

Day 362 - THURSDAY: February 8th

2 Chronicles 8, & 1 Kings 9:10 – 28

2 Chronicles 8:1-18 NKJV

It came to pass at the end of twenty years, when Solomon had built the house of the LORD and his own house, that the cities which Hiram had given to Solomon, Solomon built them; and he settled the children of Israel there. And Solomon went to Hamath Zobah and seized it. He also built Tadmor in the wilderness, and all the storage cities which he built in Hamath. He built Upper Beth Horon and Lower Beth Horon, fortified cities with walls, gates, and bars, also Baalath and all the storage cities that Solomon had, and all the chariot cities and the cities of the cavalry, and all that Solomon desired to build in Jerusalem, in Lebanon, and in all the land of his dominion. All the people who were left of the Hittites, Amorites, Perizzites, Hivites, and Jebusites, who were not of Israel— that is, their descendants who were left in the land after them, whom the children of Israel did not destroy—from these Solomon raised forced labor, as it is to this day. But Solomon did not make the children of Israel servants for his work. Some were men of war, captains of his officers, captains of his chariots, and his cavalry. And others were chiefs of the officials of King Solomon: two hundred and fifty, who ruled over the people. Now Solomon brought the daughter of Pharaoh up from the City of David to the house he had built for her, for he said, "My wife shall not dwell in the house of David king of Israel, because the places to which the ark of the LORD has come are holy." Then Solomon offered burnt offerings to the LORD on the altar of the LORD which he had built before the vestibule, according to the daily rate, offering according to the commandment of Moses, for the Sabbaths, the New Moons, and the three appointed yearly feasts—the Feast of Unleavened Bread, the Feast of Weeks, and the Feast of Tabernacles. And,

according to the order of David his father, he appointed the divisions of the priests for their service, the Levites for their duties (to praise and serve before the priests) as the duty of each day required, and the gatekeepers by their divisions at each gate; for so David the man of God had commanded. They did not depart from the command of the king to the priests and Levites concerning any matter or concerning the treasuries. Now all the work of Solomon was well-ordered from the day of the foundation of the house of the LORD until it was finished. So the house of the LORD was completed. Then Solomon went to Ezion Geber and Elath on the seacoast, in the land of Edom. And Hiram sent him ships by the hand of his servants, and servants who knew the sea. They went with the servants of Solomon to Ophir, and acquired four hundred and fifty talents of gold from there, and brought it to King Solomon.

1 Kings 9:10-28 NKJV

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), that King Solomon then gave Hiram twenty cities in the land of Galilee. Then Hiram went from Tyre to see the cities which Solomon had given him, but they did not please him. So he said, "What kind of cities are these which you have given me, my brother?" And he called them the land of Cabul, as they are to this day. Then Hiram sent the king one hundred and twenty talents of gold. 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, 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.) 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. All the people who were left of the Amorites, Hittites, Perizzites, Hivites, and Jebusites, who were not of the children of Israel—that is, their descendants who were left in the land after them, whom the children of Israel had not been able to destroy completely—from these Solomon raised forced labor, as it is to this day. 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. 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. Now three times a year Solomon offered burnt offerings and peace offerings on the altar which he had built for the LORD, and he burned incense with them on the altar that was before the LORD. So he finished the temple. 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. Then Hiram sent his servants with the fleet, seamen who knew the sea, to work with the servants of Solomon. And they went to Ophir, and acquired four hundred and twenty talents of gold from there, and brought it to King Solomon.

Daily Deep Dive:

The UCG reading program states: "Solomon's other works consisted largely of building projects in various cities, securing Israel's frontiers and building an institutionalized army. He seized Hamath Zobah, a region on Israel's northeast border containing two cities, Hamath and Zobah, the former of which had formerly been friendly with David but now, given its association with Zobah, had probably switched allegiance. He built Tadmor in the wilderness (called by the Romans Palmyra) in a fertile oasis just to the southeast of Zobah. He built Hazor in northern Israel upon the high ground overlooking Lake Merom. He rebuilt Gezer in Ephraim, which had been attacked and burned by Pharaoh, its Canaanite inhabitants exterminated, and then given to his daughter as a gift upon her marriage to Solomon. He rebuilt upper and lower Beth Horon, two cities located in Ephraim and separated by about two miles. He refortified Baalath in Dan. And he rebuilt or fortified Megiddo, which occupied a strategic position on the Plain of Esdraelon on the border of Issachar and Mannaseh. As may be seen from the list of localities, Solomon directed his attention to securing Israel's northern borders. This is also evidence that tends to confirm our understanding of Solomon's marriage with the daughter of Pharaoh as an alliance with Egypt to diminish or eliminate a threat from Israel's south. In addition, Solomon built the Millo, apparently a landfill between Mount Zion and Mount Moriah, thereby reducing the valley between the two prominences. And he greatly extended the wall of Jerusalem, finally fully enclosing both the lower city and the upper city.

As is well known, Israel did not exterminate all the gentile inhabitants of the land when Joshua brought Israel across Jordan.

These people continued to live in the land. Solomon conscripted these peoples into forced labor for his many building projects. Additionally, Solomon brought the daughter of Pharaoh into her new residence. Formerly she had dwelt in the lower city of Jerusalem, but not in the house of David for, since the Ark of the Covenant had been there, Solomon felt that this gentile woman's presence in a place hallowed by the ark would have been unacceptable. This is evidence that the daughter of Pharaoh was not fully converted to the worship of God, otherwise she would have been esteemed an Israelite and able to partake of all the privileges of an Israelite. Her presence would not have been defiling.

Solomon also installed the system of worship that David had defined for the temple. The priesthood served by courses assigned to the major houses of the sons of Aaron. The proper sacrifices were offered on all the days observed by Israel—weekly Sabbaths, monthly new moons, and annual feasts. Thus was everything set in its place for the continual and orderly worship of God in His temple.

The final record in this section concerns the ports of Ezion Geber near Elath on Israel's extreme southeastern border upon the "Red Sea"—actually the Gulf of Aqaba, a "finger" of the Red Sea. Here a fleet of ships was built and manned under a joint venture between Solomon and Hiram. This southern seaport would serve as Israel's major port of entry and the point of departure for Ophir (the location of which is still in dispute). Such southern trade was extremely lucrative, and the fact that the Phoenician Hiram, king of Tyre, was engaged with Solomon at this port far removed from Tyre is one more piece of evidence that Israel was far from a landlocked little country notable only for its preoccupation with

monotheism, as some scholars habitually picture it. Israel was in alliance with the Phoenicians, and the worldwide trading empire we know as the Phoenician Empire was at that time actually an Israelite-Phoenician union.

Interestingly, as pointed out previously in the Beyond Today Bible Commentary on [Exodus 13:17-14:30](#), the Hebrew term translated "Red Sea" in verse 26 is *Yam Suf* (supposedly literally "Sea of Reeds")—the same name given in the book of Exodus to the body of water that Moses and the Israelites crossed. The fact that a finger of the Red Sea could bear this name disproves the idea taught by many that *Yam Suf* must refer to a swamp or marshy lake with reed plants like cattails, rushes and papyrus.

Evidently, *Yam Suf* can also mean "Sea of Seaweed," as *suf* obviously means seaweed in Jonah 2:5." [END]

2 Chronicles 8:

Verse 13 – The daily sacrifices were outlined in Exodus 29:18 & Numbers 28:4, the Sabbath in Numbers 28:9, the new Moons in Numbers 28:11 and sacrifices for the Feasts of God are found in the end of Numbers 28 and in Numbers 29.

1 Kings 9:

Verse 13 – The John Gill commentary states: "Some interpret the word shut up, or unfruitful, sandy, dirty, clayey; so in the Talmud it is said to be a sandy land, and called Cabul, because a man's foot was plunged in it up to his ankles, and is represented as unfruitful. Josephus says, in the Phoenician tongue it signifies "not pleasing", which agrees with what Hiram says, [1Ki 9:12](#). Hillerus interprets it "as nothing", they being as nothing to Hiram, of no use to him, whatever they might be to others; and therefore

he restored them to Solomon, 2Ch_8:2, which seems to be the best sense of the word.”