf.*⁴⁷²

Jamieson, Fausset and Brown: *Eloth* — *Elim or Elath; that is, “the trees”*; a grove of terebinths still exists at the head of the gulf.⁴⁷³

Keil and Delitzsch: *Eloth* (lit., trees, a grove, probably so named from the large palm–grove in the neighbourhood), or *Elath* (Deut. 2:8; 2Kings 14:22...), the *Aila* and *Aelana* of the Greeks and Romans, Arab. *Aileh*, was situated at the northern point of the (Elanitic) gulf, which took its name from the town; and in the time of the Fathers it was an important commercial town. It was not far from the small modern fortress of Akaba, where heaps of rubbish still show the spot on which it formerly stood.⁴⁷⁴

Smith: *E'lath*. (a grove). The name of a town of the land of Edom, commonly mentioned with *Ezion–geber*, and situated at the head of the Arabian Gulf, which was, thence, called the Elanitic Gulf. It first occurs in the account of the wanderings, Deut. 2:8, and in later times, must have come under the rule of David. 2Sam. 8:14.

Smith continues: We find the place named again, in connection with Solomon’s navy. 1Kings 9:26. Compare 2Chron. 8:17. In the Roman period, it became a frontier town of the south, and the residence of a Christian bishop. The Arabic name is *Eyleh*, and palm groves still exist there, after which it was named.⁴⁷⁵

⁴⁶⁸ Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; 1871; from e-sword, 1Kings 9:26.

⁴⁶⁹ Albert Barnes, *Barnes’ Notes on the Old Testament*; from e-Sword, 1Kings 9:26.

⁴⁷⁰ Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, 1Kings 9:26.

⁴⁷¹ *Whedon’s Commentary on the Old and New Testaments*; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; 1Kings 9:26.

⁴⁷² *The Preacher’s Complete Homiletical Commentary*; edited by Joseph S. Exell, 1892; from e-sword, 1Kings 9:26.

⁴⁷³ Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; 1871; from e-sword, 1Kings 9:26.

⁴⁷⁴ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 1Kings 9:26–28.

⁴⁷⁵ Dr. William Smith, *Smith’s Bible Dictionary*; 1894; from e-Sword, topic: Elath.

Eloth (or Elath) (various commentators)

Fausset: *In Edom, on the Red Sea, near Ezion Geber (Deut. 2:8). Now in Arabic Eyleh, at the point of the eastern horn of the Red Sea. Both town and gulf are named Akaba. No doubt included in David's conquest of Edom (2Sam. 8:14). Solomon's navy rode at sea near Ezion Geber, beside Eloth (1Kings 9:26; 2Chron. 8:17). From Elath the Elanitic gulf, the eastern arm of the Red Sea, takes its name. It means "trees," and a grove of palm trees is still at Akaba. Edom revolted in the Israelite king Joram's days; Azariah (Uzziah) of Judah "built Elath and restored it to Judah" (2Kings 8:20; 2Kings 14:22). Rezin of Syria recovered it and drove out the Jews (2Kings 16:6). The Eyleh district was originally occupied by a tribe of the Amalekites (the Sameyda). Amalek, according to Arab historians, passed from the Persian gulf through the Arabian peninsula to Arabia Petraea. Herodotus makes the Phoenicians come from the Red Sea; if they were Cushites, their maritime propensities would accord with the characteristics of that race.*⁴⁷⁶

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Whedon: *On the shore of the Red Sea — That is, on the eastern arm of the Red Sea, which bounds the Peninsula of Sinai on the southeast. It is now commonly called the Elanitic Gulf, or Bahr Akabah.*⁴⁷⁷

Keil and Delitzsch: *Solomon built a fleet (כִּלְיָ is collective, ships or fleet...) at Eziongeber, near Eloth, on the coast of the Red Sea...in the land of Edom; and Hiram sent in the fleet "shipmen that had knowledge of the sea" along with Solomon's servants to Ophir, whence they brought to king Solomon 420 talents of gold.*⁴⁷⁸

Benson: *[The building of Solomon's navy is not occurring] in the order in which it is placed in the history, but in the beginning of his reign; as appears from this consideration, that the almug-trees, used in the work of the Lord's house, were brought in this navy from Ophir, (1Kings 10:11–12; 2Chron. 9:10–11,) which was a three years voyage (1Kings 10:22).*⁴⁷⁹

This fleet is also mentioned in 1Kings 10:11–12, 22 [Moreover, the fleet of Hiram, which brought gold from Ophir, brought from Ophir a very great amount of almug wood and precious stones. And the king made of the almug wood supports for the house of the LORD and for the king's house, also lyres and harps for the singers. No such almug wood has come or been seen to this day...For the king had a fleet of ships of Tarshish at sea with the fleet of Hiram. Once every three years the fleet of ships of Tarshish used to come bringing gold, silver, ivory, apes, and peacocks.](#)

Lange: *A wise government seeks not only to preserve existing prosperity, but also to discover new sources thereof.—Many there are who travel over land and sea to seek gold, and to become rich, and forget that the Lord has said: **I counsel you to buy of me gold tried in the fire, that you may be rich** (Rev. 3:18). Expeditions into far countries must serve not only to obtain gold and treasure, but also to carry there the treasure which **neither moth nor rust corrupts, and where thieves do not break through nor steal** (Matt. 6:19 sq.)—Commerce may become a rich blessing for a nation, but a greedy thirst for gold often leads to extreme luxury and neglect of God, as is many times exemplified in the history of Israel.*⁴⁸⁰

⁴⁷⁶ Andrew Robert Fausset, *Fausset's Bible Dictionary*; from e-Sword, topic: Elath.

⁴⁷⁷ Whedon's *Commentary on the Old and New Testaments*; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; 1Kings 9:26.

⁴⁷⁸ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 1Kings 9:26–28.

⁴⁷⁹ Rev. Joseph Benson, *Commentary of the Old and New Testaments*; 1857; from e-Sword, 1Kings 9:26–27 (slightly edited).

⁴⁸⁰ The Rev. Dr. John P. Lange, *Lange's Commentary*; 1857–1864; in the Public Domain; from E-sword; 1Kings 9:26 (Homiletical and Practical). Edited.

1Kings 9:26–28 King Solomon constructed a fleet of ships in Ezion-geber, which is near Elath at the shore of the reed sea in the territory of Edom. Hiram also sent some of his own servants with this fleet, shipmen who know the seas, along with the servants of Solomon. They go to Ophir and bring 420 talents of gold from there, carrying it to King Solomon.

1Kings 9:26b Solomon's control of Edom (various commentators)

Regarding Edom, Matthew Poole writes: *In the land of Edom; which David brought under his dominion, and Solomon kept it.*⁴⁸¹

Dr. John Gill on the influence of Israel: *[W]hen Edom was subdued by David, this port fell into his hands, and so was in the possession of Solomon; and there being plenty of timber in the parts adjacent, and this being a port in the Red sea, Solomon chose it as proper place to build ships in. Elath, near to which was, is the same the Elanitic bay had its name from; or which See Gill on Deut. 2:8. Trajan, the Roman emperor, formed a navy in the Red sea, that by it he might ravage and waste the borders of India; and here it seems Solomon's navy went; see 1Kings 9:28.*⁴⁸²

Dr. Peter Pett: *As a result of David's conquest of Edom Solomon had control of the port of Ezion-Geber on the Red Sea. This is now Guzarat al-Far'un, and the nearby ancient storage facilities have been excavated. Traces of ship-building materials (long nails, lumps of pitch, carbonised cables) were found on site. It was an important maritime trade route for Arabia. Elath also was on the Gulf of Aqabah, and is mentioned for identification purposes. These facilities would provide Solomon with huge revenues, as well as enabling his own trading ventures.*⁴⁸³

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1Kings 9:26 King Solomon constructed a fleet of ships in Ezion-geber, which is near Elath at the shore of the reed sea in the territory of Edom.

Because of readings in Exodus, some commentators suggest that the Israelites simply walked across a shallow sea, because it was the *sea of reeds*; however, here it clear that a ship is able to navigate the waters of the sea of reeds, suggesting that this is no shallow tributary (the same phrasing as is found back in Exodus). It is likely a mistake to think one was a shallow tributary and the other is an actual sea, given that these are spoken of in the exact same way.⁴⁸⁴

As an aside, it is interesting that James Burton Coffman thought that the earlier portion of this chapter was a meaningless waste of space; but here, he calls this verse, *one of the most important passages in the O.T.*⁴⁸⁵

1Kings 9:27a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (i) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wāw consecutive	No Strong's # BDB #253

⁴⁸¹ Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, 1Kings 9:26.

⁴⁸² Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 1Kings 9:26.

⁴⁸³ Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, 1Kings 9:26.

⁴⁸⁴ Taken from <https://www.studylight.org/commentaries/bcc/1-kings-9.html>; accessed May 4, 2018.

⁴⁸⁵ From <https://www.studylight.org/commentaries/bcc/1-kings-9.html>; accessed May 4, 2018.

1Kings 9:27a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
shâlach (שָׁלַח) [pronounced shaw-LAKH]	<i>to send, to send for [forth, away], to dismiss, to deploy, to put forth, to stretch out, to direct, to extend; to reach out</i>	3 rd person masculine singular, Qal imperfect; what is sent (messengers, a message) is implied	Strong's #7971 BDB #1018
Chîyrâm (חִירָם) [pronounced khee-RAWM]	<i>noble and transliterated Hiram</i>	masculine singular proper noun	Strong's #2438 BDB #27
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, at, by, near, on, with, before, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88
'onîy (אֲנִיָּ) [pronounced on-EE]	<i>ships, fleet, navy</i>	masculine singular noun with the definite article	Strong's #590 BDB #58
'êth (אֶת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
'ebâdîym (עֲבָדִים) [pronounced ée ^b -vaw-DEEM]	<i>slaves, servants; workers; underlings; subjects; slavery, bondage, servitude; this can mean military men, soldiers in the plural</i>	masculine plural noun with the 3 rd person masculine singular suffix	Strong's #5650 BDB #713

Translation: Hiram sent in the fleet his [own] servants—... This suggests that Hiram was associated with the building and the manning of Solomon's fleet of ships. He sent along his own men

1Kings 9:27b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'ânâshîym (אֲנָשִׁים) [pronounced uh-NAW-sheem]; also spelled 'îyshîym (אִישִׁים) [pronounced ee-SHEEM]	<i>men; inhabitants, citizens; companions; soldiers, followers</i>	masculine plural construct	Strong's #376 BDB #35
'ânîyyâh (אֲנִיָּיָה) [pronounced uh-nee-YAW]	<i>a ship; shipmen, seamen</i>	feminine plural noun	Strong's #591 BDB #58
yâda ^c (עָדָה) [pronounced yaw-DAHḤ]	<i>those knowing, ones knowing by experience [or practice]; skilled ones; those seeing; ones recognizing, those admitting, those acknowledging</i>	masculine plural, Qal active participle; construct form	Strong's #3045 BDB #393

1Kings 9:27b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
yâm (יָם) [pronounced yawm]	sea, lake, river, seaward, west, westward	masculine singular noun with the definite article	Strong's #3220 BDB #410

Translation: ...shipmen—those who know the sea,... Hiram had already developed a Navy and he provided Solomon with help in the area, sending him some shipmen.

Some commentators⁴⁸⁶ believe that Hiram had a port along the Red Sea, in which he built and launched out ships.

Gill said that these men from Hiram were there *to instruct and assist them [the Israelites] in naval affairs*,⁴⁸⁷ as this was not their area of expertise.

1Kings 9:26–28 King Solomon constructed a fleet of ships in Ezion-geber, which is near Eloth at the shore of the reed sea in the territory of Edom. Hiram also sent some of his own servants with this fleet, shipmen who know the seas, along with the servants of Solomon. They go to Ophir and bring 420 talents of gold from there, carrying it to King Solomon.

1Kings 9:27b Tyrians and their knowledge of the sea (various commentators)

Wesley: *Knowledge of the sea - For which the Tyrians were famous. He sent also ships to join with Solomon's, not from Tyre, the city of Phoenicia; but from an island in the Red - sea, called Tyre, because it was a colony of the Tyrians, as Strabo notes.*⁴⁸⁸

Matthew Poole: *The Tyrians were famous for knowledge of the sea. He sent also ships to join with Solomon's, 2Chron. 8:18; not from Tyre, the famous city of Phoenicia, which was in the midland sea, from whence he could not sail to the Red Sea without fetching a vast compass; but from an island in the Red Sea, called Tyre, because it was a colony of the Tyrians, as Strabo notes.*⁴⁸⁹

Whedon: *Shipmen that had knowledge of the sea — Skilled in navigation. The Phenicians were the earliest and boldest navigators of antiquity. See the tribute to Tyrian wisdom and success in Ezek. 28:1–5.*⁴⁹⁰

Trapp: *The Tyrians and Phoenicians were famous all the world over for their great skill in navigation. Of the Hollanders, one saith, Peterent caelum navibus Belgae, si navibus peti posset. The Low-country men are brave seamen; and that the English are no less, our recent conflicts with them and our great achievements in the western parts have proclaimed.*⁴⁹¹

See also 1Kings 5:6, 9 22:49; 2Chron. 20:36–37.⁴⁹²

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⁴⁸⁶ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 1Kings 9:27.

⁴⁸⁷ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 1Kings 9:27.

⁴⁸⁸ John Wesley; *Explanatory Notes on the Whole Bible*; courtesy of e-sword, 1Kings 9:27.

⁴⁸⁹ Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, 1Kings 9:27.

⁴⁹⁰ *Whedon's Commentary on the Old and New Testaments*; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; 1Kings 9:27.

⁴⁹¹ John Trapp *A Commentary on the Old and New Testaments*; Edited by W. Webster and Hugh Martin; e-sword, 1Kings 9:27.

⁴⁹² *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880; from E-sword, 1Kings 9:27.

1Kings 9:27c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
‘îm (עִם) [pronounced <i>geem</i>]	<i>with, at, by, near; like; from</i>	preposition of nearness and vicinity	Strong's #5973 BDB #767
‘ēbādîym (עֲבָדִים) [pronounced <i>ge^b-vaw-DEEM</i>]	<i>slaves, servants; workers; underlings; subjects; slavery, bondage, servitude; this can mean military men, soldiers in the plural</i>	masculine plural construct	Strong's #5650 BDB #713
Sh ^l ômôh (שְׁלֹמֹה) [pronounced <i>sh^l-oh-MOH</i> or <i>shloh-MOH</i>]	<i>peace, peaceful; transliterated Solomon</i>	masculine singular, proper noun	Strong's #8010 BDB #1024

Translation: ...along with the servants of Solomon. Men who were beholden to Solomon were also there; likely receiving training from Hiram's men.

Lange: *That the temple he had built might become and remain the central place of worship, and thus a bond of unity and communion for the entire people, he himself, as head and representative of the theocracy, offered solemn sacrifices on the three great yearly festivals, when all the tribes met. In order not only to meet the expenses of his many and costly buildings, but also to teach commerce to his people, who had hitherto almost entirely lived by agriculture, he managed to engage the sea-faring and skilled Phœnicians to build a common fleet, which opened the way to other seas and lands for them, and was the source of great riches to his own kingdom.*⁴⁹³

Yet, both Solomon and his people would reject these great blessings laid upon them by their God by rejecting this same God.

Keil and Delitzsch: *In all probability the words affirm nothing more than that Hiram supplied the ships for this voyage, that is to say, that he had them built at Eziongeber by his own men, and the requisite materials conveyed there, so far as they were not to be obtained upon the spot. At any rate, Solomon was obliged to call the Tyrians to his help for the building of the ships, since the Israelites, who had hitherto carried in no maritime trade at all, were altogether inexperienced in shipbuilding. Moreover, the country round Eziongeber would hardly furnish wood adapted for the purpose, as there are only palms to be found there, whose spongy wood, however useful it may be for the inside of houses, cannot be applied to the building of ships. But if Hiram had ships built for Solomon by his own men and sent him sailors who were accustomed to the sea, he would certainly have some of his own ships engaged in this maritime trade; and this explains the statement in 1Kings 10:22.*⁴⁹⁴

⁴⁹³ The Rev. Dr. John P. Lange, *Lange's Commentary*; 1857–1864; in the Public Domain; from E-sword; (Historical and Ethical).

⁴⁹⁴ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 1Kings 9:26–28.

1Kings 9:28a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
bôw' (אוּב) [pronounced <i>boh</i>]	<i>to come in, to come, to go in, to go, to enter, to advance; to attain</i>	3 rd person masculine plural, Qal imperfect	Strong's #935 BDB #97
'ôwphîyr (אוּפִיּוֹר) [pronounced <i>oh-FEER</i>]	<i>reducing to ashes; transliterated Ophir</i>	masculine singular proper noun/location; with the locative hê	Strong's #211 BDB #20

There are at least two other spellings of this noun; also, there is a lot of verbiage on this noun in BDB.

The hê locale (which I call the locative hê or the directional hê) is a word, after a verb of motion, with the *âh* (ה) ending. This is called the *directive hê* or the *he locale*, which often indicates direction and puts somewhat of an adverbial spin on the noun. Essentially, it answers the question *where?* The pronunciation of the word does not change. The directional hê indicates the direction in which something moves. It is often used with the noun *heaven* and the most literal rendering in the English would be *heavenward*. We can also indicate the existence of the hê directional by supplying the prepositions *to* or *toward*.

Translation: *They go to Ophir...* I would assume, based upon what I am reading, that they go to Ophir to collect tribute to Solomon. Others suggest that Ophir is a part of a trading route.

Matthew Henry: *The fleet traded to Ophir in the East Indies, supposed to be that which is now called Ceylon. Gold was the commodity traded for, substantial wealth. It should seem, Solomon had before been Hiram's partner, or put a venture into his ships, which made him a rich return of 120 talents (1Kings 9:14), which encouraged him to build a fleet of his own.*⁴⁹⁵

Distribution of Shem and Ham (a map); from [Black History in the Bible.com](#); accessed April 30, 2018.



⁴⁹⁵ Matthew Henry, *Matthew Henry's Commentary on the Whole Bible*; from e-Sword, 1Kings 9:15–28.

Ophir is along the coast of the Red Sea. This is where some have placed the various peoples of Noah, when they spread out across the face of the earth after the confusion of languages (Gen. 10).

We do not know whether this is the same Ophir or if it is in the same place. In any case, the two inlets which we see at the north of the Red Sea are the Sea of Reeds (the Gulf of Suez) and the Gulf of Aqaba.

1Kings 9:26–28 King Solomon constructed a fleet of ships in Ezion-geber, which is near Eloth at the shore of the reed sea in the territory of Edom. Hiram also sent some of his own servants with this fleet, shipmen who know the seas, along with the servants of Solomon. They go to Ophir and bring 420 talents of gold from there, carrying it to King Solomon.

Although the map above may seem like more than enough, this is actually great discussion on the location of Ophir.

The location of Ophir (various commentators)

Whedon: *Ophir* — *Endless have been the conjectures as to the locality of Ophir; but there are no sufficient data to bring the question to a positive decision. India, Africa, and Arabia have each been urged with much plausibility. But the assumption made by many critics, that this navy fitted out by Solomon from Ezion-geber to bring gold from Ophir is identical with the “navy of Tarshish,” (1Kings 10:22,) that returned only once in three years, and that Jehoshaphat’s “ships of Tarshish,” built and broken at Ezion-geber, which were designed to go to Ophir for gold, (1Kings 22:48,) and also to go to Tarshish, (2Chron. 20:36–37,) necessarily involve the conclusion that Ophir and Tarshish were contiguous, or on the same route, is at best only a supposition.*

Whedon continues: *To us it seems most probable that Ophir was a region somewhere in Arabia. For, 1.) It must have been easily accessible from Ezion-geber. 2.) Several ancient authorities affirm that gold was formerly abundant in Arabia. 3.) The region probably took its name from Ophir, the son of Joktan, (Gen. 10:29,) and it is quite generally agreed that the Joktanites peopled Southern Arabia.*

Whedon concludes: *Sheba, the region in Southern Arabia ruled by the celebrated queen who visited Solomon, (1Kings 10:1,) probably received its name from Sheba, another son of Joktan, who is mentioned Gen. 10:28, in immediate connexion with Ophir, and probably settled in a district adjoining him. So a navy that carried on a regular traffic with Ophir would be likely to spread the fame of Solomon to the neighbouring province, and at this time the queen of Sheba might have ruled the districts both of Sheba and Ophir.*⁴⁹⁶

Barnes says that various commentators indicate that this may be located in *Arabia, India, or Eastern Africa,*⁴⁹⁷ most commentators favoring Arabia.

Clarke: *No man knows certainly, to this day, where this Ophir was situated. There were two places of this name; one somewhere in India, beyond the Ganges, and another in Arabia, near the country of the Sabaeans, mentioned by Job, Job. 22:24.*⁴⁹⁸

The Cambridge Bible: *There is not sufficient evidence to decide where Ophir was. The most probable conjectures have been Africa, India and Arabia. But on account of the productions named in connexion with the place in chap. 1Kings 10:11 Africa has been almost universally given up. And in the decision between India and Arabia, the latter seems the more likely, partly because it is nearer to reach from Ezion-geber, which is a consideration not without weight in questions connected with early navigation, and partly because the first mention of Ophir (Gen. 10:29) makes it refer to the descendants of Joktan, whose home was in Arabia.*

⁴⁹⁶ Whedon's *Commentary on the Old and New Testaments*; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from e-Sword; 1Kings 9:28.

⁴⁹⁷ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, 1Kings 9:28.

⁴⁹⁸ Adam Clarke, *Adam Clarke's Commentary on the Bible*; from e-Sword, 1Kings 9:28.

The location of Ophir (various commentators)

The Cambridge Bible continues: *The ports of Yemen and the Persian Gulf were great entrepots of commerce from the earliest times. With precious stones also this could easily be done, and with gold too. But the gold of Sheba (i.e. Arabia) is noted as famous in Psalm 72:15; Isa. 60:6. There appears therefore to be more in favour of some place on the coast of Arabia than for any other suggested site of Ophir. Josephus however says it was in India (Ant. viii. 6. 4), and that a more modern name is Χρυσή γῆ.*⁴⁹⁹

The College Press Bible Study continues: *The location of Ophir is uncertain. Modern scholarship has attempted to narrow the location to either India or East Africa. A couple of clues bearing on this problem are given in the text. For one thing it would appear that Ophir was accessible only from the Red Sea and therefore, must be located somewhere along the coasts of that body of water which today is called the Indian Ocean. The best clue, however, is the list of products obtained from Ophir: gold, almug trees and precious stones (1Kings 10:11).^[267] These products suggest that Ophir was located along the coasts of Africa, possibly even the Atlantic coasts of Africa.^[268] Without further evidence,^[269] however, it is difficult to be more precise as to the whereabouts of Ophir.*⁵⁰⁰

^[267] Other products, usually assumed by scholars to originate in Ophir (although this is not stated in the Bible), are those which were brought back by Solomon's Tarshish fleet: gold, silver, ivory, apes and baboons. For discussion of Solomon's Tarshish fleet see comments on 1Kings 10:22.

^[268] Stieglitz, MAAI, pp. 60–61.

^[269] Attempts have been made to identify Ophir by linguistic analysis of the Biblical product names. The results are inconclusive, some scholars vigorously asserting the Indian and some the Egyptian origin of these names.

Keil and Delitzsch: *Some have endeavoured to prove that it was in southern Arabia, others that it was on the eastern coast of Africa, and others again that it was in Hither India.*⁵⁰¹

Following this statement, Keil and Delitzsch spend many pages discussing the various opinions, confining themselves to modern and not ancient opinions. Their explanation includes these phrases: *the Tarshish fleet did not sail to Ophir, but upon the Mediterranean Sea to Tarshish...“ships going to Tarshish,” is simply a mistaken exposition of the term “Tarshish fleet,” - a mistake which may easily be explained...The name Ophir occurs first of all in Gen. 10:29 among the tribes of Southern Arabia, that were descended from Joktan, between Seba and Havilah, i.e., the Sabaean and Chaulotaeans...the lxx have always rendered οἰφῆρ either Σωφίρα or Σουφίρ, which is, according to the Coptic lexicographers, the name used by the Copts for India...but it is still less possible to comprehend how the shepherd tribe of Abhira could have come into possession of so much gold as the Ophir fleet brought home...the true explanation of the Hebrew name is still undiscovered. The derivation of it from the Sanscrit Valgu, i.e., pulcher (Lassen and Ritter), has been set aside by Gesenius as inappropriate, and mocha, mochâta, which is said to signify sandal-wood in Sanscrit, has been suggested instead...But this notice is evidently simply a conjecture founded upon the Old Testament, having no historical value.*⁵⁰² The entire text is nearly 10 pages.

David Guzik: *It is hard to say with certainty where the land of Ophir was. Some suggest it was in southern Arabia or the eastern coast of Africa. This shows the great enterprise and industriousness of Solomon's administration.*⁵⁰³

⁴⁹⁹ *The Cambridge Bible for Schools and Colleges*; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, 1Kings 9:28.

⁵⁰⁰ *The College Press Bible Study Textbook Series*; (a compilation of many commentaries); from e-sword; 1Kings 9:26–28.

⁵⁰¹ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 1Kings 9:26–28.

⁵⁰² Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 1Kings 9:26–28.

⁵⁰³ *David Guzik's Commentary on the Old Testament*; courtesy of e-sword; ©2006; 1Kings 9:25–28.

The location of Ophir (various commentators)

Fausset: *Ophir [is] Gen. 10:29. Placed between Sheba and Havilah, Ophir must be in Arabia. Arrian in the Periplus calls Aphar metropolis of the Sabeans. Ptolemy calls it Sapphara, now Zaphar. Eleventh of Joktan's sons. Gesenius explains Ophir, if Semitic, "fruitful region." The Himyaritic ofir means "red". The Mahra people call their country "the ofir country" and the "Red Sea" Bahr Ofir. Aphar means "dust"*⁵⁰⁴

Germ notes continue: *The grand argument in favour of Arabia is derived from the occurrence of Ophir in the manifestly Arabian list of names in Gen. 10:25–29. To the objection that Arabia could not produce either gold or almuq trees, it is replied—*

1. *It has not yet been proved that she could not produce them; and*
2. *At any rate she might have furnished them to the Jews from an emporium.—Speaker's Comm. We do not contend that Ophir was a place on the Indian coast. Nay, more, we do not insist that it was any particular place. It seems to us that Heeren is quite right in his remark that Ophir, like the name of all other distant places or regions of antiquity—as Thule, Tartessus, and others—denotes no particular spot, but only a certain region or part of the world, such as the East or West Indies in modern geography. Hence Ophir was a general name for all the countries lying on the African, Arabian, or Indian seas, so far as at that time known.—Kitto.*

*—Even the gold of Ophir perishes in the using; but the treasures of grace never wax old nor decay. He that is possessed of these hath that fine gold which constitutes the true riches (Rev. 3:18).*⁵⁰⁵

Universal History suggests some things which strike me as being ridiculous: *Ophir appears most likely to have been in some of those remote, rich countries of India beyond the Ganges, and perhaps as far as China or Japan; which last still abounds with the finest gold, and several other commodities in which Solomon's fleet dealt, as silver, precious stones, ebony, and other valuable sorts of wood, to say nothing of spices, peacocks, parrots, apes, and other such creatures; and by its distance best answers to the length of the voyage.*⁵⁰⁶ This just strikes me as too long of a distance away. Were the ships of the era able to navigate such a distance?

Clarke: *Old Testament* But there are several reasons to prove that this was not the Ophir of the Bible, which it seems was so situated as to require a voyage of three years long to go out, load, and return. Mr. Bruce has discussed this subject at great length; see his *Travels*, vol. ii., chap. iv., p. 354, etc. He endeavors to prove.

Clarke continues:

1. *That Ezion-geber is situated on the Elanitic branch of the Arabian Gulf or Red Sea.*
2. *That Tharshish is Moka, near to Melinda, in the Indian Ocean, in about three degrees south latitude.*
3. *That Ophir lies somewhere in the land of Sofala, or in the vicinity of the Zimbeze river, opposite the island of Madagascar, where there have been gold and silver mines in great abundance from the remotest antiquity. And he proves,*
4. *That no vessel could perform this voyage in less than Three years, because of the monsoons; that more time need not be employed, and that this is the precise time mentioned in 1Kings 10:22.*
5. *That this is the country of the queen of Sheba, or Sabia, or Azeba, who on her visit to Solomon, brought him one hundred and twenty talents of gold, and of spices and precious stones great store, 1Kings 10:10. And that gold, ivory, silver, etc., are the natural productions of this country.*⁵⁰⁷

⁵⁰⁴ Andrew Robert Fausset, *Fausset's Bible Dictionary*; from e-Sword, topic: Ophir.

⁵⁰⁵ *The Preacher's Complete Homiletical Commentary*; edited by Joseph S. Exell, 1892; from e-sword, Germ notes 1Kings 9:28.

⁵⁰⁶ Rev. Joseph Benson, *Commentary of the Old and New Testaments*; 1857; from e-Sword, 1Kings 9:28.

⁵⁰⁷ Adam Clarke, *Adam Clarke's Commentary on the Bible*; from e-Sword, 1Kings 9:28.

The location of Ophir (various commentators)

Dr. John Gill: *About which place there are various opinions; some take it to be the little island of Zocatora, on the eastern coast of Africa, at a small distance from the straits of Babelmandel; others the island of Ceylon; others Sofala in Africa; some Peru in America; Vatablus the island of Hispaniola in the West Indies, discovered by Columbus, and who thought himself that he had found the land of Ophir, because of the quantity of gold in it; others the southern part of Arabia; but the most reasonable opinion is, says my author, that it is a rich country in Malacca, which is a peninsula in the true Red sea (that part of the ocean which divides Asia from Africa), known by the name of the "golden Chersonese", and which agrees with Josephus; and at twelve leagues from Malacca there is a very high mountain, which by the natives is called Ophir, and is reported to be, or to have been, very rich in gold, though at present only some tin mines are worked there; and Kircher says the word Ophir is a Coptic or Egyptian word, by which the ancient Egyptians used to call that India which contains the kingdoms of Malabar, Zeilan, the golden Chersonese, and, the islands belonging to it, Sumatra, Molucca, Java, and other neighbouring golden islands. So Varrerius thinks that all that coast in which are contained Pegu, Malaca, and Somatra, is Ophir; which places, besides gold, abound with elephants, apes, and parrots. In the island of Sumatra gold is now found, especially in Achin, in great plenty; in which is a mountain, called the "golden mountain", near the mines Reland takes Ophir to be the country round about a city called Oupara or Suphara, in the East Indies, where now stands Goa, the most famous mart in all India at this day for many of those things Solomon traded there for. Though after all perhaps there was no such place originally as Ophir in India; only the gold brought from thence was like that of Ophir in Arabia, and therefore they called the place so from whence it was had; see Job 22:24.*⁵⁰⁸

Trapp lists places which seem unrealistically far: *And they came to Ophir,*] i.e., *To golden Chersonesus, saith Josephus; to Peru, or Hispaniola, say others, who hold that the newly found world, as we call America, was known to Solomon and the ancients; like as the Chinese say that they had the art of printing among them many hundreds of years before we had. The gold of this land is called gold of Parvaim, {2Chron. 3:6} that is, of the two Perus, say they; the greater and the lesser.*⁵⁰⁹

Jamieson, Fausset and Brown have a unique take on Ophir: *Ophir [is] a general name, like the East or West Indies with us, for all the southern regions lying on the African, Arabian, or Indian seas, in so far as at that time known.*⁵¹⁰

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1Kings 9:26–28 King Solomon constructed a fleet of ships in Ezion-geber, which is near Eloth at the shore of the reed sea in the territory of Edom. Hiram also sent some of his own servants with this fleet, shipmen who know the seas, along with the servants of Solomon. They go to Ophir and bring 420 talents of gold from there, carrying it to King Solomon.

This may be far more information about Ophir than actually interests you.

Ophir (various commentators)

Benson: *[Ophir was a] place famous for gold, which was found there in great plenty, and peculiarly fine. It is highly probable that this place was in India, but in what part of it is not easy to determine.*⁵¹¹

⁵⁰⁸ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 1Kings 9:28 (other citations are found there).

⁵⁰⁹ John Trapp *A Commentary on the Old and New Testaments*; Edited by W. Webster and Hugh Martin; e-sword, 1Kings 9:28.

⁵¹⁰ Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; 1871; from e-sword, 1Kings 9:28.

⁵¹¹ Rev. Joseph Benson, *Commentary of the Old and New Testaments*; 1857; from e-Sword, 1Kings 9:28.

Ophir (various commentators)

Matthew Poole: *Ophir; a place famous for the plenty and fineness of the gold there; of which see Gen. 2:11, 12 Job 22:24 28:16 Psalm 45:9 Isa. 13:12. It is manifest and agreed that it was a part of the East Indies, which though very remote from us, yet was far nearer to the Red Sea, from whence they might easily sail to it in these ancient times, because they needed not to go far from the coast to come to it, because they might (according to the manner of these first ages) sail all along near the coast, though the voyage was thereby more tedious, which was the reason why three years were spent in it. And here, and here only, were to be had all the commodities which Solomon fetched from Ophir, 1Kings 10:22.*⁵¹²

Nave: *[Ophir is] A country celebrated for its gold and other valuable merchandise: Products of, used by Solomon and Hiram. 1Kings 9:28; 1Kings 10:11; 2Chron. 8:18; 2Chron. 9:10 Jehoshaphat sends ships to, which are wrecked. 1Kings 22:48 Gold of, proverbial for its fineness. 1Chron. 29:4; Job. 22:24; Job. 28:16; Psalm 45:9; Isa. 13:12.*⁵¹³

The NIV Study Bible: *Ophir is a source for gold (2Ch 8:18; Job 28:16; Ps 45:9; Isa 13:12), almugwood and precious stones (10:11), and silver, ivory, apes and baboons (10:22). Its location is disputed: Southeastern Arabia, southwestern Arabia, the northeastern African coast (in the area of Somalia), India and Zimbabwe have all been suggested. If Ophir was located in Arabia, it was probably a trading center for goods from farther east as well as from east Africa. But the three-year voyages of Solomon's merchant vessels (10:22) suggest a more distant location than the Arabian coast.*⁵¹⁴

Fausset: *In 1Kings 9:26–28; 1Kings 10:11, Solomon's navy on the Red Sea fetched from Ophir gold and almug trees; and in 1Kings 10:22, once in three years (which included the stay in Ophir as well as the long coasting voyage) Tarshish ships (i.e. like our term for far voyaging ships, "Indiamen") brought; "gold, silver, ivory, apes, and peacocks." Mauch, an African traveler, found at latitude 20 degrees, 15 minutes S. longitude 26 degrees 30 minutes E., ruins resembling Solomon's temple, which he connects with Ophir.*

Fausset continues: *The gold of western Asia was anciently obtained principally from Arabia. Saba in the southwestern part of Yemen is the only other place for gold besides Ophir mentioned in Scripture (Isa. 60:6). Strobe, 16:777, 778, 784, Diodorus Siculus, 2:50; 3:44, describe Arabia as rich in gold. No gold is now found there; whether it has been exhausted as in Spain, or we know not the interior sufficiently to be sure there is no gold left. (See PARAN.) The "al" in almug or algum is the Arabic article "the," and mica is "sandalwood" (Gesenius), so that that wood must have come to the Hebrew through Arabic merchants. But Lassen derives it from Sanskrit valgu or valgum, "sandalwood." The wares and animals, from India or Africa, if such was their source (as the Sanskrit, Tamil, and Malay origin of the words ivory, peacocks, and apes respectively implies), came through Arabia.*

Fausset concludes: *Ophir probably therefore was the entrepot there. In Palestine and Tyre the articles even of India and Africa would be designated from Ophir, from which they more immediately came. The indigo used in Egyptian dyeing from of old must have come from India; muslins of Indian origin are found with the mummies; Josephus (Ant. 8:6, section 4) connects Ophir with India (Malacca, so Sir J. E. Tennant); Chinese porcelain vases have been found in the tombs of kings of the 18th dynasty, i.e. before 1476 B.C. Gold of Ophir was proverbial for fineness (Psalm 45:9; Job. 28:16; Job. 22:24; Isa. 13:12; 1Chron. 29:4; 1Kings 22:48). The Ishmaelites abounded in gold: Num. 31:22; Judges 8:24–26; Psalm 72:15 "gold of Sheba (Arabia)." Agatharchides in the second century B.C. (in Photius 250, and Hudson's Geograph. Minores, 1:60), living in Egypt, and guardian to a Ptolemy in his minority and so familiar with the commerce between Egypt and Arabia, attests that gold was found in Arabia. Two of his statements have been confirmed: (1) that there were gold mines in Egypt, Linant and Bonomi found theta (?) in the Bisharce desert (Wilkinson, Ant. Egypt. 9 2) that there were large gold nuggets.*⁵¹⁵

⁵¹² Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, 1Kings 9:28.

⁵¹³ Orville J. Nave (1841-1917), A.M., D.D., LL.D. *Nave's Topics*; ©early 1900's; from e-Sword, topic: Ophir.

⁵¹⁴ *The NIV Study Bible*; ©1995 by The Zondervan Corporation; p. 485 (footnote) (slightly edited).

⁵¹⁵ Andrew Robert Fausset, *Fausset's Bible Dictionary*; from e-Sword, topic: Ophir.

Ophir (various commentators)

Germ notes from Preacher's Complete Homiletical Commentary: *The controversy concerning the locality of Ophir will probably never be settled. It has been placed in Arabia, in India, in the Burmese Peninsula, at Ceylon, on the East coast of Africa, in Armenia, in Phrygia, in Iberia, and in South America, where it has been identified with Peru! Among these various opinions three predominate, all moderns, except a very few, being in favour either of Arabia, India, or Eastern Africa. Africa has comparatively few advocates, but M. Quartremere and Dean Milman are among them. India is preferred by Lassen, Thenius, Ewald, and Berthau. Arabia's claims are supported by the greatest number, among whom are Winer, Keil, Kalisch, and Mr. Twistleton.*

Wesley: *Ophir – A place famous for the plenty and fineness of the gold there. It is agreed, that it was a part of the East – Indies, probably Ceylon, which though very remote from us, yet was far nearer the Red – sea, from whence they might easily sail to it in those ancient times, because they might (according to the manner of those first ages) sail all along near the coast, though the voyage was thereby more tedious, which was the reason why three years were spent in it. And here, and here only were to be had all the commodities which Solomon fetched from Ophir, 1Kings 10:22.*⁵¹⁶

Treasury of Scriptural Knowledge passages: 1Kings 10:11; Gen. 10:29; 1Chron. 29:4; 2Chron. 8:18, 2Chron. 9:10; Job. 22:24, Job. 28:16; Psalm 45:9; Isa. 13:12.⁵¹⁷

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1Kings 9:26–28a King Solomon constructed a fleet of ships in Ezion-geber, which is near Eloth at the shore of the reed sea in the territory of Edom. Hiram also sent some of his own servants with this fleet, shipmen who know the seas, along with the servants of Solomon. They go to Ophir...

Matthew Henry: *The success of others in any employment should quicken our industry; for in all labour there is profit. Solomon sent his own servants as factors, and merchants, and super-cargoes, but hired Tyrians for sailors, for they had knowledge of the sea, 1Kings 9:27. Thus one nation needs another, Providence so ordering it that there may be mutual commerce and assistance; for not only as Christians, but as men, we are members one of another.*⁵¹⁸

1Kings 9:28b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
lâqach (לָקַח) [pronounced law-KAHKH]	<i>to take, to take away, to take in marriage; to seize</i>	3 rd person masculine plural, Qal imperfect	Strong's #3947 BDB #542
min (מִן) [pronounced min]	<i>from, off, out from, of, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
shâm (שָׁמָּה) [pronounced shawm]	<i>there; at that time, then; therein, in that thing</i>	adverb of place	Strong's #8033 BDB #1027

⁵¹⁶ John Wesley; *Explanatory Notes on the Whole Bible*; courtesy of e-sword, 1Kings 9:28.

⁵¹⁷ *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880; from E-sword, 1Kings 9:28.

⁵¹⁸ Matthew Henry, *Matthew Henry's Commentary on the Whole Bible*; from e-Sword, 1Kings 9:15–28.

1Kings 9:28b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
zâhâb (זָהָב) [pronounced zaw-HAW ^B V]	<i>gold; a measure of weight [related to gold]; [figuratively used for] brilliance, splendor</i>	masculine singular noun	Strong's #2091 BDB #262
'ar ^e ba' (עֲבָרָא) [pronounced ahr ^e -BAHG]	<i>four</i>	masculine singular noun; numeral	Strong's #702 BDB #916
mê'ôwth (מֵאוֹת) [pronounced may-OHTH]	<i>hundreds</i>	feminine plural numeral	Strong's #3967 BDB #547
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'es ^e rîym (עֲשֵׂרִים) [pronounced ges ^e -REEM]	<i>twenty</i>	plural numeral adjective	Strong's #6242 BDB #797

Keil and Delitzsch: *The destination of the fleet was Ophir, whence the ships brought 420 or (according to the Chronicles) 450 talents of gold. The difference between 420 and 450 may be accounted for from the substitution of the numeral letter נ (50) for כ (20).*⁵¹⁹ Another commentator makes the same observation, but I do not know where this change actually is.

The Chronicles passage has this word instead:

châmishîym (מֵיֶשֶׁת) [pronounced khuh-mih-SHEEM]	<i>fifty, fifties</i>	plural numeral	Strong's #2572 BDB #332
kikâr (כִּכָּר) [pronounced kik-KAWR]	<i>a circle, a globe; a circular tract of land, a round district; a round loaf, a cake; a round weight, a round talent; a talent [of gold, silver, bronze]</i>	feminine singular noun	Strong's #3603 BDB #503

The NET Bible: *The Hebrew term כִּכָּר (kikkar, "circle") refers generally to something that is round. When used of metals it can refer to a disk-shaped weight made of the metal or to a standard unit of weight, generally regarded as a talent. Since the accepted weight for a talent of metal is about 75 pounds, this would have amounted to about 31,500 pounds of gold (cf. NCV); CEV, NLT "sixteen tons"; TEV "more than 14,000 kilogrammes."*⁵²⁰

Translation: ...and bring 420 talents of gold from there,... It appears that Solomon is collecting tribute from Ophir. Solomon's navy, no doubt, extended the influence of Israel much further out. However, due to the internal problems in Israel, it will be clear that, in subsequent administrations, Israel is unable to maintain this widespread influence.

⁵¹⁹ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 1Kings 9:26–28.

⁵²⁰ From <https://bible.org/netbible/index.htm?1ki9.htm> (footnote); accessed November 28, 2017.

Wikipedia writes of the weight of a talent: *The gold talent is reported as weighing roughly the same as a person, and so perhaps 50 kg (110 lb avoirdupois). Some authorities say that the talent typically weighed about 33 kg (75 lb) varying from 20 to 40 kg.*⁵²¹

The current price of gold is about \$1300/ounce (I write this in May of 2018); so, if we go with 75 lbs. = 1 talent of gold; and there are 16 ounces in a pound, this would be 31,500 lbs. of gold (13,860 kg). Today's prices would put the value of this gold at \$655,200,000 (nearly $\frac{2}{3}$ ^{rds} of a billion dollars)—quite an amazing sum of money. Gold is a marvelous way to bring a sum of money up to date, as it goes up in value with inflation. So, $\frac{2}{3}$ ^{rds} of a billion dollars means something to us (a LOT to us); and that much gold would have meant a similar amount to them.

The Cambridge Bible: *The sum seems enormous, £2,250,000. What could a country like Palestine furnish in exchange? Perhaps the sum represents the total of many expeditions...The expedition appears to have been all for Solomon's benefit, as we hear nothing of any share of the adventure given to the Tyrian king.*⁵²² The Cambridge Bible is assuming that this is a result of trade as opposed to a collection of tribute.

Dr. Robert Dean, Jr.: *420 talents of gold is 32,000 lbs or 16 tons. This indicates the wealth of Israel under Solomon. The point of all of this is that God's grace is beyond anything that we could possibly imagine. When we walk with the Lord and he is our priority in life then God is the one who is going to bless us beyond anything that we could imagine. That is not to say that it is going to be material in terms of our bank account. It can be in numerous ways that God is going to bless and prosper us but it is the result of making our relationship with God the number one priority in life.*⁵²³

1Kings 9:26–28 King Solomon constructed a fleet of ships in Ezion-geber, which is near Eloth at the shore of the reed sea in the territory of Edom. Hiram also sent some of his own servants with this fleet, shipmen who know the seas, along with the servants of Solomon. They go to Ophir and bring 420 talents of gold from there, carrying it to King Solomon.

The Cambridge Bible: *The parallel passage in 2 Chron. (1Kings 8:18) says 'four hundred and fifty talents,' Josephus 'about four hundred.' The LXX. (Vat.) gives 'one hundred and twenty talents.'*⁵²⁴

1Kings 9:28b 420 or 450 Talents of Gold? (Various commentators)

The Geneva Bible: *In (2Chron. 8:18), 30 more are mentioned who seem to have been employed for their wages.*⁵²⁵

Matthew Poole: *Four hundred and twenty talents: in all there came to the king four hundred and fifty talents, whereof it seems thirty talents were allowed by Solomon to Hiram and his men for the voyage, and so there were only four hundred and twenty that came clearly into the king's treasury.*⁵²⁶

Dr. John Gill: *[I]n 2Chron. 8:18 it is said, that four hundred and fifty talents of gold were brought to Solomon; perhaps thirty might be expended in the voyage, or paid to Hiram's servants for their wages, as some Jewish writers observe.*⁵²⁷

⁵²¹ From [https://simple.wikipedia.org/wiki/Talent_\(weight\)](https://simple.wikipedia.org/wiki/Talent_(weight)) accessed May 3, 2018.

⁵²² *The Cambridge Bible for Schools and Colleges*; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, 1Kings 9:28.

⁵²³ From [Dean Bible](#); accessed May 4, 2018.

⁵²⁴ *The Cambridge Bible for Schools and Colleges*; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, 1Kings 9:28.

⁵²⁵ Geneva Bible Translation Notes; courtesy of e-sword; 1599; 1Kings 9:28.

⁵²⁶ Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, 1Kings 9:28.

⁵²⁷ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 1Kings 9:28.

1Kings 9:28b 420 or 450 Talents of Gold? (Various commentators)

The College Press Bible Study: *Wherever its location, Ophir supplied Solomon with enormous quantities of gold—four hundred twenty talents (about \$10,000,000) according to Kings (1Kings 9:28), four hundred fifty talents according to Chronicles. It is possible that Kings gives the amount of gold that actually entered the coffers of Solomon, while Chronicles includes thirty additional talents which went to Hiram for his services. Whether all this gold, amounting to some thirty tons, was brought back on one voyage, or whether this figure represents the profits from several voyages to Ophir cannot be determined.*⁵²⁸

Benson offers a similar explanation for the difference in the two records: *It is said (2Chron. 8:18) that they brought four hundred and fifty; but we may well suppose that thirty talents might be partly spent in the charges of the voyage to and fro, and partly allowed to Hiram and his men; so that only four hundred and twenty came clear into the king's treasury.*⁵²⁹

Keil and Delitzsch: *the question arises, whether this is to be taken as the result of one voyage, or as the entire profits resulting from the expeditions to Ophir. The words admit of either interpretation, although they are more favourable to the latter than to the former, inasmuch as there is no allusion whatever to the fact that they brought this amount all at once or on every voyage. (See also at 1Kings 10:14, 22.) The question as to the situation of Ophir has given rise to great dispute, and hitherto no certain conclusion has been arrived at; in fact, it is possible that there are no longer any means of deciding it.*⁵³⁰

Dr. Peter Pett: *There is no reason for doubting the huge amount of gold which would accumulate over many voyages. Solomon's trade was expansive, and such levels are mentioned in inscriptions elsewhere.*⁵³¹

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1Kings 9:28c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wāw consecutive	No Strong's # BDB #253
bôw' (בּוּ) [pronounced boh]	<i>to take in, to bring [near, against, upon], to come in with, to carry, to cause to come [in], to gather, to bring to pass</i>	3 rd person masculine plural, Hiphil imperfect	Strong's #935 BDB #97
'el (עַל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
melek ^e (מֶלֶךְ) [pronounced MEH-lek]	<i>king, ruler, prince; royal, royalty</i>	masculine singular noun with the definite article	Strong's #4428 BDB #572
Sh ^e lômôh (שְׁלוֹמֹה) [pronounced sh ^e l-oh-MOH or shloh-MOH]	<i>peace, peaceful; transliterated Solomon</i>	masculine singular, proper noun	Strong's #8010 BDB #1024

⁵²⁸ The College Press Bible Study Textbook Series; (a compilation of many commentaries); from e-sword; 1Kings 9:26–28.

⁵²⁹ Rev. Joseph Benson, *Commentary of the Old and New Testaments*; 1857; from e-Sword, 1Kings 9:28.

⁵³⁰ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 1Kings 9:26–28.

⁵³¹ Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, 1Kings 9:28.

Translation: ...carrying it to King Solomon. This massive amount of gold is brought back to Solomon.

Kretzmann's Commentary: *[Solomon's] kingdom is a type of the eternal kingdom of Christ with its spiritual and heavenly blessings.*⁵³²

Matthew Henry: *The fleet brought home to Solomon 420 talents of gold, 1Kings 9:28. Canaan, the holy land, the glory of all lands, had no gold in it, which teaches us that that part of the wealth of this world which is for hoarding and trading is not the best part of it, but that which is more immediately for the present support and comfort of life, our own and others'; such were the productions of Canaan. Solomon got much by his merchandise, but, it should seem, David got much more by his conquests. What were Solomon's 420 talents to David's 100,000 talents of gold? 1Chron. 22:14; 1Chron. 29:4. Solomon got much by his merchandise, and yet has directed us to a better trade, within reach of the poorest, having assured us from his own experience of both that the merchandise of wisdom is better than the merchandise of silver and the gain thereof than fine gold, Prov. 3:14.*⁵³³

L. M. Grant: *[This] 420 talents...amounts to 55,000 pounds! Having such wealth, why did he tax the people so heavily?*⁵³⁴

1Kings 9:26–28 King Solomon constructed a fleet of ships in Ezion-geber, which is near Eloth at the shore of the reed sea in the territory of Edom. Hiram also sent some of his own servants with this fleet, shipmen who know the seas, along with the servants of Solomon. They go to Ophir and bring 420 talents of gold from there, carrying it to King Solomon.

Preacher's Complete Homiletical Commentary: *The exhaustion of the ample means left by his father, and the inadequacy of the ordinary sources of revenue to cover his vast expenses in sacred and regal building, as well as to sustain the great expense of his magnificent court and numerous household, led Solomon to turn his attention to commerce. His sagacity taught him that the Phœnicians, with whom he had become acquainted, had risen to extraordinary prosperity and great wealth solely as the result of commerce. He therefore joined Hiram in building and equipping a fleet of ships which sailed from the Red Sea, and brought in the rich productions from the far East. Necessity is the mother of invention for nations as for individuals. The grandest commercial ventures have sprung out of the pressing necessity of the hour. The increase of commerce is the increase of fresh necessities: commerce begets commerce. It is the life of national prosperity.*⁵³⁵

Germ notes from Preacher's Complete Homiletical Commentary: Commerce.

1. Taxes the ingenuity of a people.
2. Stimulates travel and discovery.
3. Is the source of a nation's wealth.
4. Promotes international amity and brotherhood.⁵³⁶

1Kings 9:26–28 King Solomon constructed a fleet of ships in Ezion-geber, which is near Eloth at the shore of the reed sea in the territory of Edom. Hiram also sent some of his own servants with this fleet, shipmen who know the seas, along with the servants of Solomon. They go to Ophir and bring 420 talents of gold from there, carrying it to King Solomon.

⁵³² From <https://www.studylight.org/commentaries/kpc/1-kings-9.html> accessed November 28, 2017.

⁵³³ Matthew Henry, *Matthew Henry's Commentary on the Whole Bible*; from e-Sword, 1Kings 9:15–28.

⁵³⁴ From <https://www.studylight.org/commentaries/lmg/1-kings-9.html>; accessed May 4, 2018.

⁵³⁵ *The Preacher's Complete Homiletical Commentary*; edited by Joseph S. Exell, 1892; from e-sword, Homiletics of 1Kings 9:15–28.

⁵³⁶ *The Preacher's Complete Homiletical Commentary*; edited by Joseph S. Exell, 1892; from e-sword, Germ notes 1Kings 9:26–28.

1Kings 9:26–28 On ancient trade (various commentators)

The Cambridge Bible on trade with Ophir: *There is no necessity to conclude that the commodities brought from Ophir, gold, almug-trees and precious stones, were products of the land. Almug-wood has been supposed to be the same with sandal-wood, but the evidence on this point seems very inconclusive, and if it were proved, it might well be that the wood, produced in India, was brought to some mart on the Arabian coast for sale.*⁵³⁷

Lange: *A wise government seeks not only to preserve existing prosperity, but also to discover new sources thereof. Many there are who travel over land and sea to seek gold and to become rich, and forget that the Lord hath said, "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich" (Rev. 3:18). Expeditions into far countries must serve not only to obtain gold and treasure, but also to carry there the treasure which neither moth nor rust doth corrupt, and where thieves do not break through nor steal (Matt. 6:19). Commerce may become a rich blessing for a nation, but a greedy thirst for gold often leads to extreme luxury and neglect of God, as is many times exemplified in the history of Israel.*⁵³⁸

Keil and Delitzsch: *The corresponding text, 2Chron. 8:17–18, differs in many respects from the account before us. The statement in the Chronicles, that Solomon went to Eziongeber and Elath, is but a very unimportant deviation; for the building of the fleet makes it a very probable thing in itself that Solomon should have visited on that account the two towns on the Elanitic Gulf, which were very near to one another, to make the requisite arrangements upon the spot for this important undertaking. There is apparently a far greater deviation in 1Kings 9:27, where, in the place of the statement that Hiram sent *בָּנָי*, in the (or a) fleet, his servants as sailors who had knowledge of the sea, the chronicler affirms that Hiram sent by his servants ships and men who had knowledge of the sea. For the only way in which Hiram could send ships to Eziongeber was either by land or (as Ritter, *Erdk.* xiv. p. 365, supposes) out of the Persian Gulf, supposing that the Tyrians had a fleet upon that sea at so early a date as this. The statement in the Chronicles receives an apparent confirmation from 1Kings 10:22, "The king had a Tarshish fleet upon the sea with the fleet of Hiram," if indeed this passage also refers to the trade with Ophir, as is generally supposed; for then these words affirm that Hiram sent ships of his own to Ophir along with those of Solomon. We do not think it probable, however that the words "Hiram sent ships by his own men" are to be so pressed as to be taken to mean that he had whole ships, or ships taken to pieces, conveyed to Eziongeber either from Tyre or out of the Mediterranean Sea, although many cases might be cited from antiquity in support of this view.*⁵³⁹

Then Keil and Delitzsch add this note: *Thus, for example, ...Alexander the Great had ships transported from Phoenicia to the Euphrates, and out of the Indus into the Hydaspes, the ships being taken to pieces for the land transport (*ε' τμηθησαν*), and the pieces (*τμήματα*) afterwards joined together again. Plutarch relates...that Cleopatra would have had her whole fleet carried across the isthmus which separates Egypt from the Red Sea, and have escaped by that means, had not the Arabs prevented the execution of her plan by burning the first ships that were drawn up on the land. [Also] the Peloponnesians conveyed sixty ships which lay at Corcyra across the Leucadian isthmus.*⁵⁴⁰

⁵³⁷ *The Cambridge Bible for Schools and Colleges*; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, 1Kings 9:28.

⁵³⁸ *The Preacher's Complete Homiletical Commentary*; edited by Joseph S. Exell, 1892; from e-sword, Germ notes 1Kings 9:26.

⁵³⁹ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 1Kings 9:26–28.

⁵⁴⁰ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 1Kings 9:26–28.

1Kings 9:26–28 On ancient trade (various commentators)

Keil and Delitzsch: *In order that all which still remained to be said concerning Solomon's buildings might be grouped together, different notices are introduced here, namely, as to his relation to Hiram, the erection of several fortresses, and the tributary labour, and also as to his maritime expeditions; and these heterogeneous materials are so arranged as to indicate the resources which enabled Solomon to erect so many and such magnificent buildings. These resources were: (1) his connection with king Hiram, who furnished him with building materials (1Kings 9:10–14 2) the tributary labour which he raised in his kingdom (1Kings 9:15–25 3) the maritime expedition to Ophir, which brought him great wealth (1Kings 9:26–28). But these notices are very condensed, and, as a comparison with the parallel account in 2 Chron 8 shows, are simply incomplete extracts from a more elaborate history. In the account of the tributary labour, the enumeration of the cities finished and fortified (1Kings 9:15–19) is interpolated; and the information concerning the support which was rendered to Solomon in the erection of his buildings by Hiram (1Kings 9:11–14), is merely supplementary to the account already given in 1Kings 9:5. 1Kings 9:24, 1Kings 9:25 point still more clearly to an earlier account, since they would be otherwise unintelligible. – In 2 Chron 8 the arrangement is a simpler one: the buildings are first of all enumerated in 2Chron. 8:1–6, and the account of the tributary labour follows in 2Chron. 8:7–11.*⁵⁴¹

Joseph Sutcliffe: *We may however rest assured that fleets circumnavigated all Africa. The Hebrew mostly gives the original name to every city and country, which is otherwise with common historians. Thebes, for instance, the great and ancient city of Egypt, is everywhere called On or On-ammon in the sacred scriptures. It is called Diospolis by the Greeks, and Hecatompylos by Pliny. The case is similar with regard to Ophir, so often mentioned in the old testament. In Genesis 10:29-30, we find that Ophir and Havilah were sons of Joktan, and that their first land was from Meshi to Sephar, a mount of the east. Solomon's fleet sailed from Ezion-geber to the East Indies, and principally to the island of Taprobana, now called Ceylon, which was their place of rendezvous, after collecting all the commercial treasures of the east. In this island, and on the adjacent coasts alone, they could find the spices and precious stones mentioned in the tenth chapter.*⁵⁴²

I remain unconvinced that the Hebrews circumnavigated Africa.

Mike Smith makes these observations: *Israel was a rich agricultural land, and its people have been men and women of the land. The land has always maintained a strong grip on the Jewish psyche. The Arabians might leave home to travel with trade caravans—but not the Jew. The fact that Solomon built a fleet and manned it with Jewish sailors gives us insight into the visionary character of his rule. Solomon was not a traditionalist.*⁵⁴³

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1Kings 9:26–28 King Solomon constructed a fleet of ships in Ezion-geber, which is near Elath at the shore of the reed sea in the territory of Edom. Hiram also sent some of his own servants with this fleet, shipmen who know the seas, along with the servants of Solomon. They go to Ophir and bring 420 talents of gold from there, carrying it to King Solomon.

Since this is essentially about vv. 26–28 and the next chapter, I place this at the end of v. 28 rather than in the addendum.

Solomon's business deals and commerce (Bridgeway Bible Commentary)

Always alert in business dealings, Solomon saw the opportunity for further profits by cooperating with Hiram in trade transport. Goods from the Mediterranean were received at Hiram's port of Tyre, taken overland to the Israelite port of Ezion-geber at the northern tip of the Red Sea, then shipped east, possibly as far as India. Since the Israelites were not a seafaring people, Solomon hired seamen from Hiram to teach and guide his men. Goods that these ships brought back from the east further enriched the two kings (26-28; cf. 10:11-12,22).

⁵⁴¹ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 1Kings 9:10–28.

⁵⁴² From <https://www.studylight.org/commentaries/jsc/1-kings-9.html>; accessed May 4, 2018.

⁵⁴³ Pastor Mike Smith [notes](#) (a Word document which will open in Word or WP); accessed May 4, 2018.

Solomon’s business deals and commerce (Bridgeway Bible Commentary)

(‘Ship of Tarshish’ was a technical name for a certain kind of ocean-going merchant ship. It was not an indication of the port to which or from which a ship was sailing.)

Archaeology indicates that Solomon mined and smelted iron and copper in the region of Ezion–geber, from where he shipped the materials east (cf. Deut. 8:9). The strategic and economic importance of Ezion–geber (or Elath) was a cause of frequent conflicts between Jerusalem and Edom, the original owners of the port (cf. 2Kings 14:22; 2Kings 16:6).

People of other nations heard of Solomon’s reputation for wisdom, and on one occasion the queen of an Arabian country visited Jerusalem to test him with hard questions. She was amazed not only at Solomon’s wisdom but also at the splendour of his court (10:1-9). At the same time both she and Solomon took the opportunity to have some useful trade exchanges (10-13).

Solomon gained further wealth by taxing all goods that passed through Israel along the international trade routes. He spent much of this wealth extravagantly, to give his city and palace a splendour unequalled among the nations of the region (14-22). Nations that sought his favour also brought him expensive gifts (23-25). Besides building a large horse and chariot force for himself, he became the middleman in an international horse and chariot trade that further enriched him (26-29).

The reign of Solomon saw the beginnings of a strong merchant class in Israel. Previously Israel’s economy was largely agricultural and pastoral, but gradually the merchants gained control over the farmers. Over the next two centuries conditions for the farmers worsened and social injustice increased, causing prophets such as Amos, Hosea, Isaiah and Micah to condemn the corrupt society and announce its coming judgment.

Don Fleming, *Bridgeway Bible Commentary*; ©1988, 1994, 2005; from e-Sword, 1Kings 9:26–10:29.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Individually, none of the things in this chapter suggest any great spiritual problem with Solomon. However, taking them altogether, noting limited spiritual things (and perhaps a corruption of them); and noting that nothing is said about learning the Word of God, Solomon is not yet involved in a downfall of sin; but his focus in life has no doubt shifted; and his orientation to spiritual authority is perhaps lacking. A man of great spiritual wisdom may take a long time to fall; but this chapter appears to place Solomon on the precipice.

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[Exegetical Studies in Kings](#)

A Set of Summary Doctrines and Commentary

When I study a chapter of the Bible, one of the questions which I nearly always have is, *why is this chapter in the Word of God?*

Why 1Kings 9 is in the Word of God

1. We learn about commerce between two strong nations (Israel and Phœnicia) and how this commerce

Why 1Kings 9 is in the Word of God

- benefits both nations.
2. Solomon's speaking with God allow us to ask the question, Do personal interactions with God improve a person's spiritual life?
 3. This chapter hints at the very subtle wrong turns made by Solomon. We compile a list of Solomon's questionable actions.
 4. God's warnings to Solomon and to Israel are pertinent to us today.
 5. We see that Hiram adheres to the deal that he made with Solomon, despite being unhappy with the cities which he received (he seems to have accepted responsibility for not inspecting them first).
 6. We come to realize that Solomon's Egyptian wife was very likely a strong influence on Solomon and what he did in all of these building projects.
 7. Despite this being a chapter which is filled with a variety of facts and historical incidences; some of which do not seem to be related to others—the incidents and information in this and the next chapter can be tied together to make coherent sense.
 8. At the end of this chapter, we can draw some great conclusions about Solomon and his spiritual condition, based upon what we have read and studied.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

When studying a chapter in the Bible, there are a number of topics which that study leads to.

What We Learn from 1Kings 9

1. We learn about spiritual degradation in America by our study of this chapter.
2. The book of Ecclesiastes allows us editorialize about Solomon's building projects in this chapter.
3. We develop a greater understanding of human good from the acts of Solomon in this chapter. He does a lot of building—there is no sinfulness to be imputed to him over these projects—but all that he build is either gone or in rubble today.
4. This appearance by God allows us to conclude that there is no such thing as Christian mysticism.
5. Once we understand the timing of God's personal message to Solomon, then we are able to ask, *why did God wait 12 years before speaking to Solomon?*
6. David and Solomon allow us to consider the doctrine of a spiritual Atlas; and how Solomon's failure negatively impacted all of Israel.
7. Solomon making some wrong turns was bad for nation Israel. We know that even a pastor ordained in Berachah Church can take some wrong turns, doctrinally speaking.
8. This chapter allowed us to consider the concept of a priest nation/a client nation and how the has impacted recent history (using the example of the British Empire). There are also applications to the United States today and to our great military.
9. Our studies led us to consider, Breathing and Bible doctrine. There is a great analogy to be found here.
10. There are things which occur in this chapter that suggest that Solomon is lacking in spiritual wisdom.
11. This chapter allowed us to study David and Solomon taking in the Word of God.
12. We also studied, Wealth is transitory and relative.
13. Along the same lines, we also studied Wealth disparity; socialism; Bible doctrine.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Many chapters of the Bible look forward to Jesus Christ in some way or another. A person or situation might foreshadow the Lord or His work on the cross (or His reign over Israel in the Millennium). The chapter may contain a prophecy about the Lord or it may, in some way, lead us toward the Lord (for instance, by means of genealogy).

Jesus Christ in 1Kings 9

1. The God Who speaks to Solomon in his dream is Jesus Christ.
2. The Temple and the sacrifices certainly reveal Jesus Christ.
3. In this and the chapters which follow, it is clear that Jesus Christ controls history.

[Chapter Outline](#)

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Although I have only recently began to use B. H. Carroll to summarize chapters the 1Kings narrative, I have decided to go with Arno Gaebelein instead.

Arno Gaebelein Summarizes 1Kings 9

Jehovah's righteous government in the midst of His people Israel had now been established. This government was given and entrusted to Solomon the son of David, so that, in a sense, Solomon occupied the throne of the Lord. All depended upon the faithfulness of Solomon. Therefore the LORD appeared unto him the second time, not to say once more: "Ask what I shall give thee," but to assure him that He would keep His promise made to David and if he would be faithful his throne would be established. Then He warns against disobedience. If he serves other gods, Israel was to be cut off from the land and the house would be forsaken. How all this came to pass, Solomon's idolatry, disobedience, the subsequent shameful history of Israel's apostasy, we shall soon have to follow. Then God used Nebuchadnezzar to carry out the judgment upon Jerusalem and the temple. Another son of David will receive some day the throne and the government will rest in His hands. In Him all will be accomplished which the prophets have spoken and which was foreshadowed in Solomon.

The transaction with Hiram is interesting. Besides furnishing Solomon with timber he also gave him gold; this amounted to 120 talents of gold. Solomon gave to Hiram twenty cities in Galilee. When he came to look at them, he was displeased with them and called them Cabul, which probably means "as nothing." These cities may have been given to King Hiram for the gold Solomon had received from him. The cities were later restored to Solomon by Hiram, most likely after Solomon had paid back the gold Hiram had furnished.

The activity of the great King in building fortresses and cities is described in this chapter. Hazor became under him a stronghold in defence of Syria. The plain of Jezreel had for a protection Megiddo. Gezer and Baalath were other strongholds. Tadmor is Palmyra, called so by the Greeks and Romans, while it is called still today Tadmor. In this chapter (verse 18) the name is given in Hebrew as "Tamar"; in 2Ch_8:4 it is "Tadmor." Tamar means "palm tree," the same as Palmyra. Chronicles uses Tadmor because it was known by that name after the exile.

And Solomon had a fleet of ships, manned mostly by the experienced shipmen of King Hiram. Another fleet is mentioned in 10:22, a navy of Tharshish, which, with Hiram's navy, sailed every three years to fetch gold, silver, ivory and apes and peacocks. Ophir has been variously located. Peru, the Molucca Islands, Armenia, Arabia and parts of Africa have been suggested. All these statements show the great prosperity of the kingdom.

From Arno Clement Gaebelein, *The Annotated Bible*; 1919; from e-Sword, 1Kings 9:1–28.

Recheck this reference; consider removing this doctrine.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Summary and Impressions of 1Kings 9 (Morgan G Campbell)

Jehovah now appeared to Solomon for the second time, and declared that his prayer was heard and answered, but insisted that there were conditions for the people to fulfil. These conditions were clearly stated, and there were most solemn warnings of what would happen if they were broken.

As we read the story, we know the sad and terrible sequel. Notwithstanding all the divine faithfulness, the conditions were not kept either by king or people, and the penalty was the ultimate destruction of the Temple and the expulsion of the nation from its position and service.

How slow the human heart is to learn this lesson. It would seem to be a perpetual peril in the presence of which men fall, that of recognizing God's faithfulness and rejoicing in it, while yet being unfaithful, so that defeat and disaster are the inevitable issues.

The material magnificence of the kingdom is set forth in the remainder of the chapter. Solomon's present of cities to Hiram, his multiplication of cities throughout his own kingdom, and his creation of a commercial navy, are all chronicled. The elements of failure are to be traced throughout. Hiram was dissatisfied with the cities presented to him. The cities the king built became hotbeds of evil, and the ships introduced to the land things that had evil effect.

From Morgan G Campbell, *Exposition on Bible*; from e-Sword, 1Kings 9.

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[Charts, Maps and Short Doctrines](#)

Alfred Edersheim wrote a book called *The Bible History, Old Testament*, which is very similar to Josephus, where he simply rewrites much of what is in the Bible, and adds in notes and comments as he deems to be relevant. This volume of the book is entitled *The World Before the Flood, and The History of the Patriarchs*.

Edersheim's commentary on this chapter, with some slight updating and editing.

Edersheim Summarizes 1Kings 9

CHAPTER 8

The surroundings of the temple — description of Jerusalem at the time of solomon — the palace of solomon — Solomon's fortified cities — external relations of the kingdom — internal state — trade — wealth — luxury — the visit of the queen of Sheba.

1 KINGS 9, 10.; 2 CHRONICLES 7:11-9:28

WE have now reached the period of Solomon's greatest worldly splendor, which, as alas! so often, marks also that of spiritual decay. The building of the Temple was not the first, nor yet the last, of his architectural undertakings. Mount Moriah was too small to hold on its summit the Temple itself, even without its courts and other buildings. Accordingly, as we learn from Josephus (Ant. 15. 11, 3), extensive substructures had to be reared. Thus, the level of the Temple-mount was enlarged both east and west, in order to obtain a sufficient area for the extensive buildings upon it. These rose terrace upon terrace - each court higher than the other, and the Sanctuary itself higher than its courts. We are probably correct in the supposition that the modern Mosque of Omar occupies the very site of the ancient Temple of Solomon, and that over the celebrated rock in it - according to Jewish tradition, the very spot where Abraham offered up Isaac - the great altar of burnt-offering had risen. Before the building of the Sanctuary itself could have been commenced, the massive substructures of the Temple must have been at least partially completed, although these and the outbuildings were probably continued during many years, perhaps many reigns, after the completion of the Temple.

The same remarks apply to another structure connected with the Temple, called "Parbar" (1 Chronicles 26:18).

Edersheim Summarizes 1Kings 9

As already explained, the outer court of the Temple had four massive gates (1 Chronicles 26:13-16), of which the western-most opened upon "Parbar" or "Parvarim" (perhaps "colonnade"). This seems to have been an annex to the western side of the Temple, fitted up as chambers, stables for sacrificial animals, etc. (2 Kings 23:11, where our Authorized Version wrongly renders "Parvarim" by "suburbs"). From Parbar steps led down to the Tyropoeon, or deep valley which intersected the city east and west.

Although anything like an attempt at detailed description would here be out of place, it seems desirable, in order to realize the whole circumstances, to give at least a brief sketch of Jerusalem, as Solomon found, and as he left it. Speaking generally, Jerusalem was built on the two opposite hills (east and west), between which the Tyropoeon runs south-east and then south. The eastern hill is about 100 feet lower than the western. Its northern summit is Mount Moriah, which slopes down into Ophel (about 50 feet lower), afterwards the suburb of the priests. Some modern writers have regarded this as the ancient fort of the Jebusites, and as the site of the "City of David," the original Mount Zion. Although this is opposed to the common traditional view, which regards the western hill as Mount Zion, the arguments in favor of identifying it with the eastern hill seem very strong. These it would, of course, be impossible here to detail. But we may say that the history of David's purchase of the threshing-floor of Ornan the Jebusite (2 Samuel 24:16-24; 1 Chronicles 21:15-25) conveys these two facts, that the Jebusites had settlements on the western hill, and that David's palace (which, as we know, was in the City of David) was close by, only a little lower than Mount Moriah, since David so clearly saw from his palace the destroying Angel over the threshing-floor of Ornan. All this agrees with the idea, that the original stronghold of the Jebusites was on the slopes of Moriah and Ophel, and that David built his palace in that neighborhood, below the summit of Moriah.*

* The above would give a new view of the taking of the fortress of Jebus by Joab. There undoubtedly existed a subterranean watercourse dug through the solid rock on which Jebus stood on Ophel, leading down to the "En-Rogel," or "Fountain of the Virgin." It is suggested, that with the connivance of Araunah, Joab undertook the daring feat of climbing up into Jebus by this "gutter," and opening the gates to his comrades. This would also account for the presence of the Jebusite Araunah on the neighboring Moriah during the later years of David's reign, and explain the somewhat difficult passage, 2 Samuel 5:8. Comp. Warren's Recovery of Jerusalem pp. 244-255.

Lastly, if the term "Mount Zion" included Moriah, we can understand the peculiar sacredness which throughout Holy Scripture attaches to that name. Be this as it may, the regular quarter of the Jebusites was on the western hill, towards the slope of the Tyropoeon, while the Jewish Benjamite quarter (the Upper City) was on the higher terrace above it (eastwards). Fort Millo was on the north-eastern angle of the Western City. Here King David had continued the wall, which had formerly enclosed the western hill northward and westward, drawing it eastward, so as to make (the western) Jerusalem a complete fortress (2 Samuel 5:9; 1 Chronicles 11:8). On the opposite (eastern) side of the Tyropoeon was the equally fortified (later) Ophel. Solomon now connected these two fortresses by enlarging Millo and continuing the wall across the Tyropoeon (1 Kings 3:1; 9:15; 11:27).

Without referring to the various buildings which Solomon reared, it may be safely asserted that the city must have rapidly increased in population. Indeed, during the prosperous reign of Solomon it probably attained as large, if not larger, proportions than at any time before the Exile. The wealthier part of the population occupied the western terraces of the west hill - the Upper City - the streets running north and south. The eastern slopes of the west hill were covered by "the middle city" (2 Kings 20:4, marginal rendering). It will have been noticed, that as yet only the southern parts of both the eastern and western hills of Jerusalem had been built over King Solomon now reared the Temple on Mount Moriah, which formed the northern slope of the eastern hill, while the increase of the population soon led to building operations on the side of the western hill opposite to it. Here the city extended beyond the old wall, north of "the middle city," occupying the northern part of the Tyropoeon. This was "the other" or "second part of the city" (2 Kings 22:14; 2 Chronicles 34:22; Nehemiah 11:9, the "maktesh" or "mortar" of Zephaniah 1:11). Here was the real business quarter, with its markets, "fishgate," "sheepgate," and bazaars, such as the "Baker Street" (Jeremiah 37:21), the quarters of the goldsmiths and other merchants (Nehemiah 3:8, 32), the "valley of the cheesemongers," etc. This suburb must have been soon enclosed by a wall. We do not know when or by whom the latter was commenced, but we have notices of its partial destruction (2 Kings 14:13; 2 Chronicles 25:23), and of its repair (2 Chronicles 32:5).

Edersheim Summarizes 1Kings 9

We have purposely not taken account of the towers and gates of the city, since what has been described will sufficiently explain the location of the great palace which Solomon built during the thirteen years after the completion of the Temple (1 Kings 7:1-12; 2 Chronicles 8:1). Its site was the eastern terrace of the western hill, probably the same as that afterwards occupied by the palace of the Asmonaeans (Maccabees) and of Agrippa II. The area covered by this magnificent building was four times that of the Holy House (not including its courts). It stood right over against the Temple. A descent led from the Palace into the Tyropoeon, and thence a special magnificent "ascent" (2 Chronicles 9:4) to the royal entrance (2 Kings 16:18), probably at the south-western angle of the Temple. The site was happily chosen - protected by Fort Millo, and looking out upon the Temple-Mount, while south of it stretched the wealthy quarter of the city. Ascending from the Tyropoeon, one would pass through a kind of ante-building into a porch, and thence into a splendid colonnade. This colonnade connected "the house of the forest of Lebanon," so called from the costly cedars used in its construction, with "the porch for the throne," where Solomon pronounced judgment (1 Kings 7:6, 7). Finally, there was in the inner court, still further west, "the house where Solomon dwelt," and "the house for Pharaoh's daughter," with, of course, the necessary side and outbuildings (1 Kings 7:8). Thus, the royal palace really consisted of three separate buildings. Externally it was simply of "costly stones" (ver. 9), the beauty of its design only appearing in its interior. Here the building extended along three sides. The ground-floor consisted of colonnades of costly cedar, the beams being fastened into the outer walls. These colonnades would be hung with tapestry, so as to be capable of being formed into apartments. Above these rose, on each side of the court, three tiers of chambers, fifteen on each tier, with large windows looking out upon each other. Here were the State apartments for court feasts, and in them were kept, among other precious things, the golden targets and shields (1 Kings 10:16, 17). Passing through another colonnade, one would next reach the grand Judgment- and Audience-halls, with the magnificent throne of ivory, described in 1 Kings 10:18-20; 2 Chronicles 9:17-19. And, lastly, the innermost court contained the royal dwellings themselves.*

* In the description of Jerusalem and of Solomon's palace, I have largely availed myself of the Article in Riehm's Hand-Worterb. d. Bibl. A1terth. Part 8. pp. 679-683, with which compare Unruh, Das alte Jerusalem.

But this great Palace, the Temple, and the enlargement of Millo and of the city wall, were not the only architectural undertakings of King Solomon. Remembering that there were watchful foes on all sides, he either built or repaired a number of strong places. In the north, as defense against Syria, rose the ancient stronghold of Hazor (Joshua 11:13; Judges 4:2). The plain of Jezreel, the traditional battlefield of, as well as the highway into Palestine from the west and the north, was protected by Megiddo; while the southern approach from Egypt and the Philistine plain was guarded by Gezer, which Pharaoh had before this taken from the Canaanites and burnt, but afterwards given to his daughter as dowry on her marriage with Solomon. Not far from Gezer, and serving a similar defensive purpose, rose the fortress of Baalath, in the possession of Dan (comp. Josephus, Ant. 8, 6, 1). The eastern and northeastern parts of Solomon's dominions were protected by Tamar or Tadmor, probably the Palmyra of the ancients,* and by Hamath-Zobah (2 Chronicles 8:4), while access to Jerusalem and irruptions from the north-western plain were barred by the fortification of Upper and Nether Bethoron (1 Kings 9:15-19; 2 Chronicles 8:3-6).

* Comp. the admirable article of Mr. Twistleton, in Smith's Bibl. Dict. in., pp. 1428-1430.

Besides these fortresses, the king provided magazine-cities, and others where his chariots and cavalry were stationed - most of them, probably, towards the north. In all such undertakings Solomon employed the forced labor of the descendants of the ancient Canaanite inhabitants of Palestine, his Jewish subjects being chiefly engaged as overseers and officers in various departments (1 Kings 9:20-23). But even thus, the diversion of so much labor and the taxation which his undertakings must have involved were felt as a "grievous service" and "heavy yoke" (1 Kings 12:4), all the more that Solomon's love of building and of Oriental splendor seems to have rapidly grown upon him. Thus, once more by a natural process of causation, the inner decay marked by luxury led to the weakening of the kingdom of Solomon, and scattered the seeds of that disaffection which, in the days of his degenerate son, ripened into open rebellion. So true is it, that in the history of Israel the inner and the outer always keep pace. But as yet Solomon's devotion to the services of Jehovah had not lessened. For we read that on the great festivals of the year (2 Chronicles 8:12, 13) he was wont to bring numerous special

Edersheim Summarizes 1Kings 9

offerings.*

* The expression "he burnt incense" (1 Kings 9:25) has been regarded by Keil as a mistranslation - the text only implying the burning of the sacrifices. Bahr, more satisfactorily, refers it to the burning of incense on the great altar which accompanied all meat-offerings (Leviticus 2:1, 2). But on no consideration can it be supposed to imply, that Solomon arrogated to himself the priestly function of burning incense on the golden altar in the Holy Place (Thenius). How such an idea can be harmonized with the theory of the later origin of these books may be left to its advocates to explain.

As regards the foreign relations of Solomon, reference has already been made (in ch. 5) to his marriage with the daughter of Pharaoh (1 Kings 3:1), which took place in the first years of his reign. In all likelihood this Pharaoh was one of the last rulers of the (21st) Tanite dynasty. We know that their power had of late greatly declined, and Pharaoh may have been glad to ally himself with the now powerful ruler of the neighboring country. On the new kingdom, however, such an alliance would shed great luster, especially in the eyes of the Jews themselves. The frequent references to Pharaoh's daughter show what importance the nation attached to this union. It may be well here again to note, that the Egyptian princess, who brought to her husband the dowry of an important border-fortress (Gezer), was not in any way responsible for Solomon's later idolatry, no Egyptian deities being named among those towards whom he turned (1 Kings 11:5-7).

Solomon's relations to Hiram, king of Tyre, at one time threatened to become less friendly than they had been at first, and afterwards again became. It appears that, besides furnishing him with wood, Hiram had also advanced gold to Solomon (1 Kings 9:11), amounting, if we may connect with this the notice in ver. 14, to 120 talents of gold, variously computed at 1,250,000 (Poole), 720,000 (S. Clarke), and 471,240 (Keil, whose estimate seems the most probable). We suppose it was in repayment of this sum that Solomon ceded to Hiram twenty cities in Northern Galilee, adjoining the possessions of Tyre. With these he might the more readily part, since the district was partially "Gentile" (Isaiah 9:1). But Hiram, who probably covered a strip of land along the coast, was dissatisfied with his new acquisition, and gave it the contemptuous designation of "the land of Cabul."* The district seems, however, to have been afterwards restored to Solomon** (2 Chronicles 8:2), no doubt on repayment of the loan and other compensation.

* The derivation and meaning of the name are in dispute. Probably it is equivalent to "as nothing."

** This view is, however, opposed by some critics, though, as I think, on insufficient grounds.

The later relations between Hiram and Solomon consisted chiefly in mercantile alliances. Although most writers regard the fleet which sailed to Ophir (1 Kings 9:27, 28) as identical with "the navy of Tarshish" (1 Kings 10:22), yet the names, the imports, as well as the regularity in the passages of the latter ("every three years"), and the express statement that its destiny was Tarshish (2 Chronicles 9:21) seem opposed to this view. Opinions are also divergent as to the exact location of Ophir, and the share which Hiram had in the outfit of this expedition, whether he only furnished sailors (1 Kings 9:27), or also the ships (2 Chronicles 8:28). In all probability the wood for these ships was cut in Lebanon by order of Hiram, and floated to Joppa, whence it would be transported by land (comp. 2 Chronicles 2:16) to Ezion-Geber and Elath, at the head of the Gulf of Akabah (the Red Sea), where the vessels would be built under the direction of Phoenician shipwrights. Upon the whole, it seems most likely that the Ophir whence they fetched gold was Arabia. The sacred text does not inform us whether these expeditions were periodical, the absence of such notice rather leading to the supposition that this was not the case, or at least that they were not continued. The total result of these expeditions was an importation of gold to the amount of 420 talents* (according to Keil about 1 _ million sterling).

* According to 2 Chronicles 8:18, by a clerical error (n for k), 450 talents.

It was not only the prospect of such addition to the wealth of the country, but that this was the first Jewish maritime expedition - in fact, the first great national trading undertaking, which gave it such importance in public estimation that Solomon went in person to visit the two harbors where the fleet was fitting out (2 Chronicles 8:17). According to 1 Kings 10:11, the Phoenician fleet also brought from "Ophir" "precious stones" and "almug-trees," or sandal-wood, which King Solomon used for "balustrades" in the Temple, for his own palace, and for making musical instruments.

From <https://www.biblestudytools.com/history/edersheim-old-testament/volume-5/chapter-8.html> accessed May 11, 2018. Footnotes were interspersed in the text and bracketed.

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Addendum

One of the things which struck me as odd is, the appearance of Solomon's Egyptian wife, here and there in these building narratives. I think the key is, she was a great influence on Solomon and on his building projects. I believe that many of his actions might be explained well by including her in the doctrine below.

Solomon's Influences

1. Solomon was clearly influenced by his father David. Unlike David's early sons, Solomon received a lot of attention from his father, which helped to guide him and focus him on the importance of a relationship with God and knowing truth (Bible doctrine).
2. There are many chapters in 1Chronicles devoted to Kings David and Solomon planning for the building of the Temple of God. Although David was clearly told that he could not build the Temple, he was very much involved in the gathering of raw materials and, ostensibly, the planning of it.
3. When it came to building, Solomon was very familiar with Hiram. Hiram¹ had built the palace of King David, where Solomon grew up. Early on, given the building that Solomon grew up in, given David's influence and knowing Hiram in this context of building—Solomon was very influenced to build.
4. The key to David was not the moving of the Ark of God to Jerusalem; or the idea of the Temple, but the Bible doctrine in his soul, from which he devised these ideas.
5. It is clear from Solomon's message at the dedication of the Temple that he had studied Deuteronomy in order to give his speech/sermon.
6. Solomon also had an Egyptian wife; and Egypt was famous for many things—but it was known for its slaves and for its building of great structures.
7. So Solomon, despite being his own man with his own thoughts, has these great influences on him.

¹ We have no idea if Hiram refers to a father and a son; or whether there is a single king whose own reign took place at the middle of David's and the beginning of Solomon's.

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This comes from Dean's commentary on the first 9 verses.

Two Categories of Revelation (by Dr. Robert Dean, Jr.)

There are two categories of divine revelation that we must understand. The first is general revelation which refers to non-verbal, non-specific, non-directive revelation. Psalm 19:1 NASB "The heavens are telling of the glory of God; And their expanse is declaring the work of His hands." There is no real content there but there is evidence of something, it just says something by its very presence. So you can't develop theology based on general revelation. Special revelation, which is the second category, must always interpret general revelation. For example, we can't go to things from nature and derive patterns and principles just on the basis of creation. It is only through revelation that God enables us to actively used examples. There are examples we can use from nature and ones we can't. E.g. an ant is a pattern for good work and consistent labour in the book of Proverbs. But the ant is not used as a pattern for family life because there is a queen and lots of males, and that's it. The Bible never uses that, so special revelation always has to tell us how to use general revelation, how to interpret general revelation. In and of itself general revelation is not sufficient. It is sufficient for one thing and that is to show that God exists, Romans 1, and it is enough information to hold men accountable for the knowledge of His existence.

Two Categories of Revelation (by Dr. Robert Dean, Jr.)

We have to understand these two categories because when we are talking about God revealing Himself through impressions, through intuition, through dreams, visions, anything like that, then we recognise that that is special revelation. It is not general revelation because we recognise that there is some sort of specificity that is being communicated. Scripture is very clear that special revelation is ended, there is no ongoing special revelation; God Has closed the canon. The challenge is to live on the basis of what God has revealed without needing the tantalising and titillating emotions of having the ongoing experiences with God. The issue is to rest on and study His Word.

Several Gentiles have revelatory dreams in the Old Testament. God doesn't just reveal Himself to Jews and He doesn't just reveal Himself to believers. He revealed Himself to Abimelech in Genesis 20, to the butler and the baker in Genesis 40, to the Pharaoh in Genesis 41, to a Midianite soldier and Gideon eavesdrops on the conversation in Judges 7:13 , to Nebuchadnezzar in Daniel 2 & 4. But in every case a Jew had to be there to properly interpret that revelation because from Genesis 12 on the Jew became the custodian of divine revelation.

God affirms that he speaks through dreams and visions as the normal approach to revelation in the Old Testament, but with Moses He addressed him in a more direct personal manner. Numbers 12:6-8 NASB "He said, 'Hear now My words: If there is a prophet among you, I, the LORD, shall make Myself known to him in a vision. I shall speak with him in a dream. Not so, with My servant Moses, He is faithful in all My household, With him I speak mouth to mouth, Even openly, and not in dark sayings, And he beholds the form of the LORD. Why then were you not afraid To speak against My servant, against Moses?'"

In the Law God provides quality control for dreams and visions. Deuteronomy 13:1-3 NASB "If a prophet or a dreamer of dreams arises among you and gives you a sign or a wonder, and the sign or the wonder comes true, concerning which he spoke to you, saying, 'Let us go after other gods (whom you have not known) and let us serve them,' you shall not listen to the words of that prophet or that dreamer of dreams; for the LORD your God is testing you to find out if you love the LORD your God with all your heart and with all your soul." A second area of testing is in Deuteronomy 18 concerning a prophet who claims things will come true and they don't come to pass, and God says prophets are going to have a one hundred per cent reliability there.

Visions are given to a variety of prophets in the Old Testament: Nathan in relationship to David, other visions given to prophets such as Iddo at the time of Jereboam, Zechariah, Isaiah, etc. Every one of their prophecies, when God speaks to them through dreams and visions, relate to Israel's history; they never relate to the trivial day-to-day details of people's lives.

There are only four dreams that communicate after Law is revealed, dreams are primarily before. The four are the passage in 1 Kings 9 and 2 Chronicles 7, Judges 7:13, 1 Kings 3 when God appears to Solomon the first time, and the fourth to Nebuchadnezzar in Daniel 2. However, there is the implication in the text that there were other dreams that were not recorded in history.

The dreams always relate to God's plan for history and the outworking of the Abrahamic covenant.

In the New Testament dreams are primarily associated with the birth of Christ and the announcement of His birth, related to Mary, related to the Magi, related to Joseph being warned. Later on Pilate's wife has a dream but that is probably not supernatural revelation but closer to what we think of as intuition today.

The term "vision" is used twelve times in the New Testament. It refers to the transfiguration of Jesus, Saul of Tarsus is given a vision, Peter has a vision in Acts 10, Paul's Macedonian vision, then the Lord came him a vision encouraging him to stay in Corinth in Acts 18.

Four conclusions: a) Dreams and visions were to communicate when there was no canon of Scripture; b) Dreams and visions were never designed to communicate personal information, personal guidance or trivial

Two Categories of Revelation (by Dr. Robert Dean, Jr.)

data. They are given to give a representative of the covenant community guidance in terms of his ministry, not in terms of his personal life; c) dreams are common to everyone but we don't use that as a system for guidance. When we evaluate the dreams of the Bible they don't relate to personal issues, they relate to God's plan and purposes for Israel; d) dreams and visions should not be confused with intuition.

From [Dean Bible](#); accessed May 4, 2018.

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The ESV; capitalized is used below.

The Royal Departure from the Divine Standard

The Divine Standard	The Reign of Solomon
Deut. 17:16 "Only he [a king over Israel] must not acquire many horses for himself or cause the people to return to Egypt in order to acquire many horses, since the LORD has said to you, 'You shall never return that way again.' "	2Chron. 1:14 Solomon gathered together chariots and horsemen. He had 1,400 chariots and 12,000 horsemen, whom he stationed in the chariot cities and with the king in Jerusalem. 2Chron. 9:25 And Solomon had 4,000 stalls for horses and chariots, and 12,000 horsemen, whom he stationed in the chariot cities and with the king in Jerusalem. See also 1Kings 5:26
Deut. 17:17a "And he [a king over Israel] shall not acquire many wives for himself, lest his heart turn away,..."	1Kings 11:1-4 Now King Solomon loved many foreign women, along with the daughter of Pharaoh: Moabite, Ammonite, Edomite, Sidonian, and Hittite women, from the nations concerning which the LORD had said to the people of Israel, "You shall not enter into marriage with them, neither shall they with you, for surely they will turn away your heart after their gods." Solomon clung to these in love. He had 700 wives, who were princesses, and 300 concubines. And his wives turned away his heart. For when Solomon was old his wives turned away his heart after other gods, and his heart was not wholly true to the LORD his God, as was the heart of David his father. Ex. 23:32-33
Deut. 17:17b "...nor shall he acquire for himself excessive silver and gold."	2Chron. 1:15 And the king made silver and gold as common in Jerusalem as stone, and he made cedar as plentiful as the sycamore of the Shephelah.

From *The College Press Bible Study Textbook Series*; (a compilation of many commentaries); from e-sword; 1Kings 9 chapter comments; slightly edited.

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The Gods of the Canaanite World

Ashtoreth:

The Gods of the Canaanite World

The Ashtareth was the Principal Semitic goddess. She was most prevalent among the Sidonians, although she was also prominent among the Phoenicians. She was mainly a fertility goddess; however, she also represented war and love.



Hadad

This was the name of a Syrian deity meaning 'the Thunderer' who was the Amorite equivalent of the god of the storms Baal (So Ras Shamra texts). It is also written Adad, Adda, and Addu. A Hadad temple at Aleppo is known. Because of his title of a storm-god, he is usually pictured on the back of a bull with forked-lightning in his hands. References: Zech. 12:11



Molech or Moloch

The chief god of the Ammonites. It was constructed of brass, with a calf's head. They honored it by the sacrifice of children, in which they were caused to pass through or/ into the fire. Palestinian excavations have uncovered evidences of infant skeletons in burial places around heathen shrines. Ammonites revered Molech as a protecting father.



Baal-Berith

He was also called El-Berith. It literally means "god of the covenant." Baal worship was so prominent that most settlements had their local Baal.



From *The College Press Bible Study Textbook Series*; (a compilation of many commentaries); from e-sword; 1Kings 9 chapter comments; slightly edited.

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The link below will lead you to the full study, which has a great many graphics as well.

Solomon's network of military border fortresses in the Negev (from Bible.ca)

From the Introduction:

Solomon's network of military border fortresses in the Negev (from Bible.ca)

1. At least 50 fortresses have been discovered in the Negev of Israel. These fortresses were built by Solomon in 950 BC to protect the southern borders with Egypt and Edom. If Solomon did not built them, then the next candidate would have to be David. It is possible but quite unlikely that Saul built them. Solomon is clearly the best choice from a historical, Biblical and archeological point of view.
2. It is clear that Pharaoh Shishak destroyed the fortresses in 924 BC. We even have his account etched into the stone at Temple of Amon in Karnak. (see below) Since we know that the fortresses had a short occupation life, this fits perfectly with Solomon as the builder just 26 years earlier.
3. The opinion on the builder and dates of these fortresses varies depending on the bias of the archeologist and fall into two categories: Those who believe the Bible and those who do not. Basically, those archeologists who believe the Bible attribute these 50 fortresses to Solomon in 950 BC. Those archeologists who say Solomon and David are mostly a myth, will attribute dates before or after David/Solomon, but fight hard to avoid any suggestion that confirms the historicity of David/Solomon as revealed in the Bible. Sure these Bible trashing archeologists believe David and Solomon were real people, just that most of what the Bible says is untrue. They have a peculiar vested interest in dating that is a few years before or after Solomon, any date as long as it excludes the possibility that the Bible is true. Having examined most of the archeological data, it is clear that these fortresses were indeed built by Solomon in 950 BC.
4. This study focuses only on the outmost ring of these fortresses in an effort to map the border of Israel at the time of Solomon. Israel's borders with Egypt at Wadi El Arish and Edom at the Arabah valley are noted. These 50 military fortresses were dotted throughout the Negev, and end at the Egyptian border and the southern Arabah valley. By simply plotting the locations of these fortresses, we can therefore determine where the border between Israel and Egypt lie, from an archeological point of view.
5. Special attention is placed in this study on refuting Qudeirat as a candidate for Kadesh Barnea. One of the problems with locating Kadesh Barnea at Ein el Qudeirat or Ein el Qedeis, is that it is 28 km inside the formal border of the promised land. Stated simply, Israel did not spend 38 years "wandering in the wilderness" in the promised land they were forbidden to enter. Archeologically, it can be proven that Ein el Qudeirat was part of a series of up to 50 military fortresses built by King David and or Solomon about 1000 BC. Excavations have shown that many of the 50 military fortresses were built on virgin soil about 1000 BC, including Qudeirat. Archeologists assign ranges from 1100 BC - 950 BC for Qudeirat, therefore Ein el Qudeirat cannot be Kadesh Barnea because the exodus happened at 1450 BC.
6. These unusual and varied shapes of the many fortresses is explained by the fact they were built to follow the contour of lookout plateau or hill top.
7. "The archaeological findings reveal, first of all, that a network of fortresses, including the first three types, existed in the 10th century B.C., and that most of the sites, after a brief phase of occupation, were permanently abandoned. Second, at Kadesh-barnea in the 8th-7th centuries B.C. a solid-walled fortress was erected over its predecessor's remains." (The Iron Age Fortresses in the Central Negev, Rudolph Cohen, 1979 AD)
8. One of the big discussions is the what the Fortresses were used for. Some Bible trashing archeologists believe the fortresses were not used for military purposes but were mere fortified stock yards to protect herds and small families of nomads. Although the Nomads would sing "Lord I was born a rambling man" as a the song goes, they decided, in the spirit of Jed Clampett of the Beverly Hillbillies, to move into the big city. Well maybe not the big city, but they built small towns to live in. You know, the "hunter-gatherer, wanderer" settles down and become a farmer. Of course all the archeological evidence points away from these fortresses as small social communities and points directly to their military use soldiers stationed in some desolate outpost. They even had to make their own dinnerware! Once this fact is established, and it has been established, then we have no options but to conclude that these fortresses were built by the Solomon of the Bible!

The final section of Rudd's study is:

- K. Fortresses destroyed by Shishak in 924 BC

This particular study done by Steve Rudd only goes to show that the important principles are spiritual ones. When it came to preparing and fortifying Israel, Solomon did everything humanly possible to provide for the defenses of Israel—and there is nothing wrong with this. But if there is no accompanying spiritual growth associated with the king and with the people, then all of the fortifications in the world cannot save them. Israel would be a divided kingdom in the next generation; and the King of Egypt would come and plunder Solomon's Temple.

This is a very thorough study of this topic.

If this interested you, this is simply the introduction. The rest (which is quite extensive) can be found at Bible.ca; accessed May 5, 2018.

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Solomon's Empire (a map); from viviisrael.it; accessed April 30, 2018.



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We should understand *religion* to refer to *the faith* or *the way*. We should not take this as it is often referred to, as man, by man's effort and works attempting to please God.

This is the unedited version.

Religion the Glory of a Nation (Preacher's Complete Homiletical Commentary)

I. That the religion of a nation does not consist in anything external.

1. *Not in the grandeur of its temples.* Architecture and artistic decoration are not essential to true piety. The most exquisite creations of the trowel and mallet can never rival the glorious edifice which has been already reared by the master hand of Deity. Nature is one vast cathedral, with its roof fretted with clouds and gemmed with stars; its aisles are the long-extended valleys; its pillars the lofty, massive hills; its altar the spot where the worshipper reverently bends his knee; and its music the manifold voices that rise from bird, or forest, or sea. Some of the costliest temples built by the art and adorned by the genius of man are consecrated to the worship of other than the only true God.
2. *Not in the elaborateness of its ritual.* The rites and ceremonies of the Israelitish religion in the days of Solomon were minute and exacting. Their worship was a rich, imposing pageant, calculated to impress both the worshipper and the spectator; and their history shows with what scrupulosity they observed the forms of their ritual when the spirit which gave those forms life and meaning was altogether quenched. It is the tendency of man to rest in the outward; and the devoutest worshipper has often to complain—
But I of means have made my boast,
Of means an idol made;
The spirit in the letter lost,
The substance in the shade.
3. *Religion consists in the sincere worship of an ever-present God.* The true glory of Moriah's Temple was the hallowing presence of Jehovah. "I have hallowed this house which thou hast built, to put my name there for ever; and mine eyes and mine heart shall be there perpetually" (1Kings 9:3). When we fail to recognize the true God, when we forget His eye is upon us, when we are no longer conscious of His personal and all-compassionate love, religion ceases to be a power, ceases to be a reality. We may take our place in the temple, we may engage mechanically in its services, but there is no longer any true, acceptable worship (Matt. 15:8–9).

II. That the religion of a nation depends for its permanence on obedience to God (1Kings 9:4–5).

1. *Obedience is regulated by clearly defined injunctions.* "To do according to all that I have commanded thee, and wilt keep my statutes and my judgments." Obedience must be intelligent, be governed by a studious appreciation of the Divine commands. We are surrounded by law. We cannot properly fulfil the great purpose of life without some acquaintance with the laws and forces in operation around us. The mariner needs it in order to pilot his vessel aright, the scientist to guide him in research, the physician to ameliorate human suffering. There should not be less study given to the laws of God for the government of our moral actions than is given to the laws of nature.
2. *Obedience must be genuine and complete.* "In integrity of heart and in uprightness." We must be sincere. When we remember with what energy and publicity we have sometimes served sin, we should be animated with the more courage and earnestness in serving God. "He doeth not God's will but his own, who doeth no more than himself will. Everything must be done as well as anything, else we do nothing."
3. *Obedience is illustrated by noble examples.* "If thou wilt walk before me as David thy father walked." God expects no impossibility. What one man has done, another may do. David had great imperfections; but he had also great virtues. The seed of the godly cannot expect to enjoy the entail of the blessing unless they tread in the steps of those who have gone before, and keep up the piety of their ancestors. Solomon's subsequent fall lends to these repeated warnings a special interest.
4. *Obedience ensures perpetuity of blessing.* "Then I will establish the throne of thy kingdom upon Israel for ever" (1Kings 9:5). Obedience and blessing run together. If we are faithful to our part of the covenant, God will never fail on His part. All the promises of God are conditional; and failure in fulfilment of the promise is no proof of changeableness in God, but of infidelity in man. While the

Religion the Glory of a Nation (Preacher's Complete Homiletical Commentary)

condition is observed, the promise is inviolably kept.

- III. **That the decay of the religion of a nation is inevitably followed by national ruin** (1Kings 9:6–9).
1. *The ruin of its national greatness.* “Then will I cut off Israel out of the land I have given them.” In the very land where the Jews were most highly exalted did they witness the most abject degradation. When the people forsook God, and turned to idols, the Temple of Solomon—the world-wide evidence of national prosperity and blessing—was destroyed, Israel ceased to be an independent kingdom, and the people were banished; and when, after the second temple was built, they rejected David’s greater Son—their promised, true, and eternal king in whom all nations of the earth were to be blessed—this temple was destroyed never to be rebuilt, and the people were scattered through the whole world, ceasing for ever to be an independent kingdom and nation. Irreligion will ruin a nation more completely than an invading army could do. The external evidences of national greatness are the last to go: the first fatal weakness begins within, and may progress for a time silently and unnoticed.
 2. *The ruin of its religious prestige.* “And this house which I have hallowed for my name will I cast out of my sight.” The temple was the symbol and external evidence of the intense religiousness of the people. Never was there before a nation so favoured with religious privileges: it was its solemn mission to preserve and promulgate the idea of the Only True God, which idea had become lost amid the mists of heathenism. When Israel lost its religion it lost everything—temple, character, influence. The same is true of every nation that abandons God.
 3. *The ruin is held up as a terrible warning to all ages.* “And Israel shall be a proverb and a bye-word among all people; and this house which is high (Heb. shall be high), every one that passeth by it shall be astonished, and shall hiss” (1Kings 9:7–8). Not a scornful hiss, but a hissing of terror (Jer. 19:8; Jer. 49:17). The temple and the nation shall be as conspicuous in their desolation as in their glory. No people in the world ever became such a proverb—everywhere despised, reviled, and persecuted. By its story it illustrates to all nations the unchanging truth uttered by the prophet Azariah to King Asa, “If ye forsake Him, He will forsake you” (2Chron. 15:2).

The **edited version** is found after v. 9.

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Chronology of the Tabernacle and Temples (a chart); from [Dispensational Publishing House](#); accessed May 5, 2018.

<h2 style="text-align: center;">CHRONOLOGY OF THE TABERNACLE AND TEMPLES</h2> <p style="text-align: center;">Copyright © 2016 Dispensational Publishing House, Inc.</p>		
	Time Period	Prophecy
Tabernacle	–	Ex. 15:17; 25:8-9
First Temple	960 B.C. – 586 B.C. → Date: Tisha B' Av Destroyed by Babylonians	<u>Construction Prophesied:</u> Ex. 15:17; 2 Sam. 7:1-2; 1 Kings 5:5; 6:12-13 <u>Destruction Prophesied:</u> Deut. 9:24-28; 1 Kings 9:6-9
Second Temple	515 B.C. – A.D. 70 → Date: Tisha B' Av Destroyed by Romans	<u>Construction Prophesied:</u> 2 Chron. 36:22-23; Ezra 1; 5:13-17 <u>Destruction Prophesied:</u> Matt. 24:2; Mark 13:2; Luke 21:6
No Physical Temple	A.D. 70 – ???	–
Tribulation Temple	FUTURE	Dan. 9:27; Matt. 24:15 2 Thess. 2:4; Rev. 11:1
Millennial Temple	FUTURE	Zech. 6:12-15; Ezek. 40-46

The ancient historian Josephus seems to take the Old Testament texts at face value and uses them to record the history of this era.

Josephus' History of this Time Period

Antiquities of the Jews - Book VIII

CONTAINING THE INTERVAL OF ONE HUNDRED AND SIXTY-THREE YEARS.
FROM THE DEATH OF DAVID TO THE DEATH OF AHAB.

CHAPTER 6.

HOW SOLOMON FORTIFIED THE CITY OF JERUSALEM, AND BUILT GREAT CITIES; AND HOW HE BROUGHT SOME OF THE CANAANITES INTO SUBJECTION, AND ENTERTAINED THE QUEEN OF EGYPT AND OF ETHIOPIA.

Josephus' History of this Time Period

1. Now when the king saw that the walls of Jerusalem stood in need of being better secured, and made stronger, (for he thought the walls that encompassed Jerusalem ought to correspond to the dignity of the city,) he both repaired them, and made them higher, with great towers upon them; he also built cities which might be counted among the strongest, Hazor and Megiddo, and the third Gezer, which had indeed belonged to the Philistines; but Pharaoh, the king of Egypt, had made an expedition against it, and besieged it, and taken it by force; and when he had slain all its inhabitants, he utterly overthrew it, and gave it as a present to his daughter, who had been married to Solomon; for which reason the king rebuilt it, as a city that was naturally strong, and might be useful in wars, and the mutations of affairs that sometimes happen. Moreover, he built two other cities not far from it, Beth-horon was the name of one of them, and Baalath of the other. He also built other cities that lay conveniently for these, in order to the enjoyment of pleasures and delicacies in them, such as were naturally of a good temperature of the air, and agreeable for fruits ripe in their proper seasons, and well watered with springs. Nay, Solomon went as far as the desert above Syria, and possessed himself of it, and built there a very great city, which was distant two days' journey from Upper Syria, and one day's journey from Euphrates, and six long days' journey from Babylon the Great. Now the reason why this city lay so remote from the parts of Syria that are inhabited is this, that below there is no water to be had, and that it is in that place only that there are springs and pits of water. When he had therefore built this city, and encompassed it with very strong walls, he gave it the name of Tadmor, and that is the name it is still called by at this day among the Syrians, but the Greeks name it Palmyra.
2. Now Solomon the king was at this time engaged in building these cities. But if any inquire why all the kings of Egypt from Menes, who built Memphis, and was many years earlier than our forefather Abraham, until Solomon, where the interval was more than one thousand three hundred years, were called Pharaohs, and took it from one Pharaoh that lived after the kings of that interval, I think it necessary to inform them of it, and this in order to cure their ignorance, and to make the occasion of that name manifest. Pharaoh, in the Egyptian tongue, signifies a king (16) but I suppose they made use of other names from their childhood; but when they were made kings, they changed them into the name which in their own tongue denoted their authority; for thus it was also that the kings of Alexandria, who were called formerly by other names, when they took the kingdom, were named Ptolemies, from their first king. The Roman emperors also were from their nativity called by other names, but are styled Caesars, their empire and their dignity imposing that name upon them, and not suffering them to continue in those names which their fathers gave them. I suppose also that Herodotus of Halicarnassus, when he said there were three hundred and thirty kings of Egypt after Menes, who built Memphis, did therefore not tell us their names, because they were in common called Pharaohs; for when after their death there was a queen reigned, he calls her by her name Nicaule, as thereby declaring, that while the kings were of the male line, and so admitted of the same nature, while a woman did not admit the same, he did therefore set down that her name, which she could not naturally have. As for myself, I have discovered from our own books, that after Pharaoh, the father-in-law of Solomon, no other king of Egypt did any longer use that name; and that it was after that time when the forenamed queen of Egypt and Ethiopia came to Solomon, concerning whom we shall inform the reader presently; but I have now made mention of these things, that I may prove that our books and those of the Egyptians agree together in many things.
3. But king Solomon subdued to himself the remnant of the Canaanites that had not before submitted to him; those I mean that dwelt in Mount Lebanon, and as far as the city Hamath; and ordered them to pay tribute. He also chose out of them every year such as were to serve him in the meanest offices, and to do his domestic works, and to follow husbandry; for none of the Hebrews were servants [in such low employments]: nor was it reasonable, that when God had brought so many nations under their power, they should depress their own people to such mean offices of life, rather than those nations; while all the Israelites were concerned in warlike affairs, and were in armor; and were set over the chariots and the horses, rather than leading the life of slaves. He appointed also five hundred and fifty rulers over those Canaanites who were reduced to such domestic slavery, who received the entire care of them from the king, and instructed them in those labors and operations wherein he wanted their assistance.

Josephus' History of this Time Period

4. 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 skillful 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, but now the Aurea Chersonesus, which belongs to India, to fetch him gold. And when they had gathered four hundred talents together, they returned to the king again.

From: <http://www.sacred-texts.com/jud/josephus/ant-8.htm> accessed . Josephus *Antiquities*; Book VII, Chapter 12.

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It may be helpful to see this chapter as a contiguous whole:

A Complete Translation of 1Kings 9

A Reasonably Literal Translation

A Reasonably Literal Paraphrase

God speaks to Solomon in a dream

And it was, as Solomon completed building the house of Y^ehowah, the house of the king and everything [lit., *every desire*] that Solomon wanted to build, that Y^ehowah appeared to Solomon a second [time] just as He had appeared to him [previously] in Gibeon.

And it came to pass, after Solomon had completed building the house of Jehovah, the house of the king, and everything else that he chose to build, that Jehovah appeared to Solomon a second time, just as he had previously appeared to him in Gibeon.

Y^ehowah said to him, "I have heard your prayer and your supplication [for My grace] which you have made [lit., *requested*] before Me. I have set apart this house which you have built, to place My name there forever, so that My eyes and My heart are there all the time.

Jehovah said to Solomon, "I have heard your prayer and your supplication for My grace that you made before Me. Therefore, I have set apart as holy this house which you have built. I will place My name there forever, and My eyes and My heart will be there at all times.

And you—if you walk before Me as David your father walked, in fullness of heart and in integrity, to do all that I have commanded you, [so that] you keep My statutes and My judgements; then I will establish the throne of your dynasty over Israel forever, just as I had promised David your father, saying, 'A man [descended] from [lit., *to, for, regarding*] you will not be cut off from upon the throne of Israel.'

For your part, you must walk before Me just as David your father walked, in integrity and with a heart filled with Bible doctrine, keeping My statutes and My judgements. Because of your father, I have established the throne of your dynasty over Israel forever, just as I had promised David, saying, 'There will always be a man from you on the throne of Israel.'

If you and your sons [all] [clearly] turn away from following after Me; and you [all] do not keep My commandments or My statutes which I have given to you; and you [all] go and serve other gods [= elohim] and you [all] bow down [and worship] them; then I will cut Israel off from the surface of the ground; and [I will cut them off from] the House where I have consecrated My name.

If you and your sons clearly turn away from following after Me; and you do not keep My commandments or My statutes which I have given to you; and you all then go out and serve other gods and bow down before them and worship them; then I will remove Israel from the ground where they are bowing down; and I will remove Israel from the Holy Temple which is associated with My name.

A Complete Translation of 1Kings 9

A Reasonably Literal Translation	A Reasonably Literal Paraphrase
I will send [them] away from Me and Israel will become a [sad] proverb and a taunt among all the peoples. This house will be high [and] all who pass by it will be astonished and they will hiss [in amazement, in confusion]; and one will say, 'Why has Y ^e howah done this to this land and to this house?'	Furthermore, I will send the people of Israel away from this land and they will become a sad proverb and a taunt among all the surrounding peoples. This house will become high and all who pass by it will be astonished, hissing in amazement and confusion. Some will remark, 'Why did Jehovah do such a thing to this land and to this house?'
So they will say [having observed this devastation], 'Because they forsook Y ^e howah their Elohim, [the Elohim] Who brought their fathers out from the land of Egypt; and [instead], they held fast to other gods [= elohim] and they bow down before them and they serve them. Therefore, Y ^e howah brought down upon them all this evil.' "	So those viewing the devastation will make this observation, 'Because the people of God forsook Jehovah their God, the Very God Who brought their fathers out of Egypt; and instead, they embraced other false gods—which gods they bowed down before and they served. For this reason, Jehovah has brought this concentrated destruction down upon them.' "
Solomon gives Hiram a bad deal	
And it was at the end of twenty years that Solomon had built the two houses—the house of Y ^e howah and the house of the king.	At the end of twenty years, Solomon had completed building both houses—the Temple of Jehovah and the king's palace.
Hiram, the king of Tyre, supplied Solomon with [the wood from] cedar trees and cypress trees and with gold—all that he required. Therefore, King Solomon gave Hiram 20 cities in the land of Galilee.	Hiram, the king of Tyre, continually supplied Solomon with the wood from cedar trees and cypress trees, and with gold—as much as he needed. In exchange, King Solomon gave Hiram 20 cities in the Galilee area.
So Hiram came from Tyre to see the cities which Solomon had given him and it was not right in his estimation. He said, "What [are] these cities which you have given to me, my brother?"	So Hiram came from Tyre to see the cities which Solomon had given him, and he did not see the deal as being fair. He asked Solomon, "What is the deal with these crappy cities that you have given me, my brother?"
Therefore, he called them the land of Cabul to this day.	Therefore, he called the cities in that land 'Cabul', which name they retain to this day.
Still [lit., and so] Hiram sent to the king 120 talents of gold.	Still Hiram sent to the king 120 talents of gold.
Solomon's rebuilding projects and his means by which he did them	
And this [is] the reason [for] [or, <i>account of</i>] the tribute which King Solomon took up: to build the house of Y ^e howah, and [to build] his palace, as well as the Millo, the wall of Jerusalem, Hazor, Megiddo, and Gezer.	Solomon took up a tribute for his many building projects: he built the house of the Lord, his own palace, the Millo, the wall of Jerusalem, Hazor, Megiddo and Gezer.
(Pharaoh, the king of Egypt, had gone up and taken Gezer and he burned it with fire, killing the Canaanites who live there [lit., <i>in the city</i>]. He gave it as a gift to his daughter, the wife of Solomon.)	(Pharaoh went up and captured Gezer, burning it with fire and killing all of the Canaanites who lived there. He gave this city to his daughter, Solomon's wife, as a gift; therefore, Solomon also rebuilt Gezer.)

A Complete Translation of 1Kings 9	
A Reasonably Literal Translation	A Reasonably Literal Paraphrase
Solomon also rebuilt Gezer, lower Beth-horon, Baalath, Tammar in the desert-wilderness in the land; and all the storage cities which [belonged] to Solomon; as well as the cities of his chariots, the cities of the horsemen, and wherever [else] Solomon desired to build, [whether] in Jerusalem, Lebanon, or in any of the land of his realm.	[In addition, Solomon also built] lower Beth-horon, Baalath, Tammar (which is in the desert-wilderness); and all his storage cities; as well as the cities where he kept his chariots, the cities of the horsemen, and wherever else Solomon desired to build, whether in Jerusalem, Lebanon, or any other place that he reigned over.
All the peoples who [still] remain [in the land]—from the Amorite, the Hittite, the Perizzite, the Hivite and the Jebusite—they who [are] not sons of Israel; their sons who [remain] after them in the land, [those] whom the sons of Israel were not able to destroy—Solomon brings them up as [lit., for] a labor group of slaves to this day.	There were non-Israelites who remained in the land of Canaan—the Amorite, the Hittite, the Perizzite, the Hivite and the Jebusite—whose sons are still in the land of Israel, which people the Israelites were unable to destroy—Solomon made them into a great slave labor force and they remain as slaves to this day.
Solomon did not make those from the sons of Israel into slaves; for they [were] [his] soldiers, his servants, his officials, his captains, his charioteers and his horsemen. These [same sons of Israel were] his officials [among] the guards who [were] over the work of Solomon; [there were] 550 who ruled over [lit., in, among] the people, the ones doing the work.	Solomon did not make his own people into slaves. They were his soldiers, his servants, his officials, his captains, his charioteers and his horsemen. These same sons of Israel were his officials over the guards who oversaw the various construction projects of Solomon; there were 550 of these officials from the people who ruled over those doing the work.
Only Pharaoh's daughter went up from the city of David to her [own] house, which [Solomon] had built for her. At that time, he [also] built the Millo.	Only Pharaoh's daughter went up from the city of David to travel to her own house, which Solomon had built for her. Also, at the time, he built the Millo.
Three times a year, Solomon offered up burnt offerings and peace offerings on the altar which he had built for Y ^e howah; and a burning [of incense] with it, [all of] which [took place] before Y ^e howah. Also, he finished the house.	Three times a year Solomon offered up burnt offerings and peace offerings on the altar which he had built for Jehovah; along with the burning of incense—all of which took place before Jehovah. Also, he finished the Temple.
King Solomon's navy	
King Solomon constructed a fleet [of ships] in Ezion-geber, which is near Eloth at the shore of the reed sea in the land of Edom.	King Solomon constructed a fleet of ships in Ezion-geber, which is near Eloth at the shore of the reed sea in the territory of Edom.
Hiram sent in the fleet his [own] servants—shipmen—those who know the sea, along with the servants of Solomon.	Hiram also sent some of his own servants with this fleet, shipmen who know the seas, along with the servants of Solomon.
They go to Ophir and bring 420 talents of gold from there, carrying it to King Solomon.	They go to Ophir and bring 420 talents of gold from there, carrying it to King Solomon.
Chapter Outline	Charts, Graphics and Short Doctrines

The following Psalms would be appropriately studied at this time: Psalm 127. The book of Ecclesiastes would also be good for a parallel study.

R. B. Thieme, Jr. did not cover this chapter in any of his available lessons.

