



The Conditions of a Consecrated Life (1 Kings 9)

Notes: Week Seven

1 Kings 9 (HCSB)

The LORD's Response

9 When Solomon finished building the temple of the LORD, the royal palace, and all that Solomon desired to do, ² the LORD appeared to Solomon a second time just as He had appeared to him at Gibeon. ³ The LORD said to him:

I have heard your prayer and petition you have made before Me. I have consecrated this temple you have built, to put My name there forever; My eyes and My heart will be there at all times.

⁴ 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, ⁵ 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.

⁶ 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, ⁷ I will cut off Israel from the land I gave them, and I will reject^[a] the temple I have sanctified for My name. Israel will become an object of scorn and ridicule among all the peoples. ⁸ Though this temple is now exalted,^[b] everyone who passes by will be appalled and will mock.^[c] They will say: Why did the LORD do this to this land and this temple? ⁹ Then they will say: Because they abandoned the LORD their God who brought their ancestors out of the land of Egypt. They clung to other gods and worshiped and served them. Because of this, the LORD brought all this ruin on them.

King Hiram's 20 Towns

¹⁰ At the end of 20 years during which Solomon had built the two houses, the LORD's temple and the royal palace—¹¹ Hiram king of Tyre having supplied him with cedar and cypress logs and gold for his every wish—King Solomon gave Hiram 20 towns in the land of Galilee. ¹² So Hiram went out from Tyre to look over the towns that Solomon had given him, but he was not pleased with them. ¹³ So he said, "What are these towns you've given me, my brother?" So he called them the Land of Cabul,^[d] as they are still called today. ¹⁴ Now Hiram had sent the king 9,000 pounds^[e] of gold.

Solomon's Forced Labor

¹⁵ 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. ¹⁶ Pharaoh king of Egypt had attacked and captured Gezer. He then burned it down, killed the Canaanites who lived in the city, and gave it as a dowry to his daughter, Solomon's wife. ¹⁷ Then Solomon rebuilt Gezer, Lower Beth-horon, ¹⁸ Baalath, Tamar^{[f][g]} in the Wilderness of Judah, ¹⁹ all the storage cities that belonged to Solomon, the chariot cities, the cavalry cities, and whatever Solomon desired to build in Jerusalem, Lebanon, or anywhere else in the land of his dominion.

²⁰ As for all the peoples who remained of the Amorites, Hittites, Perizzites, Hivites, and Jebusites, who were not Israelites—²¹ their descendants who remained in the land after them, those whom the Israelites were unable to completely destroy—Solomon imposed forced labor on them; it is this way until today. ²² 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. ²³ These were the deputies who were over Solomon's work: 550 who ruled over the people doing the work.

Solomon's Other Activities

²⁴ Pharaoh's daughter moved from the city of David to the house that Solomon had built for her; he then built the terraces.

²⁵ Three times a year Solomon offered burnt offerings and fellowship offerings on the altar he had built for the LORD, and he burned incense with them in the LORD's presence. So he completed the temple.

²⁶ 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. ²⁷ With the fleet, Hiram sent his servants, experienced seamen, along with Solomon's servants. ²⁸ They went to Ophir and acquired gold there—16 tons^[h]—and delivered it to Solomon.

Footnotes:

- a. [1 Kings 9:7](#) Lit *send from My presence*
- b. [1 Kings 9:8](#) Some ancient versions read *temple will become a ruin*
- c. [1 Kings 9:8](#) Lit *hiss*
- d. [1 Kings 9:13](#) = Like Nothing
- e. [1 Kings 9:14](#) Lit *120 talents*
- f. [1 Kings 9:18](#) Alt Hb traditions, LXX, Syr, Tg, Vg read *Tadmor*; 2Ch 8:4
- g. [1 Kings 9:18](#) Tamar was a city in southern Judah; Ezk 47:19; 48:28.
- h. [1 Kings 9:28](#) Lit *420 talents*

Holman Christian Standard Bible - *Study Bible*¹

1 Kings 9

9:1-3 At this point, about 946 B.C. in Solomon's twenty-fifth year, God again appeared to Solomon and reaffirmed the holy status of the temple. Though the human consecrations had occurred, the most important consecration was when God declared the temple fit for His residence. Three points were made. God's name would dwell there. God's eyes would be there, giving attention to the temple and in seeing out from it as well. And it would be the center of God's affections, or God's heart.

9:4-5 Turning to Solomon, God again promised him a permanent dynasty, conditioned upon his obedience.

9:6-9 If Solomon's royal descendants persistently worshiped false gods, the Lord would judge Israel. Since the kings were the spiritual representatives of the people, their disobedience was counted as the disobedience of the people. Then the greatest of the covenant punishments—loss of the land—could happen to the Israelites. Ironically, after this judgment the overthrow of Jerusalem and the ruins of the temple would cause Israel to become an object of scorn and ridicule among all the peoples, just the opposite of God's missionary purpose for Israel (see [8:60](#)). In the OT there are two broad types of reaction to God's great works on behalf of His people, one positive and one negative. Positively, the great works of God often prompted recognition of God's holy character, which could cause a turning to Him (e.g., Rahab, [Jos 2:9-10,12-13](#)). Negatively, people could be filled with despair at the threat God posed ([Jos 2:11](#)), react with blasphemous obstinacy (e.g., Pharaoh hardening his heart; [Ex 7:19-23](#)), or be appalled or dismayed by seeing God's judgments against His own people.

9:10-25 The biblical writer then recorded, not in chronological order, several general social and economic policies loosely related to Solomon's building operations. In terms of biblical theology, these describe Solomon's God-given glory. Some of the details of Solomon's administration involved a misuse, even grossly sinful misuse, of God's good gifts. However misused, they still revealed the glory that God gave to Solomon.

9:10-14 The scenario here is of two equal rulers haggling over an international business deal. Solomon may have driven a hard bargain with Hiram—large amounts of building materials plus gold—for some unproductive border villages. E. Merrill's analysis sees Hiram as paying Solomon despite Hiram's dissatisfaction with the deal. Hiram's words my brother probably indicated the treaty relationship between the two rulers. An international treaty could be called a treaty of brotherhood ([Am 1:9](#)).

9:15 Solomon's building operations were widespread and significant for politics, for forced labor economics, and for displaying glory and magnificence. First there were the building operations in Jerusalem: the temple, the royal palace, the supporting terraces, and the wall of Jerusalem. One theory about the supporting terraces, also called the *Millo*, is that they were needed to keep the walls from collapsing into the unsettled "fill" (Hb *millo*) of an earlier valley that had been filled or partially filled. The next three names—Hazor, Megiddo, and Gezer—referred to cities that guarded vulnerable routes of attack in the highland heart of Judah and that were fortified by Solomon, using forced labor. All of these operations demonstrated Solomon's power and glory and, on close examination, the potential abuses of that power and glory. Solomon and Amos gave principles to guide situations like this. Wealth, even

1. Jeremy Royal Howard, ed., *HCSB Study Bible*, (Nashville, TN: Holman Bible Publishers, 2010), WORDsearch CROSS e-book, Under: "1 Kings 9".

luxury, gained by performing a service ([Pr 10:4](#)) is acceptable. But luxury that ruins a society ([Am 6:6](#)) is sinful.

[9:16](#) This verse explains Solomon's control over Gezer. The scholarly consensus is that David never completely subdued the Philistine cities, so Egypt felt free to invade Philistia even while David ruled. Then moving to an issue where scholarly consensus breaks down, possibly the king of Egypt realized that he had overreached in the invasion and he therefore ceded Gezer to Solomon. Gezer was strategic for Israel, permitting them to control the coastal north-south trade route and one of the approaches from the coast to Jerusalem. In addition, Pharaoh was forced into an unusual, perhaps humiliating, marriage alliance in which he gave an Egyptian princess to a foreign king.

[9:17-19](#) These verses describe more of Solomon's military building operations together with some of the more important names involved. These operations were more extensive and expensive than this brief description indicates. They involved garrison and provision cities for a world-class chariot army. This demanded huge initial expenses, road maintenance, and facilities for feeding and caring for the chariot horses as well as living quarters for the charioteers and support personnel. Since the charioteers represented a high degree of skill, which could not be quickly developed, it is likely that Solomon's charioteers were largely made up of international mercenary warriors. Later, as early as Zimri ([16:9](#)), Israel had homegrown chariot warriors. Since this text is ambiguous concerning Tamar (in southern Judah) and Tadmor (ancient Palmyra in Aramean territories), we are not positive which location is referred to here. [Second Chronicles 8:4](#) clearly refers to Tadmor. Solomon's building in Tadmor probably referred to Solomon's imperial fortifications there.

[9:20-21](#) There were two categories of Canaanite survivors among the Israelites. First, there were Canaanites, like the house of Rahab, the Gibeonite league, and apparently some of the sons of Hamor ([Jdg 9:28](#)) who had survived since the time of Jacob. These had more or less converted to faith in Yahweh and were assimilated into the Israelite population. The rights of these Canaanites were protected even when they were not completely assimilated (e.g., the Gibeonites, who could demand vengeance because Saul violated their rights; [2Sam 21:1-6](#)). Second, there were the unconquered and still openly pagan Canaanites who were yet to be either killed or assimilated into Israelite society. Solomon's forced labor brigades were probably pressed into service from this second group.

[9:24](#) Moving Pharaoh's daughter out of Jerusalem and so away from the temple can be interpreted in two ways: as an act of piety that removed pagan pollution from the vicinity of the temple, or as an act of respect for the most prestigious of Solomon's political marriages by giving her quarters worthy of her stature.

[9:26-10:29](#) We must recognize Solomon's historical role in world trade as presented in these documents. North-south trade in luxury items was already producing wealth. Southern Arabia, Africa, and points further east were sources of expensive commodities such as gold, ivory, and jewels; esoteric luxury items such as apes and baboons; and spices. These goods could move from the region of southern Arabia north. Depending on the security of sea travel, they could come north by ships on the Red Sea, or they could come north by camel caravan on the Red Sea coast of the Arabian Peninsula. If they came by sea, they could move to the Mediterranean Sea either through Egypt, via the famed Wadi Hamamat, or they could move through the region of Palestine. In either case, once the goods reached the Mediterranean Sea, they went to points further west in Phoenician ships. At this time violent repercussions of Greek-speaking invaders still hampered sea trade to the north toward the Black Sea.

Solomon's joint sea ventures with Hiram were a way of controlling this trade and channeling it through Hebrew territory so that Solomon, instead of Pharaoh, shared in the wealth of such trade. Solomon, like Herod the Great and the Athenians, built a famed temple with the profits from international trade.

9:26-28 These verses indicate that Solomon implemented regular mercantile, seafaring expeditions from Ezion-geber. Some believe it is more accurate to speak in terms of caravan trade from the south rather than seafaring commerce. The decisive argument for seafaring trade is the fact that, according to Egyptian wall inscriptions, Shishak ([14:25-26](#)) destroyed the forts in the Arabah that protected the routes from Elath north. This effort was frivolous if it was not aimed at diverting the sea trade via the Red Sea to Egyptian territory.

The Apologetics Study Bible²

1 Kings 9

9:8 Seeing the ruined temple, "every passersby will be appalled and will hiss." The horror of the scene will cause the observer to suddenly have an intake of breath that would audibly hiss through their lips and teeth.

9:13 The name *Cabul* was a pun meaning "like nothing," an allusion to Hiram's assessment of the region.

9:15 The "supporting terraces"; literally "the Millo" or "Filling." It was probably a system of terraced embankments on the enormous gulf between the City of David on the southeast hill and the Orphel "bulge" to the northeast, east of Solomon's palace. This was likely the site of the barracks of the praetorian guard of professional soldiers so important to the Davidic dynasty.

9:21 The phrase "until today" was not the actual time of the author, who lived after the destruction of Jerusalem, but the "today" of the source he used, probably the Acts of Solomon. See [the Introduction](#) for more on the authorship of 1 and 2 Kg.

9:22 The Canaanites were permanently enslaved as workers for the Israelites. The Israelites were drafted temporarily for specific periods of time.

2. Kirk E. Lowery, "Notes on 1 Kings," in *The Apologetics Study Bible: Understanding Why You Believe*, ed. Ted Cabal, (Nashville, TN: Holman Bible Publishers, 2007), WORDsearch CROSS e-book, 516.

NLT Life Application Study Bible³

1 Kings 9

9:4-9 God appeared to Solomon a second time; the first had been at Gibeon ([3:4-15](#)). For more on the conditions of God's great promise to David and his descendants, see the note on [2:3](#), [4](#).



Solomon's Building Projects

Solomon became known as one of the great builders in Israel's history. He built Hazor, Megiddo, and Gezer as fortress cities at key points during his reign. He also rebuilt the cities of lower Beth-horon, Baalath, and Tadmor.

9:11-14 Was Solomon being unfair to Hiram? It is not clear from these verses whether Solomon gave these towns to Hiram, or they were collateral until he could repay Hiram for the gold he had borrowed. [Second Chronicles 8:1, 2](#) implies that the towns were returned to Solomon. In either case, Hiram probably preferred a piece of land on the coast more suitable for trade (the name he gave these cities, *Cabul*, sounds like the Hebrew word for "worthless"). In the end, Hiram was repaid many times over through his trade partnerships with Solomon ([2 Chronicles 9:10, 21](#)). Because Phoenicia was on friendly terms with Israel and dependent on it for grain and oil, Hiram's relationship with Solomon was more important than a feud over some cities.

9:16 At this time Israel and Egypt were the major powers in the Near East. For many years Egypt had retained control of Gezer, even though it was in Israelite territory. In Solomon's time the Pharaoh gave the city to his daughter, whom Solomon married, putting Gezer under Israelite control. Intermarriage among royal families was common, but it was not endorsed by God ([Deuteronomy 17:17](#)).

3. *Life Application Study Bible*, (Wheaton, IL: Tyndale, 1988), WORDsearch CROSS e-book, 528.