

1 Kings 09 - God's 2nd Appearance to Solomon; Solomon's Other Accomplishments

I. United kingdom under Solomon (1 Kings 1:1—11:43)

(4) God's continual blessing upon Solomon's Kingdom (1 Kings 9:1—10:29)

(A) The Lord promised to bless Solomon's kingdom if he honored God's covenant (9:1-9)

(B) Solomon's empire described (9:10-28)

(a) Cities (9:10-14)

(b) Subjects (9:15-25)

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1 Kings 9

(4) God's continual blessing upon Solomon's Kingdom (1 Kings 9:1—10:29)

(A) The Lord promised to bless Solomon's kingdom if he honored God's covenant (9:1-9) (Cf. 2 Chr 7:11-22)

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

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1 Later, after Solomon had finished building the LORD's Temple, the royal palace, and everything else that Solomon wanted to do,

1 And it came to pass, 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,

- For 20 years, Solomon's massive construction projects had absorbed his focus and energy

— He had built the temple in seven years, and took 13 more years to build his opulent palace and Hall of Justice

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

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

2 the LORD appeared to Solomon for a second time, just as he had appeared to him at Gibeon.

2 That the LORD appeared to Solomon the second time, as he had appeared unto him at Gibeon.

- At the halfway mark of Solomon's reign, God appeared to Solomon a second time

— In God's first appearance at Gibeon (3:4-5), Solomon asked God for a "discerning heart" to govern wisely

— God poured out wisdom to the young king, along with unimaginable wealth and honor

— God also promised him a long life if he obeyed walked in obedience to God's law (3:4-15)

3 And the LORD said to him, "I have heard your prayer and your plea which you have offered 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 always.

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

3 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.

3 And the LORD said unto him, I have heard thy prayer and thy supplication, that thou hast made before me: 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.

- God, not Solomon, had consecrated the temple; He identified the temple as His own

4 As for you, if you walk before Me as your father David walked, in integrity of heart and honesty, acting in accordance with everything that I have commanded you, *and if you keep My statutes and My ordinances,*

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

4 "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,

4 And if thou wilt walk before me, as David thy father walked, in integrity of heart, and in uprightness, to do according to all that I have commanded thee, and wilt keep my statutes and my judgments:

- The greatness of God's grace demands a greater response than mere outward conformity: God wanted Solomon's whole heart (8:61)

How could God speak of David as faithful? David—who coveted and committed adultery. David—who tried to hide his sin and callously caused loyal soldiers to die unnecessarily (2 Sam 11). David—who compromised his servants by including them in his heinous murder plot. But David repented with a broken heart. The evil he had done truly grieved him. David did not simply feel sorry because of the consequences of his sin—he confessed that he wronged God. He made no excuses. David accepted the rightness of God's discipline and trusted God's forgiveness.

David demonstrated how imperfect people can display true "integrity of heart and uprightness." He knew his sinfulness and prayed for an undivided heart (Ps 86:11). God's powerful grace means sin cannot have the final say in the lives of God's people. David asked God to use him to bring other broken sinners back to God (Ps 51:13; Luke 22:31-32). He thirsted for God's presence (Ps 42:2) and treasured God's Word. From it, he learned the joy of obedience (Ps 19:7-13).

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

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

5 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.'

5 Then I will establish the throne of thy kingdom upon Israel for ever, as I promised to David thy father, saying, There shall not fail thee a man upon the throne of Israel.

- God responded to Solomon's dedication of himself and the nation as He had previously responded to David (2 Sam 7) and Solomon (1 Kings 3): God offered Solomon continued blessing for continued faithfulness

— But the LORD also warned the king. If he would walk before God, manifesting attitudes and actions that expressed obedience to the Lord's Word, God would provide an unceasing line of descendants for Solomon who would always rule over Israel.

- Compare this passage with 2 Chr 7:12-22 for some interesting variations in the terms on which revival was conditioned: "And as for thee, if thou wilt walk before me" - God held up the example of David, a godly father, as a bright and shining standard for the monarch

— It is deeply significant that no great moral scandal is connected with the name or reign of Solomon, yet he never attained to the high spiritual character of his father, and at best died under the displeasure of the Lord

— The promise is therefore to be viewed as conditional

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

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

6 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,

6 But if ye shall at all turn from following me, ye or your children, and will not keep my commandments and my statutes which I have set before you, but go and serve other gods, and worship them:

7 then I will cut Israel off from the land which I have given them, and the house which I have consecrated for My name, I will expel from My sight. So Israel will become a saying and an object of derision among all peoples.

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

7 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!

7 Then will I 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 shall be a proverb and a byword among all people:

God called Solomon to renewed love for Him above all others. God's covenant tied Israel's future to Solomon's obedience. If Solomon obeyed, his people would follow him in loving God. If he or his descendants turned away from God, disaster would come to the whole nation. Solomon's people would follow him in sin. If Solomon, the subsequent kings, or the people of Israel abandoned the Lord's covenant, God would do three things:

- (1) God would remove the people from the land
- (2) He would abandon the temple
- (3) He would make Israel a byword (a punchline) instead of a blessing

But God provided the way for His sinful children to return to Him: humble yourself, pray, seek Him and turn from your wicked ways. Then God promised that He would hear their voice and forgive (2 Chr 7:14).

The subsequent history of Israel fully established the validity of this prophetic warning. After the destruction of the Temple in 586/585 BC, at the hand of the Babylonians, never

again—neither at the time of the restoration, nor yet under Herod the Great—did it attain to its old glory. The cause of Israel's falling away was idolatry. It is noteworthy that Solomon, to whom the warning was given, was soon to be guilty of this very offense (11:4-5). The Davidic dynasty, though interrupted for centuries starting with the Babylonian Captivity, will be restored by the Messiah when He sits on David's throne in the Millennium (Ps 89:30-37).

8 And this house will become a heap of ruins; everyone who passes by it will be appalled and **hiss** and say, 'Why has the LORD done such a thing to this land and this house?'

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

8 "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?'

8 And at this house, which is high, every one that passeth by it shall be astonished, and shall hiss; and they shall say, Why hath the LORD done thus unto this land, and to this house?

- "...hiss" - literally means "whistle in amazement"

— This judgment would cause other peoples to marvel at and ridicule Israel

9 And they will say, 'Because they abandoned the LORD their God, who brought their fathers out of the land of Egypt, and they adopted other gods and worshiped and served them, for that reason the LORD has brought all this adversity on them.'"

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

9 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.'"

9 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 hath the LORD brought upon them all this evil.

- People would know that Israel fell because of her idolatry. Not only did later kings lead Israel away from Yahweh to false gods, but also Solomon himself did (11:4-8), and the nation was on the path toward exile (2 Kings 25:1-21).

(B) Solomon's empire described (9:10-28) (Cf. 2 Chr 8:1-2)

(a) Cities (9:10-14)

10 Now 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

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

10 It took 20 years for Solomon to finish working on the two houses—the LORD's Temple and the royal palace—

10 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,

11 (Hiram king of Tyre had supplied Solomon with cedar and juniper timber and gold, satisfying all his desire), that King Solomon then gave Hiram twenty cities in the land of Galilee.

11 (Hiram king of Tyre had supplied Solomon with cedar and juniper timber and gold, satisfying all his desire), that King Solomon then gave Hiram twenty cities in the land of Galilee.

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

11 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.

11 (Now Hiram the king of Tyre had furnished Solomon with cedar trees and fir trees, and with gold, according to all his desire,) that then king Solomon gave Hiram twenty cities in the land of Galilee.

- Solomon gave 20 villages in Galilee to his old friend King Hiram of Tyre

— Hiram had previously given Solomon cedar and pine (Cf. 5:10) and much gold as well. The amount of gold was 120 talents (9:14; ca. 9,000 pounds).

— It has been suggested that the Israelite treasury was at this time short of funds and that these cities were given in lieu of cash settlements. They comprised the area later known as "Galilee of the Gentiles" (Matt 4:15).

Apart from the fact that Solomon shouldn't have been so extravagant in building his "palace," he didn't have the right to give 20 cities away just to pay his debts. All the land belonged to the Lord and could not be deeded away permanently (Lev 25:23).

12 So Hiram left Tyre to see the cities which Solomon had given him, and they did not please him.

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

12 Hiram came out from Tyre to see the cities that Solomon had given him, but he wasn't happy with them,

12 And Hiram came out from Tyre to see the cities which Solomon had given him; and they pleased him not.

- But when Hiram visited the 20 towns he was disappointed; they were apparently located near unproductive land

13 And he said, "What are these cities which you have given me, my brother?" So they have been called the land of **Cabul** to this day.

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

13 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" to this day.

13 And he said, What cities are these which thou hast given me, my brother? And he called them the land of Cabul unto this day.

- "...Cabul" - sounds like the Hebrew for "good-for-nothing"

— The cheap gift did not contribute to ongoing good relations between Israel and Phoenicia

— Evidently, Hiram didn't like the town enough to return them to Solomon (Cf. 2 Chr 8:2), who improved them

— Solomon also embarked on some additional military campaigns and building projects (Cf. 2 Chr 8:3-6)

14 And Hiram sent to the king 120 talents of gold.

14 And Hiram sent to the king 120 talents of gold.

14 Then Hiram paid the king 120 talents of gold.

14 And Hiram sent to the king sixscore talents of gold.

- There is some ambiguity in this passage; evidently not all the details of the transaction between the two men are recorded here

(b) Subjects (9:15-25) (Cf. 2 Chr 8:3-16)

15 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 wall of Jerusalem, Hazor, Megiddo, and Gezer.

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

Gezer.

15 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, the wall of Jerusalem, Hazor, Megiddo, and Gezer.

15 And this is the reason of the levy which king Solomon raised; for to build the house of the LORD, and his own house, and Millo, and the wall of Jerusalem, and Hazor, and Megiddo, and Gezer.

- In addition to the temple (1 Chr 6) and his palace (7:1-12), Solomon built supporting terraces ("Millo") (probably large level areas between hills made by filling in land), and the wall of Jerusalem, which he extended farther to the north, more than doubling the size of the city.

— His wall surrounded the temple and probably the palace, which were built to the north of the old City of David

- Hazor, Meggido, and Gezer were fortress cities

— Hazor (Joshua 11:1) , north of the Sea of Kinnereth, guarded the northern part of the kingdom

— Meggido (Joshua 17:11) protected the Valley of Jezreel that stretched from west to east in the central sector of Israel. The excavation of Megiddo by the University of Chicago has revealed a section of extensive stone stables from the level of Solomon's time, large enough to house from 300 to 500 horses.

— Gezer served as a site of defense in western Judah where it discouraged potential southern and western aggressors from attacking Israel. Israel was stronger and wealthier under Solomon than under any of its other kings.

Solomon wisely built defenses around Israel's borders and trade routes, but he did not take care to strengthen himself spiritually. His great wealth and wisdom could not build a righteous kingdom or ensure lasting peace and safety.

The wisest man who ever lived foolishly ignored God's commands. If Solomon lived today, we might call him a "Sunday Christian." He carefully offered the right sacrifices. He paid his tithe. He taught others. But at work and at home, he pushed faith aside.

16 For Pharaoh king of Egypt had gone up and overthrown Gezer and 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.

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

16 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.

16 For Pharaoh king of Egypt had gone up, and taken Gezer, and burnt it with fire, and slain the Canaanites that dwelt in the city, and given it for a present unto his daughter, Solomon's wife.

17 So Solomon rebuilt Gezer and the lower Beth-horon,

17 So Solomon rebuilt Gezer and the lower Beth-horon

17 So Solomon rebuilt Gezer, lower Beth-horon,

17 And Solomon built Gezer, and Bethhoron the nether,

- Gezer had previously been captured and burned by Egypt's king, its residents had been executed, and the town had been given by Pharaoh as a part of his dowry for his daughter who had married Solomon

— Solomon then rebuilt and fortified Gezer

— Lower Beth Horon (as well as Upper Beth Horon) and Gezer were important defense towns for protection against attacks from Israel's southwest

18 and Baalath and Tamar in the wilderness, in the land of *Judah*,

18 and Baalath and Tamar in the wilderness, in the land of *Judah*,

18 Baalath, and Tamar in the wilderness,

18 And Baalath, and Tadmor in the wilderness, in the land,

- Baalath stood near Gezer

- Tadmor (later named Palmyra) was located on a caravan route between Damascus and the Euphrates River to Israel's NE

19 and all the storage cities which Solomon had, that is, the cities for his chariots and the cities for his horsemen, and everything that it pleased Solomon to build in Jerusalem, in Lebanon, and in all the land under his rule.

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

19 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.

19 And all the cities of store that Solomon had, and cities for his chariots, and cities for his horsemen, and that which Solomon desired to build in Jerusalem, and in Lebanon, and in all the land of his dominion.

- Solomon's store cities, scattered throughout Israel, were fortified towns in which surplus food was stockpiled

— The towns where he kept his chariots and horses were ready to defend Israel against any invader

— Solomon also built up other towns throughout his kingdom for various other purposes

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

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

20 The people who survived from the Amorites, the Hittites, the Perizzites, the Hivites, and the Jebusites, who were not related to the Israelis,

20 And all the people that were left of the Amorites, Hittites, Perizzites, Hivites, and Jebusites, which were not of the children of Israel,

21 their descendants who were left after them in the land, whom the sons of Israel were unable to completely eliminate, from them Solomon conscripted forced laborers, *as they are* to this day.

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

21 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.

21 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 bondservice unto this day.

- Solomon used slave labor for his building projects

— He conscripted his forced labor from among non-Israelite population groups still living in the land

— These included Hittites (originally from central Anatolia, in modern-day Turkey), Amorites (early hill-dwellers in Canaan), Perizzites (a Canaanite sub-tribe), Hivites (perhaps the same as the Indo-Aryan Hurrians), and Jebusites (the original Canaanite inhabitants of Jerusalem)—peoples not fully subjugated by Israel in the Conquest (Judges 3:1-6)

22 But Solomon did not make slaves of the sons of Israel; for they were men of war, his servants, his commanders, his charioteers, his chariot commanders, and his horsemen.

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

22 However, Solomon did not force Israelis into conscripted labor, but they did serve as his soldiers, servants, princes, captains, chariot commanders, and cavalry.

22 But of the children of Israel did Solomon make 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.

- The descendants of the conquered native tribes did the hardest manual labor
- The Israelites were exempted from such drudgery, serving instead in the army and as labor foremen
- Nevertheless this plan proved to be a source of major dissatisfaction in Israel (Cf. 12:4)

There was a distinction in Solomon's day between Israelites whom the king conscripted for temporary service, and non-Israelites who were permanent slave laborers. The former served as military supervisors over civil forced labor gangs, for example. The latter were the native Canaanites who enjoyed no rights as free persons.

23 These *were* the chief officers who *were* in charge of Solomon's work, 550, who ruled over the people doing the work.

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

23 There were 550 chief officers who supervised Solomon's activities and managed the staff that was doing the work.

23 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.

- The Israelites served as soldiers and supervisors. The 250 supervisors were only Israelites whereas the 550 officials in 1 Kings 9:23 probably included Canaanite foremen as well.

— In addition to the 250, Solomon had 3,600 other foremen (2 Chr 2:18), a total of 3,850 (which equals 3,300, 5:16, plus 550, 9:23)

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

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

24 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.

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.

- Solomon also built terraces by filling in land near the residence he had built for Pharaoh's daughter in his palace complex (Cf. 7:8)

— She moved there from her other residence in the City of David after the palace was completed

25 Now three times a year Solomon offered burnt offerings and peace offerings on the altar which he had built for the LORD, burning incense with them *on the altar* which was before the LORD. So he finished the house.

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

25 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.

25 And three times in a year did Solomon offer 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. So he finished the house.

- All the offerings mentioned were for worship (on the burnt offerings Cf. Lev 1, and on the fellowship offerings; Cf. Lev 3)

- The three annual occasions were perhaps the Feast of Unleavened Bread, the Feast of Harvest (also called Weeks and Pentecost), and the Feast of Tabernacles (also called Ingathering) since these were the major feasts of Israel (Cf. Ex 23:14-16)

(c) Navy (9:26-28) (Cf. 2 Chr 8:17-18)

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

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

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

26 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.

- Ezion-geber, Solomon's seaport, was situated on the eastern arm of the Red Sea, near Eilat

- Archaeology has again confirmed the historicity of the Biblical record in this regard

— In 1938-39, under the direction of Nelson Glueck, excavators unearthed a compact but important town at the site of Ezion-geber

— Glueck discovered the smelting furnaces that were used to produce the copper for Solomon's trade

— The city of Ezion-geber has often been styled the “Pittsburgh” of Biblical times because of their expertise in metal trades

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

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

27 Hiram sent his servants to sail with the fleet, since they were expert seamen, and so they accompanied Solomon’s servants.

27 And Hiram sent in the navy his servants, shipmen that had knowledge of the sea, with the servants of Solomon.

- Hiram’s Phoenician sailors, who joined Solomon’s, were some of the most skillful of their day

— Much of Solomon’s prosperity was due to his maritime industry, an enterprise he was able to undertake with Phoenician help

28 And they went to Ophir and received 420 talents of gold from there, and brought *it* to King Solomon.

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

28 They sailed as far as Ophir and brought back 420 talents of gold for Solomon.

28 And they came to Ophir, and fetched from thence gold, four hundred and twenty talents, and brought it to king Solomon.

- Solomon’s merchant marine extended its navigation as far as Ophir

— Ophir is generally conceded to have been in southwestern Arabia (Cf. 10:11; Job 22:24; 28:16), but some scholars, on the basis of the cargo mentioned in 10:22, locate it in India

— 1 Kings 9:28 has 420 talents (ca. 16 tons, or 32,000 pounds), 2 Chr 8:18 has 450 talents (ca. 17 tons, or 34,000 pounds). One of the two figures may be due to a copyist confusing the two similar-looking Hebrew letters for 450 and 420.