

1 Kings 8 Commentary

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

THE DOWNWARD SPIRAL

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1 Kings 8:1 Then Solomon assembled the elders of Israel and all the heads of the tribes, the leaders of the fathers' households of the sons of Israel, to King Solomon in Jerusalem, to bring up the ark of the covenant of the LORD from the city of David, which is Zion.

KJV 1 Kings 8:1 Then Solomon assembled the elders of Israel, and all the heads of the tribes, the chief of the fathers of the children of Israel, unto king Solomon in Jerusalem, that they might bring up the ark of the covenant of the LORD out of the city of David, which is Zion.

BGT 1 Kings 8:1 κα γ νετο ν τ συντελσαι Σαλωμων το ο κοδομσαι τ ν ο κον κυρ ου κα τ ν ο κον αυτο μετ ε κοσι τη τ τε ξεκκλησ ασεν βασιλε ς Σαλωμων π ντας το ς πρεσβυτ ρους Ισραηλ ν Σιων το νενεγκε ν τ ν κιβωτ ν διαθ κης κυρ ου κ π λεω ς Δαυιδ α τη στ ν Σιων

LXE 1 Kings 8:1 (NOTE ADDED PHRASE IN THE SEPTUAGINT) **And it came to pass when Solomon had finished building the house of the Lord and his own house after twenty years**, then king Solomon assembled all the elders of Israel in Sion, to bring the ark of the covenant of the Lord out of the city of David, this is Sion,

NET 1 Kings 8:1 Then Solomon convened in Jerusalem Israel's elders, all the leaders of the Israelite tribes and families, so they could witness the transferal of the ark of the LORD's covenant from the city of David (that is, Zion).

Hebrew Literally Reads - "Then Solomon convened the elders of Israel, the heads of the tribes, the chiefs of the fathers belonging to the sons of Israel to King Solomon [in] Jerusalem to bring up the ark of the covenant of the LORD from the city of David (it is Zion)."

CSB 1 Kings 8:1 At that time Solomon assembled the elders of Israel, all the tribal heads and the ancestral leaders of the Israelites before him at Jerusalem in order to bring the ark of the LORD's covenant from the city of David, that is Zion.

ESV 1 Kings 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.

NIV 1 Kings 8:1 Then King Solomon summoned into his presence at Jerusalem the elders of Israel, all the heads of the tribes and the chiefs of the Israelite families, to bring up the ark of the LORD's covenant from Zion, the City of David.

NLT 1 Kings 8:1 Solomon then summoned to Jerusalem the elders of Israel and all the heads of the tribes--the leaders of the ancestral families of the Israelites. They were to bring the Ark of the LORD's Covenant to the Temple from its location in the City of David, also known as Zion.

NRS 1 Kings 8:1 Then Solomon assembled the elders of Israel and all the heads of the tribes, the leaders of the ancestral houses of the Israelites, 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.

NJB 1 Kings 8:1 Solomon then summoned the elders of Israel to Jerusalem to bring the ark of the covenant of Yahweh up from the City of David, that is, Zion.

NAB 1 Kings 8:1 At the order of Solomon, the elders of Israel and all the leaders of the tribes, the princes in the ancestral houses of the Israelites, came to King Solomon in Jerusalem, to bring up the ark of the LORD'S covenant from the city of David (which is Zion).

YLT 1 Kings 8:1 Then doth Solomon assemble the elders of Israel, and all the heads of the tribes, princes of the fathers of the sons of Israel, unto king Solomon, to Jerusalem, to bring up the ark of the covenant of Jehovah from the city of David -- it is Zion;

- **Solomon:** 2Ch 5:2-10
- **assembled :** Jos 23:2 24:1 1Ch 28:1 2Ch 30:1 Ezr 3:1
- **to bring up the ark** 2Sa 6:1,2,6,12 1Ch 13:1-5 15:3,25
- **out of the city:** 1Ki 3:15 2Sa 5:7-9 6:12-17 1Ch 11:7 15:29 16:1 Ps 9:11 102:21 Isa 28:16 46:13 1Pe 2:6

Related Passages:

2 Chronicles 5:1-10+ Thus all the work that Solomon performed for the house of the LORD was finished. And Solomon brought in the things that David his father had dedicated, even the silver and the gold and all the utensils, and put them in the treasuries of the house of God. 2 Then Solomon assembled to Jerusalem the elders of Israel and all the heads of the tribes, the leaders of the fathers' households of the sons of Israel, to bring up the ark of the covenant of the LORD out of the city of David, which is Zion. 3 All the men of Israel assembled themselves to the king at the feast, that is in the seventh month. 4 Then all the elders of Israel came, and the Levites took up the ark. 5 They brought up the ark and the tent of meeting and all the holy utensils which were in the tent; the Levitical priests brought them up. 6 And King Solomon and all the congregation of Israel who were assembled with him before the ark, were sacrificing so many sheep and oxen that they could not be counted or numbered. 7 Then the priests brought the ark of the covenant of the LORD to its place, into the inner sanctuary of the house, to the holy of holies, under the wings of the cherubim. 8 For the cherubim spread their wings over the place of the ark, so that the cherubim made a covering over the ark and its poles. 9 The poles were so long that the ends of the poles of the ark could be seen in front of the inner sanctuary, but they could not be seen outside; and they are there to this day. 10 There was nothing in the ark except the two tablets which Moses put there at Horeb, where the LORD made a covenant with the sons of Israel, when they came out of Egypt.

2 Samuel 6:12+ (DAVID BRINGS ARK INTO CITY OF DAVID) Now it was told King David, saying, "The LORD has blessed the house of Obed-edom and all that belongs to him, on account of the ark of God." **David went and brought up the ark of God from the house of Obed-edom into the city of David** with gladness.

2 Samuel 6:17+ So they brought in the ark of the LORD and set it in its place **inside the tent** which David had pitched for it; and David offered burnt offerings and peace offerings before the LORD.

sons of Israel, to King Solomon in Jerusalem, to bring up the ark ([aron](#)) of the covenant ([beriyth](#)) of the LORD from the city of David, which is Zion - The time of the Temple dedication is debated. 1 Kings 6:38 says " In the eleventh year, in the month of Bul, which is the eighth month, the house was finished." Given that 1Ki 8:2 gives the 7th Month as the time of the dedication, there is at the minimum a delay of almost 11 months. Keil thinks there was a more significant delay (13 years), but I think that is unlikely. We cannot be dogmatic, except to say there was a delay between time of finishing the building and time of the Temple dedication. Recall that David had brought the Ark back to the City of David in 2Sa 6:12+ and placed it in a temporary tent (2Sa 6:17+), because at that time the original Tabernacle was still at the high place in Gibeon (1Chr 16:39+).

Paul House - Every segment of Israelite leadership—the "elders," the "heads," and the "chiefs"—helps bring the ark to its new resting place. Israel's "elders" were older, respected leaders who advised the king on various national matters. The "heads of the tribes" were also mature older men. Hubbard says, "They were the titular 'chiefs of the Israelite families,' the ones responsible for learning the law and leading their families to obey it." These individuals were to clans and villages what the elders were to the nation as a whole. All the common men join the procession too (v. 2), so Solomon clearly has broad-based support for moving the heart of Israel's national worship to the new site.

MacArthur Study Bible - The "elders" of Israel were respected men who were in charge of local government and justice throughout Israel (Ex 18:13-26; Nu 11:16-30; 1Sa 8:1-9). They advised the king on important matters of state (1Sa 15:30; 2Sa 17:5; 1Ki 12:6-11). The "heads" of the tribes or "leaders" were the oldest living males within each extended family unit. They were the ones responsible for learning the law and leading their families to obey it.

TSK offers a reasonable comment on the timing of the dedication - This did not take place, according to Abp. Usher, till the year after the temple was finished, because that year was a jubilee. "The 8th day of the 7th month, viz. the 30th of our October, being Friday, was the first of the seven days of dedication; the 10th day, Saturday, November 1, the fast of expiation or atonement was held; whereon, according to the Levitical law, the jubilee was proclaimed by sound of trumpet. The 15th day, Friday, was the feast of tabernacles, which was always very solemnly kept; and the day following, Nov. 14, being our Saturday, when the Sabbath was ended, the people returned home."

J.A. Thompson: This verse marks the transition between the story of the construction and that of the dedication of the temple. It follows 1 Kgs 7:51. The last action mentioned in this section is Solomon's moving to the treasuries of God's temple (1 Chr 18:8, 10–11; 22:3–4, 14, 16; 26:26; 29:2–9) the things David, his father, had dedicated. The spoils taken from Egypt went into the building of the tabernacle. The spoils taken from Israel's enemies built the temple. The treasuries of God's temple are not described in the Chronicler's account of the temple construction (cf. 1 Kgs 6:5–10).

Larry Richards - The ark was thus the one place on earth where the holy God met sinful men. The temple, as magnificent as it was, had meaning only because it housed the ark, on which God's presence rested. All our magnificent cathedrals, all our mighty organs and stained glass windows, have meaning only if they serve as a place of meeting between God and a people who come to worship Him through Jesus Christ. And, if Jesus is there, present in the hearts of the congregation, a barn can serve just as sacredly as a church building. (Borrow [The 365 Day Devotional Commentary page 214](#)).

QUESTION - [What is Zion? What is Mount Zion? What is the biblical meaning of Zion?](#)

ANSWER - Psalm 87:2–3 says,

"The Lord loves the gates of Zion / more than all the other dwellings of Jacob. / Glorious things are said of you, / city of God."

According to this verse, *Zion* is synonymous with *city of God*, and it is a place that God loves. Zion is Jerusalem. Mount Zion is the high hill on which David built a citadel. It is on the southeast side of the city.

The word *Zion* occurs over 150 times in the Bible. It essentially means "fortification" and has the idea of being "raised up" as a "monument." Zion is described both as the city of David and the city of God. As the Bible progresses, the word *Zion* expands in scope and takes on an additional, spiritual meaning.

The first mention of Zion in the Bible is 2 Samuel 5:7:

"David captured the fortress of Zion—which is the City of David."

Zion was originally an ancient Jebusite fortress in the city of Jerusalem. After David's conquest of the fortress, Jerusalem became a possession of Israel. The royal palace was built there, and Zion/Jerusalem became the seat of power in Israel's kingdom.

When Solomon built the [temple in Jerusalem](#), the meaning of *Zion* expanded further to include the temple area (Psalm 2:6; 48:2, 11–12; 132:13). This is the meaning found in the prophecy of Jeremiah 31:6, "Come, let us go up to Zion, to the LORD our God." In

the Old Testament *Zion* is used as a name for the city of Jerusalem (Isaiah 40:9), the land of Judah (Jeremiah 31:12), and the nation of Israel as a whole (Zechariah 9:13).

The word *Zion* is also used in a theological or spiritual sense in Scripture. In the Old Testament *Zion* refers figuratively to Israel as the people of God (Isaiah 60:14). In the New Testament, *Zion* refers to God's spiritual kingdom. We have not come to Mount Sinai, says the apostle, but "to Mount Zion and to the city of the living God, the heavenly Jerusalem" (Hebrews 12:22). Peter, quoting Isaiah 28:16, refers to Christ as the Cornerstone of Zion: "See, I lay a stone in Zion, a chosen and precious cornerstone, and the one who trusts in him will never be put to shame" (1 Peter 2:6).

Mount Zion as a geographical area is currently the center of much dispute. The Bible is clear that, one day, Zion will be the sole possession of the Lord Jesus, and Zion—the nation and the city—will be restored. "Awake, awake, / Clothe yourself in your strength, O Zion; / Clothe yourself in your beautiful garments, / O Jerusalem, the holy city; / For the uncircumcised and the unclean / Will no longer come into you" (Isaiah 52:1). And "the children of your oppressors will come bowing before you; / all who despise you will bow down at your feet / and will call you the City of the LORD, / Zion of the Holy One of Israel" (Isaiah 60:14). GotQuestions.org

Spurgeon - Solomon prepared the temple before he brought the ark to it, and an old writer well observes that before we pray we should prepare our heart that it may be a temple for the Lord.

VIDEOS RELATED TO SOLOMON'S TEMPLE

- [Animated version \(suitable for children's Sunday School class\) of Solomon's Temple dedication](#)
 - [Solomon's Temple Explained - youtube video](#)
-

ZION [ISBE] - zi'-on (tsiyon; Sion):

1. Meaning of the Word:

A name applied to Jerusalem, or to certain parts of it, at least since the time of David. Nothing certain is known of the meaning. Gesenius and others have derived it from a Hebrew root *tsahah*, "to be dry"; Delitzsch from *tsiwwah*, "to set up" and Wetzstein from *tsin*, "to protect." Gesenius finds a more hopeful suggestion in the Arabic equivalent *cihw*, the Arabic *cahwat* signifying "ridge of a mountain" or "citadel," which at any rate suitably applies to what we know to have been the original Zion (compare Smith, HGHL, under the word).

Considerable confusion has been caused in the past by the want of clear understanding regarding the different sites which have respectively been called "Zion" during the centuries. It will make matters clearer if we take the application of the name: in David's time; in the early Prophets, etc.; in late poetical writings and in the Apocrypha; and in Christian times.

2. The Zion of the Jebusites:

Jerus (in the form Uru-sa-lim) is the oldest name we know for this city; it goes back at least 400 years before David. In [2 Sam 5:6-9](#), "The king and his men went to Jerusalem against the Jebusites. Nevertheless David took the stronghold of Zion; the same is the city of David And David dwelt in the stronghold, and called it the city of David." It is evident that Zion was the name of the citadel of the Jebusite city of Jerusalem. That this citadel and incidentally then city of Jerusalem around it were on the long ridge running South of the Temple (called the southeastern hill in the article JERUSALEM, III, (3) (which see)) is now accepted by almost all modern scholars, mainly on the following grounds:

(1) The near proximity of the site to the only known spring, now the "Virgin's Fount," once called GIHON (which see). From our knowledge of other ancient sites all over Palestine, as well as on grounds of common-sense, it is hardly possible to believe that the early inhabitants of this site with such an abundant source at their very doors could have made any other spot their headquarters.

(2) The suitability of the site for defense.--The sites suited for settlement in early Canaanite times were all, if we may judge from a number of them now known, of this nature--a rocky spur isolated on three sides by steep valleys, and, in many sites, protected at the end where they join the main mountain ridge by either a valley or a rocky spur.

(3) The size of the ridge, though very small to our modern ideas, is far more in keeping with what we know of fortified towns of that period than such an area as presented by the southwestern hill--the traditional site of Zion. Mr. Macalister found by actual excavation that the great walls of Gezer, which must have been contemporaneous with the Jebusite Jerusalem, measured approximately 4,500 feet in circumference. G. A. Smith has calculated that a line of wall carried along the known and inferred scarps around the edge of this southeastern hill would have an approximate circumference of 4,250 feet. The suitability of the site to a fortified city like Gezer, Megiddo, Soco, and other sites which have been excavated, strikes anyone familiar with these places.

(4) The archaeological remains on these hills found by Warren and Professor Guthe, and more particularly in the recent excavations of Captain Parker (see JERUSALEM), show without doubt that this was the earliest settlement in pre-Israelite times. Extensive curves and rock-cuttings, cave-dwellings and tombs, and enormous quantities of early "Amorite" (what may be popularly called "Jebusite") pottery show that the spot must have been inhabited many centuries before the time of David. The reverse is equally true; on no other part of the Jerusalem site has any quantity of such early pottery been found.

(5) The Bible evidence that Zion originally occupied this site is clear. It will be found more in detail under the heading "City of David" in the article JERUSALEM, IV, (5), but three points may be mentioned here: (a) The Ark of the Covenant was brought up out of the city of David to the Temple (1 Ki 8:1; 2 Ch 5:2), and Pharaoh's daughter "came up out of the city of David unto her house which Solomon had built for her"--adjacent to the Temple (1 Ki 9:24). This expression "up" could not be used of any other hill than of the lower-lying eastern ridge; to go from the southwestern hill (traditional Zion) to the Temple is to go down. (b) Hezekiah constructed the well-known Siloam tunnel from Gihon to the Pool of Siloam. He is described (2 Ch 32:30) as bringing the waters of Gihon "straight down on the west side of the city of David." (c) Manasseh (2 Ch 33:14) built "an outer wall to the city of David, on the west side of Gihon, in the valley" (i.e. nachal--the name of the Kedron valley).

3. Zion of the Prophets:

Zion, renamed the City of David, then originally was on this eastern ridge. But the name did not stay there. It would almost seem as if the name was extended to the Temple site when the ark was carried there, for in the pre-exilic Prophets the references to Zion all appear to have referred to the Temple Hill. To quote a few examples: "And Yahweh will create over the whole habitation of mount Zion, and over her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night" (Isa 4:5); "Yahweh of hosts, who dwelleth in mount Zion" (Isa 8:18); "Let us go up to Zion unto Yahweh our God" (Jer 31:6); "Yahweh will reign over them in mount Zion" (Mic 4:7). All these, and numbers more, clearly show that at that time Zion was the Temple Hill.

4. Zion in Later Poetical Writings and Apocrypha:

In many of the later writings, particularly poetical references, Zion appears to be the equivalent of Jerusalem; either in parallelism (Ps 102:21; Am 1:2; Mic 3:10,12; Zec 1:14,17; 8:3; Zeph 3:16) or alone (Jer 3:14; Lam 5:11); even here many of the references will do equally well for the Temple Hill. The term "Daughter of Zion" is applied to the captive Jews (Lam 4:22), but in other references to the people of Jerusalem (Isa 1:8; 52:2; Jer 4:31, etc.). When we come to the Apocrypha, in 2 Esdras there are several references in which Zion is used for the captive people of Judah (2:40; 3:2,31; 10:20,39,44), but "Mount Zion" in this and other books (e.g. 1 Macc 4:37,60; 5:54; 6:48,62, etc.) is always the Temple Hill.

5. Omission of Name by Some Writers:

It has been pointed out as a curious and unaccountable exception that in Ezekiel as well as in Chronicles, Ezra and Nehemiah, there is no mention of Zion, except the incidental reference to David's capture of the Jebusite fort. The references in the other Prophets and the Psalms are so copious that there must be some religious reason for this. The Chronicler (2 Ch 3:1), too, alone refers to the Temple as on Mount Moriah. It is also noticeable that only in these books (2 Ch 27:3; 33:14; Neh 3:26 f; 11:21) does the name "Ophel" appear as a designation of a part of the southeastern hill, which apparently might equally fitly have been termed Zion. See OPHEL. Josephus never uses the name "Zion" nor does it occur in the New Testament, except in two quotations (Heb 12:22; Rev 14:1).

6. The Name "Zion" in Christian Times:

Among the earlier Christian writers who mention "Zion," Origen used it as equivalent to the Temple Hill, but in the 4th century writers commence to localize it up the southern part of the western hill. It was a period when Biblical topography was settled in a very arbitrary manner, without any scientific or critical examination of the evidence, and this tradition once established remained, like many such traditions, undisputed until very recent years. To W. F. Birch belongs much of the credit for the promulgation of the newer views which now receive the adherence of almost every living authority on the topography of Jerusalem. E. W. G. Masterman

D A Carson - [For the Love of God \(Vol. 1\): A Daily Companion for ... - Page 5](#)- THE DEDICATION OF THE TEMPLE in Jerusalem and Solomon's prayer on that occasion (1 Kings 8) overflow with links that reach both backward and forward along the line of redemptive history.

(1) The structure of the temple is a proportionate reproduction of the tabernacle. Thus the rites prescribed by the Mosaic Covenant, and the symbol-laden value all that God prescribed through Moses, continue: the altar, the table for the bread of consecration, the Most Holy Place, the two cherubim over the ark of the covenant, and so forth.

(2) Most spectacularly, after the ark of the covenant has been transported to its new resting place and the priests withdraw, the glory of the Lord, manifested in the same sort of cloud that signaled the Lord's presence in the tabernacle, fills the temple. Not only does

God approve the temple, but a new step has been taken in God's unfolding purposes. While the symbolism of the tabernacle is retained in the temple, no longer is this edifice something mobile. The wandering years, and even the uncertain years of the judges, are over. Now God's presence, manifested in this solid building, is tied to one location: Jerusalem. A new set of symbol-laden historical experiences adds rich new dimensions to the accumulating wealth pointing to the coming of Jesus. Here is a stable kingdom—and the kingdom of God; Jerusalem, and the new Jerusalem; the glorious temple, and the city that needs no temple because “the Lord God Almighty and the Lamb are its temple” (Rev. 21:22). Here are tens of thousands of animals slaughtered—and the Lamb of God, who takes away the sin of the world.

(3) At his best, Solomon is thoroughly aware that no structure, not even this one, can contain or domesticate God. “The heavens, even the highest heaven, cannot contain you. How much less this temple I have built!” (8:27).

(4) But that does not stop him from asking God to manifest himself here. Above all, Solomon knows that what the people will need most is forgiveness. So in wide-ranging and prescient descriptions of experiences the people will pass through, Solomon repeats some variation of the refrain: “Hear from heaven, your dwelling place, and when you hear, forgive” (8:30ff). That is exactly right: hear from heaven, even if the eyes of the people are toward this temple, and forgive.

(5) Solomon's forward glance includes the dreadful possibility of exile (8:46–51), followed by rescue and release. Further, while Solomon urges fidelity on the people (8:56–61), he also echoes a prominent point in the Abrahamic covenant (Gen. 12:3): Israel must be faithful “so that all the peoples of the earth may know that the LORD is God and that there is no other” (8:60).

F B Meyer Commentary - 1 Kings 8:1-13 The Temple dedicated. --

The Feast of Tabernacles, which was held in the seventh month (Lev. 23:34), was blended with this solemn festival: or perhaps the one feast immediately followed the other (1 Kings 8:65). All Israel in festive attire welcomed the ark to its abiding place, with sacrifices that could not be numbered. The Priests bare it; for the Levites, by whom this duty had been performed, were not permitted to enter the Holy of Holies.

There is rare joy in the heart, when He, of whom the ark was a type, with its blood-stained propitiatory, takes up His abode there. Then the glory-cloud fills the whole being, and there is no longer any part dark; but the spirit, soul, and body -- the Holy of Holies, and the outer court -- are all infilled. This is to be sanctified wholly. Thus the whole nature may be preserved blameless (1Th 5:23).

Related Resource: Study of Shekinah

The budding rod and the pot of manna had disappeared. They were the symbols of a life that had passed away. But the Holy Law was there. In our most rapturous experiences we shall never be able to get away from the need of loving meditation on God's Word.

1 Kings 8:14-21 The people blessed. --

Solomon recited the chain of incidents that had conducted to that august moment. Each link is worthy of notice, especially the clause which declares that though David was not permitted to carry his pious intention into effect, it was yet accepted. "Thou didst well that it was in thine heart" There are many who desire to devote their lives to God as missionaries or ministers, but are hindered by death, or home-ties, or other considerations. But they are credited before God, not only with the desire, but with the fact. In the seed He beholds the perfected plant.

1 Kings 8:22-54 The prayer of intercession and consecration. --

He began by standing (1 Kings 8:22), but in the eager pursuit of his entreaties, he found his way to his knees (1 Kings 8:54). Familiarity with God begets reverence (Heb. 12:28). All prayer should contain a large proportion of adoration. What scope we have for this as we meditate on God's faithfulness (1 Kings 8:24), and His promises (1 Kings 8:25)! In prayer, God's children should quote and claim the promises. Let us also be minute in prayer, passing step by step through the needs of our life, and asking appropriate help. The vindication of righteousness (1 Kings 8:31); defeat (1 Kings 8:33); drought (1 Kings 8:35); pestilence (1 Kings 8:37); the case of the stranger (1 Kings 8:41); captivity in a strange land (1 Kings 8:46) -- these will suggest counterparts in all lives. But in each case there had to be confession, directed towards that place where the blood was shed and the priesthood burnt sweet incense -- so in our case there is no forgiveness, save through the sacrifice and intercession of Jesus Christ. There are some notable expressions in this prayer: "The plague of the heart" (1 Kings 8:38), "The furnace of iron" (1 Kings 8:51), and so on.

1 Kings 8:55-66 Thanksgiving and sacrifice. --

As God had not failed, so they might reckon on His being true. This reckoning God to be faithful to do what He has promised is the after-glow of true prayer; and then there is the obvious condition on our side of the perfect heart. In considering the great numbers of victims sacrificed, let us not forget, that though all was offered to God, only a small part was burnt on the altar; the rest was eaten. It was needful to make provision for the immense multitudes of guests.

QUESTION - What happened at the dedication of Solomon's temple?

ANSWER - [Solomon's](#) father, David, initially conceived the idea of building a temple in God's honor. While God acknowledged David's good intentions, He assigned the work to King Solomon (2 Samuel 7:1–13). The switch was due to David's history as a warrior and his involvement in bloodshed (2 Chronicles 22:6–9). Solomon's reign was a peaceful one, the ideal time to build a temple.

Solomon accomplished the task. With the help of King Hiram of Tyre, he constructed a magnificent temple and palace (1 Kings 6—7). Following the completion of the construction, he stored his father's dedicated treasures to the temple (1 Kings 7:51). Then he dedicated the [temple](#) itself, and the following events unfolded:

A Huge Sacrifice

Before the priests brought the ark into the temple, King Solomon and the entire community made a huge sacrifice, such that the sheep and cattle "could not be recorded or counted" (1 Kings 8:5). Everything on this day was done on a grand scale to celebrate the joy of God's house being completed and God's people dwelling in safety in God's land.

Bringing in the Ark of the Covenant

The ark was previously kept in the [tabernacle](#). After Solomon built the temple, the priests, elders, and tribal leaders accompanied the ark and other valuables into the temple (1 Kings 8:1).

The [ark of the covenant](#) symbolized God's presence, making this event in the dedication of the temple as of great significance. Without the ark, the temple would have been merely a gigantic building. The priests placed the ark in the Most Holy Place (1 Kings 8:6), where the people were not likely to ever see it again.

A Heavy Cloud

As the priests exited the Holy Place, a dense cloud filled the entire temple. This cloud served as a physical manifestation of the Lord's presence and His acceptance of the temple Solomon had built. It was so thick that it impeded the priests' service (1 Kings 8:10–11).

Recognizing the cloud as a manifestation of the Lord's presence, Solomon proclaimed, "The Lord has said that he would dwell in a dark cloud; I have indeed built a magnificent temple for you, a place for you to dwell forever" (1 Kings 8:12–13).

Blessings and Prayers and Fire

The next portion of the event was the benediction and prayers offered by Solomon. His prayer commenced with praises, acknowledging that it was God who kept His promise by ensuring the completion of the temple (1 Kings 8:15–21, 23–24). Solomon also made supplications for the people and blessed them (1 Kings 8:14, 30–53, 55–61).

At the end of King Solomon's prayer, something marvelous happened: "When Solomon finished praying, fire came down from heaven and consumed the burnt offering and the sacrifices, and the glory of the Lord filled the temple" (2 Chronicles 7:1). This event was reminiscent of the dedication of the tabernacle under Moses: "Fire came out from the presence of the Lord and consumed the burnt offering and the fat portions on the altar. And when all the people saw it, they shouted for joy and fell facedown" (Leviticus 9:24). Similarly, in Solomon's day, "when all the Israelites saw the fire coming down and the glory of the Lord above the temple, they knelt on the pavement with their faces to the ground, and they worshiped and gave thanks to the Lord, saying, 'He is good; his love endures forever'" (verse 3).

The Dedication Proper

King Solomon, along with the entire people of Israel, offered additional sacrifices to dedicate the temple. In accordance with his practice of generous offerings, Solomon presented "22,000 cattle and 120,000 sheep and goats" (1 Kings 6:63). The altar, as large as it was, was far too small to handle all the sacrifices, so, "on that same day the king consecrated the middle part of the courtyard in front of the temple of the Lord, and there he offered burnt offerings, grain offerings and the fat of the fellowship offerings, because the bronze altar that stood before the Lord was too small to hold the burnt offerings, the grain offerings and the fat of the fellowship offerings" (verse 64).

Subsequently, the Israelites celebrated the [Feast of Booths](#) for seven days, with the entire dedication event lasting fourteen days. After that, Solomon sent everyone home, and "they blessed the king and then went home, joyful and glad in heart for all the good things the Lord had done for his servant David and his people Israel" (1 Kings 8:66).

God's Response

Following the festival and dedication of the temple, God responded to Solomon's prayer with an affirmative statement: "I have heard the prayer and plea you have made before me; I have consecrated this temple, which you have built, by putting my Name there forever. My eyes and my heart will always be there" (1 Kings 9:3).

However, God then presented a conditional promise similar to the conditions outlined in the law (see Deuteronomy 28). He said, "As for you, if you walk before me faithfully with integrity of heart and uprightness, as David your father did. . . . I will establish your royal throne over Israel forever. . . . But if you or your descendants turn away from me . . . then I will cut off Israel from the land I have given them and will reject this temple I have consecrated for my Name" (1 Kings 9:4-7). Tragically, the latter happened.

F B Meyer - HE TEMPLE FILLED WITH GLORY

1 Kings 8:1-11

When the Temple was finished it was dedicated in connection with the Feast of Tabernacles. All Israel in its most festive attire welcomed the Ark to its resting-place, with sacrifices and offerings that defied calculation. The budding rod and manna had gone from the Ark, because they belonged to a stage of experience which had passed away, just as we have to put away the things of our childhood; but the holy Law was there, 1 Kings 8:9, because, in our most ripened experience, we need to build and meditate on the eternal righteousness which is the foundation of God's throne. The staves of the Ark were drawn out, because this was God's resting-place forever. See Psalms 132:1-18.

How comforted Solomon was when he saw the glory cloud settle down, like a bird on its nest! It was the sign of the divine approval and acceptance, Exodus 40:34. May that Presence fill the throne-room of our nature, that there may be no part dark, Luke 11:36, but that soul, mind, and strength may be full of love and light.

Related Resource: Study of Shekinah

THE BUILDER'S DEDICATION ADDRESS 1 Kings 8:12-21

Solomon, standing on the great platform within, view of the vast, thronging multitudes, recited the steps that had led them to that illustrious hour. His whole speech was of God's dealings. Why do we not speak of God more often, as the most important factor in life! It is a blessed thing to trace the connection between what God has promised and what He has fulfilled, 1 Kings 8:15. "The Lord hath performed His word that He spoke," 1 Kings 8:20. Many of us could say that, and we ought to say it.

Solomon brought out clearly in this address that God took account of David's good intentions. "Thou didst well that it was in thine heart," 1 Kings 8:18. Circumstances may prevent the execution of a desire and a purpose with which, years ago, our hearts were filled. God, however, will never forget it, and will see that the project is carried out in some other way-perhaps by another instrument. It was well that it was in thine heart to become a foreign missionary, though the need of widowed mother, or the claims of home, rendered literal obedience impossible. Thou shalt have the missionary's place and crown hereafter, for it was in thine heart.

GOD GREATER THAN ANY TEMPLE 1 Kings 8:22-32

Solomon's different attitudes are specially mentioned. First he stood with hands outspread, 1 Kings 8:22; then, as indicated by 1 Kings 8:54, he came to his knees. These attitudes show expectant faith, as well as profound humility and reverence. The more we know of God, and experience the blessing of fellowship with Him, the lower becomes our self-estimate. Confidence in God always enhances reverence, Hebrews 12:28. The man who is lowest on his knees before God stands most erect to bless others, 1 Kings 8:55.

The prayer began with an ascription of glory to God. In this it resembles the Lord's Prayer; which begins with Hallowed be thy Name. Compare Psalms 115:1. Let us form our own prayers on this model. Then it acknowledges God's fidelity to His promises. As He speaks, so He fulfills. But it is our part always to say with Solomon, Keep that which thou hast promised, 1 Kings 8:25, and Let thy word be verified, 1 Kings 8:26. When we stand on this sure footing with God, we can look out on all possible ills that may confront us-whether, drought, famine, pestilence, defeat, or captivity-and be absolutely sure that he will hear, answer, and forgive. Heaven cannot contain Him, but he dwells in the contrite heart, Isaiah 57:15.

APPEALS TO THE GOD OF MERCY 1 Kings 8:33-43

Solomon's prayer is evidently based on the book of Deuteronomy, and tends to confirm the old belief that, with the rest of the Pentateuch, this book came from the hand of Moses. In 2 Chronicles 20:7-9, Jehoshaphat pleaded this prayer as though it were substantially a promise, and therefore all needy souls who find their case described here, may plead it on their own behalf.

Notice how frequently Solomon speaks of prayer, even in the land of captivity and exile, as being-directed toward the Temple, 1

Kings 8:38, etc. It reminds us of the grave need of maintaining unimpaired our spiritual frontage. It has been truly said that the direction of the soul's outlook is the preliminary question in religion. Whether our home looks south or north; whether it faces sunless alleys or sunny fields, is an important physical consideration with us: It is likewise of great importance that the mind or soul should face the right way. The difference between spiritual health and disease is very largely one of the way in which we front. For us, Temple, Altar, and Mercy-Seat are all summed up in Jesus Christ. Our life must be spent looking unto Him, Hebrews 12:2.

A PLEA FOR NATIONAL RIGHTEOUSNESS 1 Kings 8:44-53

How true it is that there is no man that sinneth not, 1 Kings 8:46! Only one that ever walked this earth was holy, guileless, and undefiled, Hebrews 7:26. When we fail to watch and abide in Christ, we are easily carried into captivity. How many of God's children are thus taken captive! They are in bondage to some besetting sin, to some evil habit, to some degrading business, or to some unseemly alliance. Like blind Samson, they grind in the prison-house.

Let any such, who long for freedom, take home to their souls the infinite comfort which God's Word affords. Let them bethink-themselves of the holy and blessed days of the past. Let them repent, that is, in their heart and in practice put away the evil thing which is the outward badge of their sad condition. Let them turn again to the Savior, who has passed into the Holiest, that He may intercede in the presence of God for us all. There will be an immediate response. God will hearken in all that they call unto Him for, will forgive transgression and sin, and will restore His people to become again His own inheritance for His glory and praise.

PETITION AND SACRIFICE 1 Kings 8:54-66

The man, as we have seen, who kneels most humbly before God is empowered to bless the people in God's name. What an august and noble testimony the king bore: "There hath not failed one word of all His good promise," 1 Kings 8:56. Joshua had said that before Solomon, Joshua 23:14. Myriads have borne similar witness, and, as we are passing hence, we shall say the same. We have failed, but not God; we have left Him, but He has never cast us away. The mountains may depart and the hills remove, but He will not alter nor falter in His everlasting kindness. Let us ask Him to incline our hearts unto Him, 1 Kings 8:58.

Notice the r.v. marginal reading in 1 Kings 8:59 of the phrase, "as every day shall require"—"the thing of a day in its day." Whatever may be the requirement for any day, the abundance of grace needed is provided, but you must look up for it and use it. It is they who receive the abundance of grace that reign in life. But you cannot receive unless your heart is perfect with God, and you walk in His statutes and keep His commandments.

Larry Richards - Prayer and God's Character (1 Kings 8)

"It's frustrating." Sue was talking about her class of adults and her difficulty in getting any of them to pray aloud. "They just don't seem to know much about prayer. And they sure aren't going to pray aloud when others are there."

I suppose it's even more frustrating for the women in her class. Wanting to pray. Feeling a need for prayer. But not feeling able to even try.

For anyone who feels a little like that—uncertain, hesitant—Solomon's prayer at the dedication of the temple can help. Solomon rooted his prayers in his understanding of what God was like. Knowing God, he knew something about how to pray.

Solomon knew that God is a faithful Person, who keeps His promise. So Solomon could claim the promises of God, and ask the Lord to keep them (1Ki 8:3–26).

Solomon knew that God filled the universe, and yet bent to hear the prayer of a single individual. So Solomon could ask God to hear the prayers his people offered at the temple (1Ki 8:27–30).

Solomon knew that God is moral Judge of His universe. So Solomon could ask God to punish the guilty and discharge the innocent (1Ki 8:31–32).

Solomon knew that God forgives those who confess sin to Him. So Solomon could ask God to restore Israel's fortunes when His people repented (1Ki 8:33–34).

Solomon knew that God is all-powerful, exercising sovereign control over all that happens on earth. So Solomon could ask God to intervene and act when His people faced disaster (1Ki 8:35–40).

Solomon knew that God loves all humankind. So Solomon could ask God to bless even the foreigner who comes to Him in prayer (1Ki 8:41–43).

Solomon knew that God is for His people. So Solomon could ask God to help them in wartime (1Ki 8:44–45).

Solomon knew that God hates sin and yet loves the sinner (1Ki 8:46–51). So Solomon could ask, no matter how great the sin or how terrible the discipline, that when God's people returned to Him the Lord would forgive and restore their fortunes.

And Solomon knew that God had singled out the people who were known by His name for endless love. So Solomon, and you and I, can be sure that God will hear and answer our prayers.

We may not need to make the specific requests that Solomon made. But like Solomon we can let what we have learned about God guide us in our prayers. We can pray confidently, knowing that God will act in accordance with who He is, and in accordance with the great love He has for you and me.

Personal Application - When you don't know what or how to pray, think about who God is, and let your thoughts of Him guide as you speak to Him. (Borrow [The 365 Day Devotional Commentary page 214](#)).

John Henry Jowett - THE EARLY BUILDERS 1Ki 8:1-21.

IT is always a healthy means of grace to link my own accomplishments with the fidelity and achievements of the past. Solomon traced his finished Temple to the holy purpose in the heart of David his father. I lay the coping-stone, but who turned the first sod? I lead the water into new ministries, but who first dug the well?

There is the temple of liberty. In our own day we are enriching it with most benignant legislation, but we must not forget our dauntless fathers, in whose blood the foundations were laid. When I am walking about in the finished structure, let me remember the daring architects who "did well" to have it in their hearts.

Such retrospect will make me humble. It will save me from the isolation and impotence of foolish pride. It will confirm me in human fellowship by showing me how many springs I have in my fellow-men.

And such retrospect will make me grateful to my God. Noble outlooks always engender the spirit of praise. The fine air of wide spaces quickens the soul to a song.

Johann Sebastian Bach said, All music should have no other end and aim than the glory of God and the soul's refreshment; where this is not remembered there is no real music but only a devilish hub-bub. 1. He headed his compositions: J.J. Jesus Juva which means, Jesus help me. 2. Slide4b G.F.Handel put S.D.G. Soli Deo Gloria which means Glory to God alone, at the end of a manuscript. a) When the Temple was finished, Solomon held a week long celebration to dedicate it b) And He made sure it was Glory to God alone!

1 Kings 8:2 All the men of Israel assembled themselves to King Solomon at the feast, in the month Ethanim, which is the seventh month.

- at the feast: Lev 23:34 Nu 29:12-40 De 16:13 2Ch 5:3 2Ch 7:8-10 Ezr 3:4 Ne 8:14-18 Zec 14:16-19 Joh 7:2,37

Related Passages:

Deuteronomy 16:13-15+ "You shall celebrate the **Feast of Booths** seven days after you have gathered in from your threshing floor and your wine vat; 14 and you shall rejoice in your feast, you and your son and your daughter and your male and female servants and the Levite and the stranger and the orphan and the widow who are in your towns. 15 "Seven days you shall celebrate a feast to the LORD your God in the place which the LORD chooses, because the LORD your God will bless you in all your produce and in all the work of your hands, so that you will be altogether joyful.

Deuteronomy 31:11 Then Moses commanded them, saying, "At the end of every seven years, at the time of the year of remission of debts, at the Feast of Booths, 11 **when all Israel comes to appear before the LORD your God at the place which He will choose you shall read this law in front of all Israel in their hearing**

1 Kings 6:38+ In the eleventh year, in the month of Bul (Oct-Nov), which is the eighth month, the house was finished throughout all its parts and according to all its plans. So he was seven years in building it.

2 Chronicles 5:3+ All the men of Israel assembled themselves to the king at the feast (FEAST OF BOOTHS), that is in the seventh month.

2 Chronicles 7:8-10+ So Solomon observed the feast (FEAST OF BOOTHS) at that time for seven days, and all Israel with him, a very great assembly who came from the entrance of Hamath to the brook of Egypt. 9 On the eighth day they held a solemn assembly, for the dedication of the altar **they observed seven days and the feast seven days**. 10 Then on the twenty-third day of the seventh month he sent the people to their tents, rejoicing and happy of heart because of the goodness that the LORD had shown to David and to Solomon and to His people Israel.

Leviticus 23:34-43+ (FEAST OF BOOTHS) "Speak to the sons of Israel, saying, 'On the fifteenth of this seventh month (Ethanim or Tishri Sept.-Oct) is the Feast of Booths for seven days to the LORD. 35 'On the first day is a holy convocation; you shall do no laborious work of any kind. 36 'For seven days you shall present

an offering by fire to the LORD. On the eighth day you shall have a holy convocation and present an offering by fire to the LORD; it is an assembly. You shall do no laborious work. 37 'These are the appointed times of the LORD which you shall proclaim as holy convocations, to present offerings by fire to the LORD—burnt offerings and grain offerings, sacrifices and drink offerings, each day's matter on its own day— 38 besides those of the sabbaths of the LORD, and besides your gifts and besides all your votive and freewill offerings, which you give to the LORD. 39 'On exactly the fifteenth day of the seventh month, when you have gathered in the crops of the land, you shall celebrate the feast of the LORD for seven days, with a rest on the first day and a rest on the eighth day. 40 'Now on the first day you shall take for yourselves the foliage of beautiful trees, palm branches and boughs of leafy trees and willows of the brook, and you shall rejoice before the LORD your God for seven days. 41 'You shall thus celebrate it as a feast to the LORD for seven days in the year. It shall be a perpetual statute throughout your generations; you shall celebrate it in the seventh month. 42 'You shall live in booths for seven days; all the native-born in Israel shall live in booths, 43 so that your generations may know that I had the sons of Israel live in booths when I brought them out from the land of Egypt. I am the LORD your God.'"

All the men of Israel (heads of tribes & families in 1Ki 8:1) **assembled themselves to King Solomon at the feast** ([chaq](#)), **in the month** [Ethanim](#) (called "Tishri" after the Babylonian exile = Sept.-Oct), **which is the seventh month** - **All the men of Israel** assemble eleven months after the completion of the Temple. **The feast** refers to the Feast of Booths or Tabernacles (Lev. 23:34-43) **Seventh month** is Sept.-Oct by our calendar. The Feast of Booths was one of the three key festivals (Passover/Unleavened Bread, Weeks/Pentecost, Tabernacles) to which all Israelites were to journey to Jerusalem to offer their tithes and offerings (Ex 23:14-17; Dt 16:16). Solomon planned the Temple dedication to coincide with a major festival so that **All the men of Israel** could celebrate the completion of the Temple.

Paul House - During this feast Moses renewed the covenant with the second generation of freed Israelites. He also commanded them to read the law at this observance every seven years (Deut 31:9–13). Solomon's choice of the Feast of Booths for the dedication, then, was strategic in that it was a traditional time of national gathering, a reminder of Israel's conquest of Canaan, and a time of religious renewal. (Borrow [1 Kings page 136](#))

Nelson's NKJV Study Bible. - The feast of tabernacles, occurring at the conclusion of the ceremonial year and commemorating God's granting of rest in the Promised Land to His people would provide a particularly appropriate occasion. Moreover, the covenant renewal observed in connection with this great feast (Deut. 31:10) made this time all the more appropriate. Accordingly, the festal season was lengthened to two weeks to allow the sacredness and joy of these days to have their full effect (see 2 Chr. 5:11-13). ([Nelson's New Illustrated Bible Commentary: Spreading the ... - Page 438](#))

The IVP Bible Background Commentary on the month Ethanim – Old Testament. This autumn month (corresponding to September-October) was a part of the rainy season and is tied into the Feast of Tabernacles (see comments on Ex 23:16b and Dt 16:13-17). The dedication of the temple during the seventh month (its completion is noted in 1 Kings 6:38 in the eighth month) may reflect a year-long celebration after the completion of work or a delay of nearly a year in order to officially tie it into the harvest festival. (See [The IVP Bible Background Commentary: Old Testament - Page 363](#))

QUESTION - [What is the Feast of Tabernacles / Booths / Sukkot?](#)

ANSWER - The Feast of Tabernacles, also known as the Feast of Booths and *Sukkot*, is the seventh and last feast that the Lord commanded Israel to observe and one of the three feasts that Jews were to observe each year by going to "appear before the Lord your God in the place which He shall choose" (Deuteronomy 16:16). The importance of the Feast of Tabernacles can be seen in how many places it is mentioned in Scripture. In the Bible we see many important events that took place at the time of the Feast of Tabernacles. For one thing, it was at this time that [Solomon's Temple](#) was dedicated to the Lord (1 Kings 8:2).

It was at the Feast of Tabernacles that the Israelites, who had returned to rebuild the temple, gathered to celebrate under the leadership of Joshua and Zerubbabel (Ezra 3). Later, the Jews heard Ezra read the Word of God to them during the Feast of Tabernacles (Nehemiah 8). Ezra's preaching resulted in a great revival as the Israelites confessed and repented of their sins. It was also during this Feast that Jesus said, "If anyone thirsts, let him come to me and drink. He who believes in Me, as the Scripture has said, out of his heart will flow rivers of living water" (John 7:37–39).

The Feast of Tabernacles takes place on the 15th of the Hebrew month Tishri. This was the seventh month on the Hebrew calendar and usually occurs in late September to mid-October. The feast begins five days after the Day of Atonement and at the time the fall harvest had just been completed. It was a time of joyous celebration as the Israelites celebrated God's continued provision for them in the current harvest and remembered His provision and protection during the 40 years in the wilderness.

As one of the three feasts that all "native born" male Jews were commanded to participate in, the Feast of Tabernacles is mentioned

multiple times in Scripture, sometimes called the Feast of the Ingathering, the Feast to the Lord, or the Feast of Booths (Exodus 23:16; Deuteronomy 16:13). As one of the pilgrim feasts (when Jewish males were commanded to go to Jerusalem), it was also the time when they brought their tithes and offerings to the Temple (Deuteronomy 16:16). With the influx of people coming to Jerusalem at that time, we can only imagine what the scene must have been like. Thousands upon thousands of people coming together to remember and celebrate God's deliverance and His provision, all living in temporary shelters or booths as part of the requirements of the feast. During the eight-day period, so many sacrifices were made that it required all twenty-four divisions of priests to be present to assist in the sacrificial duties.

We find God's instructions for celebrating the Feast of Tabernacles in Leviticus 23, given at a point in history right after God had delivered Israel from bondage in Egypt. The feast was to be celebrated each year on "the fifteenth day of this seventh month" and was to run for seven days (Leviticus 23:34). Like all feasts, it begins with a "holy convocation" or Sabbath day when the Israelites were to stop working to set aside the day for worshiping God. On each day of the feast they were to offer an "offering made by fire to the Lord" and then after seven days of feasting, again the eighth day was to be "a holy convocation" when they were to cease from work and offer another sacrifice to God (Leviticus 23). Lasting eight days, the Feast of Tabernacles begins and ends with a Sabbath day of rest. During the eight days of the feast, the Israelites would dwell in booths or tabernacles that were made from the branches of trees (Leviticus 23:40–42).

The Feast of Tabernacles, like all the feasts, was instituted by God as a way of reminding Israelites in every generation of their deliverance by God from Egypt. Of course, the feasts are also significant in that they foreshadow the work and actions of the coming Messiah. Much of Jesus' public ministry took place in conjunction with the Holy Feasts set forth by God.

The three pilgrim feasts where all Jewish males were commanded to "appear before the Lord in the place he chooses" are each very important in regards to the life of Christ and His work of redemption. We know with certainty that the **Passover** and the Feast of Unleavened Bread are symbolic of Christ's atoning sacrifice on the cross. Likewise, we know that **Pentecost**, which marked the beginning of the Feast of Weeks, was the time of Jesus' bodily ascension. And most scholars would agree that the **Feast of Tabernacles** is symbolic of Christ's [Second Coming](#) when He will establish His earthly kingdom.

There are also some who believe that it was likely during the Feast of Tabernacles that Jesus was born. While we celebrate Christ's birth on [December 25](#), most scholars acknowledge that this tradition was begun in the fourth century AD by the Roman Catholic Church and that the exact day of Jesus' birth is unknown. Some of the evidence that Jesus might have been born earlier in the year during the Feast of the Tabernacles includes the fact that it would be unlikely for shepherds to still be in the field with their sheep in December, which is in the middle of the winter, but it would have been likely they were in the fields tending sheep at the time of the Feast of Tabernacles. The strong possibility that Jesus was born at the time of the Feast of Tabernacles is also seen in the words John wrote in John 1:14. "And the Word became flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth." The word John chose to speak of Jesus "dwelling" among us is the word *tabernacle*, which simply means to "dwell in a tent."

Some believe it is very likely that John intentionally used this word to associate the first coming of Christ with the Feast of Tabernacles. Christ came in the flesh to dwell among us for a temporary time when He was born in the manger, and He is coming again to dwell among us as Lord of Lords. While it cannot be established with certainty that Jesus was born during the Feast of Tabernacles, some believe there is a strong possibility the Feast of Tabernacles not only looks forward to His second coming but also reflects back on His first coming.

The Feast of Tabernacles begins and ends with a special Sabbath day of rest. During the days of the feast all native Israelites were "to dwell in booths" to remind them that God delivered them out of the "land of Egypt" and to look forward to the coming Messiah, Jesus Christ, who would deliver His people from the bondage of sin. This feast, like all of the feasts of Israel, consistently reminded the Jews and should remind Christians as well that God has promised to deliver His people from the bondage of sin and deliver them from their enemies. Part of God's deliverance for the Israelites was His provision and protection of them for the 40 years they wandered in the wilderness, cut off from the Promised Land. The same holds true for Christians today. God protects us and provides for us as we go through life in the wilderness of this world. While our hearts long for the Promised Land (heaven) and to be in the presence of God, He preserves us in this world as we await the world to come and the redemption that will come when Jesus Christ returns again to "tabernacle" or dwell among us in bodily form. [GotQuestions.org](#)

1 Kings 8:3 Then all the elders of Israel came, and the priests took up the ark.

- **the priests took up:** Nu 4:15 De 31:9 Jos 3:6,14,15 4:9 6:6 1Ch 15:2,11-15 2Ch 5:5-8

Related Passages:

Deuteronomy 12:1-7+ “These are the statutes and the judgments which you shall carefully observe in the land which the LORD, the God of your fathers, has given you to possess as long as you live on the earth. 2 “You shall utterly destroy all the places where the nations whom you shall dispossess serve their gods, on the high mountains and on the hills and under every green tree. 3 “You shall tear down their altars and smash their sacred pillars and burn their Asherim with fire, and you shall cut down the engraved images of their gods and obliterate their name from that place. 4 “You shall not act like this toward the LORD your God. 5 “**But you shall seek the LORD at the place which the LORD your God will choose from all your tribes, to establish His name there for His dwelling, and there you shall come.** 6 “**There you shall bring your burnt offerings, your sacrifices, your tithes, the contribution of your hand, your votive offerings, your freewill offerings, and the firstborn of your herd and of your flock.** 7 “**There also you and your households shall eat before the LORD your God, and rejoice in all your undertakings in which the LORD your God has blessed you**

1 Chronicles 15:15+ The sons of the Levites carried the ark of God on their shoulders with the poles thereon, as Moses had commanded according to the word of the LORD.

2 Chronicles 5:5-8+ They brought up the ark and the tent of meeting and all the holy utensils which were in the tent; the Levitical priests brought them up. 6 And King Solomon and all the congregation of Israel who were assembled with him before the ark, were sacrificing so many sheep and oxen that they could not be counted or numbered. 7 Then **the priests brought the ark of the covenant of the LORD** to its place, into the inner sanctuary of the house, to **the holy of holies**, under the wings of the cherubim. 8 For the cherubim spread their wings over the place of the ark, so that the cherubim made a covering over the ark and its poles. (THESE CHERUBIM WERE NOT THE STANDING CHERUBIM - 1Ki 6:23-29 BUT THOSE **DIRECTLY OVER THE ARK** AS DEPICTED BELOW).



Ark of the Covenant

Then all the elders of Israel came, and the priests took up the ark([aron](#)) - It is notable that pagans would bring an idol in procession to their new Temple and here Solomon brings the "Throne of God," **the ark** of the covenant of the Lord! Solomon was careful to obey what God commanded about transporting the ark of the covenant, that it was only to be carried by priests. Another reason the **priests** and not the Levites carried the Ark is because they alone were allowed to enter the Holy of holies. Recall all **priests** were Levites but not all Levites were **priests**. Solomon made certain to not repeat the error of his father David in 2 Samuel 6:1-8+ when Uzzah a Levite but not a priest transported the Ark on a cart and even touched the Ark and died.

Now that the Ark (which had been south of the Temple was moved northward to Mt Moriah and the Temple) and the Tabernacle had been removed from the High Place at Gibeon (Apparently the actual tabernacle and its utensils were set aside and not used in the Temple, the Ark being the only piece of furniture that was placed in the Temple), the Deuteronomic ideal of a central location of worship was finally realized as had been alluded to in Deut. 12:1-14+.

QUESTION - [What is the ark of the testimony \(ark of the covenant\)?](#)

ANSWER - The first mention of the ark of the testimony is in Exodus 25:10. God gave Moses specific instructions for building a tabernacle as they traveled in the wilderness. The tabernacle would be the place where the glory of God would dwell among His people (Exodus 25:8–9). Among hundreds of other descriptive instructions for this tabernacle, God told Moses to build an ark of the testimony, also called the ark of the covenant (Exodus 25:21–22). The words *testimony* and *covenant* both refer to the conditional agreement made between God and the children of Israel at Mount Sinai. An ark is, literally, a box or chest. So the ark of the testimony is the “box of the agreement.”

The ark of the testimony was a wooden box, covered in gold inside and out. It had four exterior rings through which poles could be attached for carrying. No one but the high priest could touch the ark (Numbers 4:15). To do so would result in instant death, as

happened with a man named [Uzzah](#) (2 Samuel 6:1–7). God was beginning to teach His people about His holiness and their unworthiness. He demonstrated to them that His commands were not suggestions to be negotiated. He wanted to teach them to obey Him in all things, whether or not they understood the reason for the rules.

The lid of the ark was also made of gold and formed a seat between two cherubim, called the mercy seat. It was there that God would meet with His people (Exodus 25:22). Inside the ark of the testimony, Moses placed the tablets of the Law that God gave him on the mountain. The ark was placed inside the tabernacle in the most holy place, where only the high priest could go once a year (Exodus 26:34). Through it all, God was painting a picture to help us understand what is required for sinful man to come into the presence of a holy God.

The ark of the testimony got its name from the fact that it would be the housing for God's testimony to His people. His Law was not only verbal, but written, etched in stone (Exodus 34:28; Deuteronomy 5:22), so there could be no excuse for disobedience. Hebrews 9:4 tells us that, later, the Israelites added to the stone tablets within the ark of the testimony a jar of manna (Exodus 16:32–33) and Aaron's rod that budded (Numbers 17:8–10).

The ark of the testimony represented the presence of God with His people, and His power went with them wherever they took the ark (Joshua 3:6; Numbers 10:33–35). The enemies of Israel, the Philistines, stole the ark once (1 Samuel 5:1), hoping its power would help them. They set it in their idol's temple and waited for the good luck it would bring. But calamity broke out among the Philistines, until they begged their leaders to send the ark back to Israel (1 Samuel 5:4, 6, 9, 11–12). God demonstrated that He was not a good-luck charm whose power could be had by whoever captured His ark. The power was not in the ark of the testimony itself; the ark only represented the presence of God with His people.

Since the death and resurrection of Jesus (Romans 14:9), God no longer uses an ark of the testimony to dwell with His people. We are under a [new testament or covenant](#). At Pentecost, He sent the Holy Spirit to indwell every believer (Acts 2:1–4, 38–39). We become His temple (1 Corinthians 6:19). When we have been born again by faith in Jesus Christ (John 3:3, 16), we take God with us everywhere we go. It did the Philistines no good to harbor the ark, because the ark had no power in itself if God was not on their side. Likewise, we do not need physical items—crosses, images, holy relics—to carry the power of God with us because He already abides in us. That awareness of His presence, called the [fear of the Lord](#) (Psalm 19:19; Proverbs 15:33), helps us make decisions that honor Him. [GotQuestions.org](#)

QUESTION - [What is the Ark of the Covenant?](#)

ANSWER - God made a covenant (a conditional covenant) with the children of Israel through His servant Moses. He promised good to them and their children for generations if they obeyed Him and His laws; but He always warned of despair, punishment, and dispersion if they were to disobey. As a sign of His covenant He had the Israelites make a box according to His own design, in which to place the stone tablets containing the Ten Commandments. This box, or chest, was called an "ark" and was made of acacia wood overlaid with gold. The Ark was to be housed in the inner sanctum of the tabernacle in the desert and eventually in the Temple when it was built in Jerusalem. This chest is known as the Ark of the Covenant.

The real significance of the Ark of the Covenant was what took place involving the lid of the box, known as the "Mercy Seat." The term 'mercy seat' comes from a Hebrew word meaning "to cover, placate, appease, cleanse, cancel or make atonement for." It was here that the high priest, only once a year (Leviticus 16), entered the Holy of Holies where the Ark was kept and atoned for his sins and the sins of the Israelites. The priest sprinkled blood of a sacrificed animal onto the Mercy Seat to appease the wrath and anger of God for past sins committed. This was the only place in the world where this atonement could take place.

The Mercy Seat on the Ark was a symbolic foreshadowing of the ultimate sacrifice for all sin—the blood of Christ shed on the cross for the remission of sins. The Apostle Paul, a former Pharisee and one familiar with the Old Testament, knew this concept quite well when he wrote about Christ being our covering for sin in Romans 3:24-25: "...and are justified by his grace as a gift, through the redemption that is in Christ Jesus, whom God put forward as a propitiation by his blood, to be received by faith." Just as there was only one place for atonement of sins in the Old Testament—the Mercy Seat of the Ark of the Covenant—so there is also only one place for atonement in the New Testament and current times—the cross of Jesus Christ. As Christians, we no longer look to the Ark but to the Lord Jesus Himself as the propitiation and atonement for our sins. [GotQuestions.org](#)

1 Kings 8:4 They brought up the ark of the LORD and the tent of meeting and all the holy utensils, which were in the tent, and the priests and the Levites brought them up.

- and the: 1Ki 3:4 2Ch 1:3
- tent: Ex 40:2-33

Related Passages:

2 Chronicles 1:3+ Then Solomon and all the assembly with him went to the high place which was at Gibeon, for God's **tent of meeting** was there, which Moses the servant of the LORD had made in the wilderness.

PRIESTS BRINGING UP THE ARK TO TEMPLE

They brought up the ark (aron) of the LORD and the tent of meeting (Heb - assembly) **and all the holy utensils, which were in the tent (What was the tent of meeting?), and the priests and the Levites brought them up** - The **tent of meeting** refers to the original Tabernacle which clearly Solomon had transported to Jerusalem from the high place at Gibeon. That "tent," which had been at Gibeon was now taken to somewhere in the Temple in Jerusalem, the old portable Tabernacle giving way to the permanent Temple of Yahweh.

The priests and the Levites Solomon employed both **priests and the Levites** for the handling and moving of the sacred objects, including the ark and the Tent of Meeting (the tabernacle in the wilderness). The mention of **priests and the Levites** implies differing responsibilities. As noted earlier while every **priest** must be a Levite, not every Levite would function as a **priest**.

Paul House - The priests were the ones who carried the ark into the promised land in Josh 3:3. Eli and Samuel, both priests, care for the ark in 1 Samuel 1–6. Uzzah, a nonpriest, was struck dead for touching the ark while it was being carried to Jerusalem (2 Sam 6:1–8). (borrow [1 Kings](#))

ESV Study Bible (borrow) - Not even the elders of Israel are safe in the immediate proximity of the ark (cf. Josh. 3:1-4; 2 Sam. 6:1-7), and only priests could have taken it right into the inner sanctuary (1 Kings 8:6)

Ark (0727) (aron) means a chest, a box (first use was coffin for Joseph's body - Ge 50:26), a container for funds to repair the Temple in (2 Ki 12:10-11, 2 Chr 24:8, 10-11). It is used most often of the Ark in the Holy of Holies and is first called the Ark of the Covenant in Nu 10:33.

Jack Lewis on **aron** - As described in Exodus, Bezaleel made the ark of acacia wood. There were gold rings on the corners through which staves were placed for carrying it (Exodus 25:10-21; Exodus 37:1-9). In size the ark was 2 1/2 by 1 1/2 by 1 1/2 cubits, and was overlaid inside and out with gold (Exodus 25:11). It was surmounted by the mercy seat (kappōret) and cherubim with outstretched wings. The ark contained the tables of stone with the law (Deut. 10:1-5; Exodus 40:20), a pot of manna, and Aaron's rod which budded (Hebrews 9:4). The Damascus Document, fragments of which were found at Qumran, has the peculiar tradition that a copy of the Law was in the ark and it was sealed, which explains why David had not read it! (C.D.C. 5, 3). The ark was set in the most holy place in the tabernacle.

In the wilderness the ark was carried by the Levites (Deut. 10:8) before the line of march. A liturgical formula was recited when it was transported (Numbers 10:35-36). The ark was prominent at the crossing of the Jordan (Joshua 3-4) and in the capture of Jericho (Joshua 6-7). It was at Gilgal (Joshua 7:6), Shechem (Joshua 8:33), Bethel (Judges 20:27-28), and later Shiloh (1 Samuel 3:3). It was carried into battle against the Philistines at Aphek. They captured it (1 Samuel 4:3-11) but it caused plagues in the Philistine cities (1 Samuel 6:3-4). It was returned to Israel and for twenty years remained in the house of Abinadab at Kiriathjearim. Finally David brought it up to Jerusalem (1 Samuel 7:1-2; 2 Samuel 6:1ff.; Psalm 132:18). Helping move the ark, Uzzah fell dead for touching it (2 Samuel 6:6-11). After that incident, it remained three months at the house of Obed edom. Later it was carried on a military expedition against the Ammonites (on one interpretation of 2 Samuel 11:11), but it remained in Jerusalem at Absalom's revolt (2 Samuel 15:24f.). Solomon placed it in the holy of holies of the temple (1 Kings 8). The ultimate fate of the ark is a mystery. Jeremiah 3:16-17 may imply its existence as late as the time of Nebuchadnezzar. It was the subject of later Jewish legend (2 Macc. 2:4f.; T. Sota 13:1; The Lives of the Prophets, ed. Torrey, I, p. 36). There was no ark in either Zerubbabel's or Herod's temple (cf. Josephus, Wars 5.5.5).

Often designated "the ark" (hā-'ārôn), it is also "the ark of the Lord" (Joshua 4:11, etc.) and "the ark of God" (1 Samuel 3:3, etc.). It is called "the ark of the God of Israel" by the Philistines (1 Samuel 5:2-11, etc.). The ark is most often "the ark of the covenant" ('ārôn habberît, Numbers 10:33, etc., 184 times), "the ark of the testimony" ('ārôn ha-'ēdūt, Exodus 25:22, etc.; 13 times); "the ark of thy might" (Psalm 132:8), and once "the

Torrey's Topic the Ark of the Covenant

- Dimensions, &c of Exodus 25:10 ; 37:1
- Entirely covered with gold Exodus 25:11 ; 37:2
- Surrounded with a crown of gold Exodus 25:11
- Furnished with rings and staves Exodus 25:12-15 ; 37:3-5
- Tables of testimony alone placed in Exodus 25:16,21 ; 1 Kings 8:9,21 ; 2 Chronicles 5:10 ; Hebrews 9:4
- Mercy-seat laid upon Exodus 25:21 ; 26:34
- Placed in the Holy of Holies Exodus 26:33 ; 40:21 ; Hebrews 9:3,4
- The pot of manna and Aaron's rod laid up before Hebrews 9:4 ; Exodus 16:33,34 ; Numbers 17:10
- A copy of the law laid in the side of Deuteronomy 31:26
- Anointed with sacred oil Exodus 30:26
- Covered with the vail by the priests before removal Numbers 4:5,6
- WAS CALLED THE
 - Ark of God 1 Samuel 3:3
 - Ark of God's strength 2 Chronicles 6:41 ; Psalm 132:8
 - Ark of the covenant of the Lord Numbers 10:33
 - Ark of the testimony Exodus 30:6 ; Numbers 7:89
- A symbol of the presence and glory of God Numbers 14:43,44 ; Joshua 1:6 ; 1 Samuel 14:18,19 ; Psalm 132:8
- Esteemed the glory of Israel 1 Samuel 4:21,22
- Was holy 2 Chronicles 35:3
- Sanctified its resting place 2 Chronicles 8:11
- The Israelites enquired of the Lord before Joshua 7:6-9 ; Judges 20:27 ; 1 Chronicles 13:3
- WAS CARRIED
 - By priests of Levites alone Deuteronomy 10:8 ; Joshua 3:14 ; 2 Samuel 15:24 ; 1 Chronicles 15:2
 - Before the Israelites in their journeys Numbers 10:33 ; Joshua 3:6
 - Sometimes to the camp in war 1 Samuel 4:4,5
- Profanation of, punished Numbers 4:5,15 ; 1 Samuel 6:19 ; 1 Chronicles 15:13
- Protecting of, rewarded 1 Chronicles 13:14
- Captured by the Philistines 1 Samuel 4:11
- MIRACLES CONNECTED WITH
 - Jordan divided Joshua 4:7
 - Fall of the walls of Jericho Joshua 6:6-20
 - Fall of Dagon 1 Samuel 5:1-4
 - Philistines plagued 1 Samuel 5:6-12
 - Manner of its restoration 1 Samuel 6:1-18
- At Kirjath-jearim twenty years 1 Samuel 7:1,2
- Removed from Kirjath-jearim to the house of Obed-edom 2 Samuel 6:1-11
- David made a tent for 2 Samuel 6:17 ; 1 Chronicles 15:1
- Brought into the city of David 2 Samuel 6:12-15 ; 1 Chronicles 15:25-28
- Brought by Solomon into the temple with great solemnity 1 Kings 8:1-6 ; 2 Chronicles 5:2-9
- A type of Christ Psalm 40:8 ; Revelation 11:19

- [Why did God strike Uzzah dead for touching the Ark of the Covenant?](#)

[The Dedication of the Temple](#) - Rob Salvato - Intro: One of the most unusual houses in the world is the "Winchester House" located in San Jose, California – 1922. The house was under construction for 40 years, and when they had stopped construction there was enough building materials left over to continue another 40 years....The cost was \$5 million a Huge amount in the early 1900's. It had 2,000 doors... 1,500,000 panes of glass... 47 fire places... 150 rooms and there are no more than 10 rooms on any given level. Every staircase has 13 steps..... Every hallway is exactly 2ft. wide. Many of the doors lead outside to a drop sometimes of 50ft. There are over 4,000 buttons... Some with a function... but most do nothing. This home was constructed by a Mrs. Winchester... the wife of the man who had founded the Winchester guns. After the death of her husband, she felt guilt over the deaths attributed to her husbands guns and became involved in the occult. he was told by a spirit that she would never die as long as she kept building the house... So she kept on building year after year. Teddy Roosevelt came to visit the house during his presidency but she would not come out to meet the president and would not allow the president to come inside.... STRANGE. Yet

she kept on building until she died- She spent ALL of her energies... All of her resources for NOTHING. The project that she poured her life into is NOTHING more than an ODDITY today

1 Kings 8:5 And King Solomon and all the congregation of Israel, who were assembled to him, were with him before the ark, sacrificing so many sheep and oxen they could not be counted or numbered.

- **sacrificing:** 1Ki 8:62-63 2Sa 6:13 1Ch 16:1

Related Passages:

1 Kings 8:62-63 Now the king and all Israel with him offered sacrifice before the LORD. 63 Solomon offered for the sacrifice of peace offerings, which he offered to the LORD, 22,000 oxen and 120,000 sheep. So the king and all the sons of Israel dedicated the house of the LORD.



Ark of the Covenant

INNUMERABLE SACRIFICES REFLECT JOYFUL WORSHIP

And King Solomon and all the congregation of Israel, who were assembled to him, were with him before the ark([aron](#)), sacrificing so many sheep and oxen they could not be counted or numbered The plethora of sacrifices in this context were not so much for sin but were more a reflection of Israel's thanksgiving and rejoicing for the presence of Jehovah manifested by the presence of the Ark.

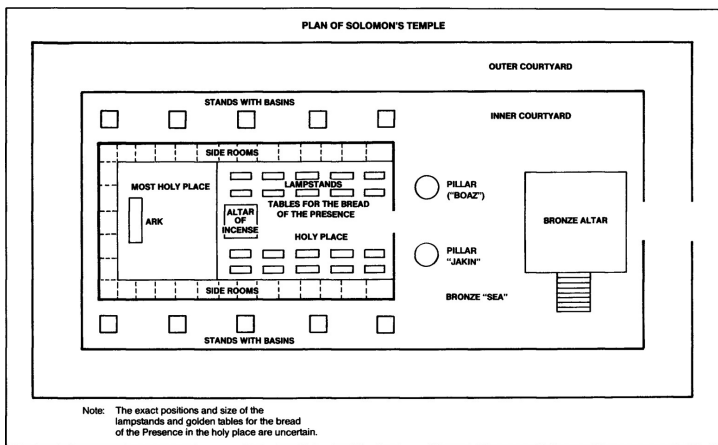
Spurgeon - They paused on the way at different spots, and offered sacrifices, till, as Josephus tells us, "the ground was moist with drink-offerings and sacrifices." It was the jubilee year, and the season was the feast of tabernacles, so that the crowds were great, and the joy overflowing. When shall we see the whole earth hold jubilee and adore the ascended Saviour?

1 Kings 8:6 Then the priests brought the ark of the covenant of the LORD to its place, into the inner sanctuary of the house, to the most holy place, under the wings of the cherubim.

- **the priests:** 1Ki 8:4 2Sa 6:17 2Ch 5:7
- **its place:** 1Ki 6:19 Ex 26:33,34 40:20,21
- **under the wings:** 1Ki 6:27 Ex 25:20-22 37:9 1Sa 4:4 2Sa 6:2 Ps 80:1 99:1 Isa 37:16 Eze 10:5

Related Passages:

2 Chronicles 5:7+ Then the priests brought the ark of the covenant of the LORD to its place, into the inner sanctuary of the house, to the holy of holies, under the wings of the cherubim.



Source: Bible Knowledge Commentary: Old Testament - Page 498

JEHOVAH ENTHRONED IN HOLY OF HOLIES

Then the priests brought the ark ([aron](#)) of the covenant ([beriyth](#)) of the LORD to its place, into the inner sanctuary of the house, to the most holy place, under the wings of the cherubim ([kerub](#)) - The priests carried the ark because the Levites were not allowed to enter the most holy place. Of course, once the Ark had been placed by several priests, thereafter only the High Priest was allowed to enter the Holy Place once per year on the Day of Atonement (see Leviticus 16:1-34+)

ESV Study Bible note on Genesis 3:24+ - The placing of cherubim to the **east of the garden** is reflected in the tabernacle and temple, where cherubim were an important component in the structure and furnishings (see [The Ark of the Covenant](#)). (See context in [ESV Study Bible](#))

Under the wings of the cherubim ([kerub](#)) - in Solomon's temple, there were two pairs of cherubim, one large pair that spread their wings from side to side of the entire cube (1Ki 8:7; cf. 1 Ki 6:23-28) and the second smaller pair of cherubim on the lid of the ark (Ex 25:18-22).

Cherubim ([03742](#)) [kerub](#) are angelic heavenly beings who dwell in God's presence and minister to Him. Note that cherubim which are frequently depicted as chubby infants with wings or as feminine creatures has absolutely no scriptural support (Which makes the point again that one should not glean his theology from Biblical art but from the Bible - in fact the first use in Ge 3:24 hardly depicts them as "chubby little babies" but as fearful beings!) In other cultures of the ancient world, cherubim were minor deities protective of palaces and temples; in Israel they symbolized angelic guardians (Gen 3:24+).



Expulsion from Paradise
(Guarded by Cherubim Gen 3:24+)
James Tissot

In the OT the **cherubim** were symbolic attendants that marked the place of the Lord's "enthronement" in his earthly kingdom

- 1Sa 4:4 = "the LORD of hosts who sits above the **cherubim**";
- 2Sa 6:2 = "the LORD of hosts who is enthroned above the **cherubim**";
- 2Ki 19:15 = "the God of Israel, who are enthroned above the **cherubim**";
- Ps 99:1 = "The LORD reigns, let the peoples tremble; He is enthroned above the **cherubim**, let the earth shake!"

Gilbrant notes that "They are referred to ninety-one times in the OT (thirty-one times in Ezekiel), generally in the plural. The tri-consonantal root (krb) appears throughout the Semitic world. An etymology, though, is difficult. Cherubim are first mentioned in Gen. 3:24 as guarding Eden. Afterward, they are presented as just below, or supporting, the throne of God (Ps. 18:10; Ezek. 10:20). Scripture contains no clear description of their appearance, with the exception that they have faces, hands and wings. It is unlikely

that they resemble the Assyrian winged-bulls or any other winged heavenly creature depicted elsewhere in ancient Near Eastern art and literature. The imagery of Ezek. 1:5-25 portrays unhesitancy and directness in their movement ("they went everyone straight forward... and they turned not when they went," v. 12), and associates them with wheels having rims full of eyes (v. 18). Symbolized is God's complete awareness of all that transpires and his ability to act decisively. References where Yahweh is seen enthroned between the cherubim (2 Sam. 4:4; 1 Chr. 13:6) are allusions to the Ark of the Covenant. In Solomon's temple, the Ark, with its cherubim, stood beneath the large statues of cherubim whose wings extended across the entire inner chamber (1 Kings 6:23ff). Ezekiel's temple has no such sculptures. Its inner walls are covered alternately with figures of palm trees and cherubim (Ezek. 41:18ff, 25). Cherubim vary in their biblical representations. Ezekiel 41:19 depicts them with two faces (a man and a lion), not four as earlier. Certainly, the Bible writers had difficulty in describing these extra-dimensional beings from the heavenly realm. There is possible overlap between cherubim which have an "appearance like coals of fire" (Ezek. 1:13) and seraphim (the "burning ones" of Isa. 6:2f, 6). ([Complete Biblical Library Greek-English Dictionary](#))

KERUB - 90X/66V - cherub(25), cherubim(65). Gen. 3:24; Exod. 25:18; Exod. 25:19; Exod. 25:20; Exod. 25:22; Exod. 26:1; Exod. 26:31; Exod. 36:8; Exod. 36:35; Exod. 37:7; Exod. 37:8; Exod. 37:9; Num. 7:89; 1 Sam. 4:4; 2 Sam. 6:2; 2 Sam. 22:11; 1 Ki. 6:23; 1 Ki. 6:24; 1 Ki. 6:25; 1 Ki. 6:26; 1 Ki. 6:27; 1 Ki. 6:28; 1 Ki. 6:29; 1 Ki. 6:32; 1 Ki. 6:35; 1 Ki. 7:29; 1 Ki. 7:36; 1 Ki. 8:6; 1 Ki. 8:7; 2 Ki. 19:15; 1 Chr. 13:6; 1 Chr. 28:18; 2 Chr. 3:7; 2 Chr. 3:10; 2 Chr. 3:11; 2 Chr. 3:12; 2 Chr. 3:13; 2 Chr. 3:14; 2 Chr. 5:7; 2 Chr. 5:8; Ps. 18:10; Ps. 80:1; Ps. 99:1; Isa. 37:16; Ezek. 9:3; Ezek. 10:1; Ezek. 10:2; Ezek. 10:3; Ezek. 10:4; Ezek. 10:5; Ezek. 10:6; Ezek. 10:7; Ezek. 10:8; Ezek. 10:9; Ezek. 10:14; Ezek. 10:15; Ezek. 10:16; Ezek. 10:18; Ezek. 10:19; Ezek. 10:20; Ezek. 11:22; Ezek. 28:14; Ezek. 28:16; Ezek. 41:18; Ezek. 41:20; Ezek. 41:25

[Bob Utley](#) - CHERUB. . .*CHERUBIM* (BDB 500, KB 497)

1. One of several types of angelic beings mentioned in the OT (i.e., *Cherubim*, *Seraphim* [see [SPECIAL TOPIC: SERAPHIM](#)], national angels, Arch Angels, Messenger Angels). This particular type of angelic being guarded sacred areas (cf. Gen. 3:24; Exod. 25:18-22; 1 Kgs. 8:6-7; Daniel 10). It is mentioned over 90 times in the OT, but only once in the NT (cf. Heb. 9:5).
2. Etymology is uncertain.
 1. from Akkadian "intercessor" or "mediator" between God and mankind
 2. from Hebrew there is a possible word play between "chariot" and "cherub" (cf. Ezek. 1; 10)
 3. some scholars say it means "brilliant appearance" (i.e., like the *Shekinah*; see [SPECIAL TOPIC: SHEKINAH](#))
3. Physical form – This has been difficult to ascertain because of varying descriptions within the Bible and varying animal-human forms found in the ANE. Some link them to
 1. winged bull of Mesopotamia
 2. winged eagle – lions of Egypt called "griffins"
 3. winged creatures on Hiram's (King of Tyre) throne
 4. sphinx of Egypt and similar forms found in King Ahab's ivory palace in Samaria
4. Physical Description
 1. The form of the *Cherubim* is linked with the form of the *Seraphim* of Isaiah 6.
 2. Examples of different forms
 1. Number of faces
 - (1) two – Ezek. 41:18
 - (2) four – Ezek. 1:6,10; 10:14,21
 - (3) one – Rev. 4:7
 2. Number of wings
 - (1) two – 1 Kgs. 6:24
 - (2) four – Ezek. 1:6,11; 10:7,8-21
 - (3) six (like Seraphim of Isa. 6:2) – Rev. 4:8
 3. Other features (also called "the Living Creatures")
 1. Human hands – Ezek. 1:8; 10:8,21
 2. Legs
 - (1) straight, no knee – Ezek. 1:7
 - (2) calf feet – Ezek. 1:7
 4. Flavius Josephus admits that no one knew what a cherub looked like (cf. *Antiquities of the Jews*, VIII.3.3).
5. Places and purpose found in the Bible
 1. Guardian of the tree of life, Gen. 3:24 (possibly used as imagery in Ezek. 28:14,16)
 2. Guardian of the Tabernacle

1. over the Ark of the Covenant; Exod. 25:18-20; Num. 7:89; 1 Sam. 4:4; Heb. 9:5
2. depicted on veil and curtains of the tabernacle; Exod. 26:1,31; 36:8,35
3. Guardian of Solomon's temple
 1. two large carved cherubs in Holy of Holies; 1 Kgs. 6:23-28; 8:6-7; 2 Chr. 3:10-14; 5:7-9
 2. on walls of inner shrine; 1 Kgs. 6:29,35; 2 Chr. 3:7
 3. on panels that were associated with the several lavers; 1 Kgs. 7:27-39
4. Guardian of Ezekiel's temple – carved on walls and doors; Ezek. 41:18-20, 25
5. Connected with transportation of deity
 1. possibly imagery for wind; 2 Sam. 22:11; Ps. 18:10; 104:3-4; Isa. 19:1
 2. guardian of God's throne; Ps.80:1; 99:1; Isa. 37:16
 3. guardian of God's portable throne chariot; Ezek. 1:4-28; 10:3-22; 1 Chr. 28:18
6. Herod's temple – painted on walls (i.e., guardian cf. Talmud "Yoma" 54a)
7. Revelation throne scene (i.e., guardian cf. Revelation 4-5)

1 Kings 8:6–8 CHRIST AS SEEN IN THE CARRYING POLES OF THE ARK - Ivan Steeds ([Day By Day Christ Foreshadowed](#))

A glorious scene confronts us during the reign of King Solomon. We join Israel at the time of the Feast of Tabernacles, the closing feast of the year, following the gathering in of the first fruits of the land. It was a time of rejoicing as Israel remembered that their testing in the wilderness was over and their enemies had been subdued. The tabernacle, the tent linked with their journey through the wilderness, is not mentioned again. God had now found a permanent resting place. Solomon referred to it as 'a settled place for thee to abide in for ever', 1 Kgs. 8:13. We are not surprised to discover that the ark of the covenant, which speaks so beautifully of Christ, was central to this occasion. 'And the priests brought in the ark of the covenant of the Lord unto his place', 1 Kgs. 8:6. The ark was the first and the holiest of the vessels described by the Lord to Moses. However, when we gaze at it in the temple, we discover that the staves, which had been used to carry it through the wilderness, have been drawn out. The toil and conflict of the wilderness journey had ended and they were no longer required. This did not mean that they were removed and discarded, 'And they drew out the staves, that the ends of the staves were seen out in the holy place before the oracle', 1 Kgs. 8:8. The children of Israel would never forget the gracious guidance of the Lord during their forty years in the wilderness.

It is thrilling to consider how these seemingly insignificant events and details so accurately point us to Christ. They direct our thoughts forward to the millennial reign of Christ when Israel's wilderness days will be past forever. They will be restored to the land, their enemies will be subdued and they will dwell in safety amidst great rejoicing. However, they will never forget the grace of God that brought them there. In the days of Solomon 'the cloud filled the house of the Lord ... for the glory of the Lord had filled the house of the Lord', 1 Kgs. 8:10–11. Long after Solomon's temple had been destroyed, the Lord looked forward to the day when 'the desire of all nations shall come: and I will fill this house with glory', Hag. 2:7.

1 Kings 8:7 For the cherubim spread their wings over the place of the ark, and the cherubim made a covering over the ark and its poles from above.

Related Passage:

2 Chronicles 5:8-10+ For the cherubim spread their wings over the place of the ark, so that the cherubim made a covering over the ark and its poles. 9 The poles were so long that the ends of the poles of the ark could be seen in front of the inner sanctuary, but they could not be seen outside; and they are there to this day. 10 There was nothing in the ark except the two tablets which Moses put there at Horeb, where the LORD made a covenant with the sons of Israel, when they came out of Egypt. There was nothing in the ark except the two tablets which Moses put there at Horeb, where the LORD made a covenant with the sons of Israel, when they came out of Egypt.



CHERUBIM COVER THE ARK

For the cherubim ([kerub](#)) spread their wings over the place of the ark, and the cherubim([kerub](#)) made a covering over the ark ([aron](#)) and its poles from above- In a sense, the cherubim symbolically guarded the way to the presence of God much like they guarded the way back into the garden of Eden (Gen 3:24+).

Frederick Mabie This protection over the ark would visually portray God's protection over his Word, especially his covenantal relationship with Israel as inscribed on the two tablets placed within the ark (2Ch 5:10). (See [1 and 2 Chronicles](#))

1 Kings 8:8 But the poles were so long that the ends of the poles could be seen from the holy place before the inner sanctuary, but they could not be seen outside; they are there to this day.

- **the poles were so long:** Ex 25:14,15 37:4,5 40:20
- **could be seen from the holy place,** 2Ch 5:9
- **they are there to this day:** Jos 4:9 Mt 28:15

Related Passages:

Exodus 25:13-15+ "You shall **make poles of acacia wood** and overlay them with gold. 14 "You shall put the poles into the rings on the sides of the ark, to carry the ark with them. 15 **The poles shall remain in the rings of the ark; they shall not be removed from it.**

1 Chronicles 15:15 The sons of the Levites carried the ark of God on their shoulders**with the poles** thereon, as Moses had commanded according to the word of the LORD.

2 Chronicles 5:9+ **The poles were so long** that the ends of the poles of the ark could be seen in front of the inner sanctuary, but they could not be seen outside; and they are there to this day.

But the poles (KJV - [staves](#); Heb - baddim) **were so long that the ends of the poles could be seen from the holy place before the inner sanctuary, but they could not be seen outside; they are there to this day.** The ark was placed lengthwise beneath the wings of the cherubim, and the poles extended beyond the area obscured by the veil but not so that they could be seen from the outside porch. To this day signifies a historical continuation—that something remained unchanged from the time of the event until the time the text was written. It provides historical perspective, showing the lasting consequences of certain events and does not always mean indefinitely, just up to the time the text was recorded. This implies that when 1 Kings was written, the poles of the Ark of the Covenant were still in place and could be seen.

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

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

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

STAVES [ISBE] - stavz (baddim): Ten or eleven Hebrew words are used in the Old Testament to describe various staffs, bars, and wooden rods used by the Hebrews. One word only is used to describe the staves or wooden poles used for carrying the holy furniture of the tabernacle from place to place. That word is badh (plural baddim), which occurs 28 times in Exodus and Numbers and 5 times in Kings and Chronicles (compare also Job 17:16; Hos 11:6). The only passage in which these staves are mentioned by another name is 1 Ch 15:15, where the staves used for carrying the ark from its captivity into Jerusalem are called motah. The reason for this probably is that the original baddim had been lost during the long absence of the sacred chest from its home in the tabernacle.

In the wilderness wanderings, arrangements were made that four items of the holy furniture of the portable tabernacle should be carried on the shoulders of Levites, suspended on these staves. These were the golden altar of incense, the golden table for shewbread, the brazen altar of sacrifice, and the ark of the covenant (Ex 35:12-16).

In the case of the large altar of sacrifice, which was in reality a hollow wooden chest covered with brass (bronze) plates, four rings were attached to the brass grating which rose midway in the chest, and through these rings the staves passed. The staves were of acacia wood and were covered with brass plating. In the case of the three golden utensils of the sanctuary, the staves were of acacia wood, covered with gold plates.

The last mention of any of these staves is in 1 Ki 8:7-9, where it is stated of the ark, in the holy of holies in Solomon's Temple, that the ends of its staves were seen by anyone standing in the adjoining holy place, before (i.e. east of) the oracle. Priests only might view them there, the curtain being withdrawn. The writer of 1 Ki 8 adds that the staves were thus visible when he wrote, an item of evidence worthy of note as to the date of the document. W. Shaw Caldecott

1 Kings 8:9 There was nothing in the ark except the two tablets of stone which Moses put there at Horeb, where the LORD made a covenant with the sons of Israel, when they came out of the land of Egypt.

- **nothing** : Ex 25:21 De 10:2 2Ch 5:10
- **in the ark**: Ex 16:33 Nu 17:10 Heb 9:4
- **put there at Horeb**: Ex 25:21 40:20 De 10:2,5 31:26
- **where**, 1Ki 8:21 Ex 24:8 34:27,28 De 4:13, the cloud, Ex 13:21 14:24 16:10 24:16-18 40:34,35 Lev 16:2 Nu 9:15 2Ch 5:13,14 7:1-3 Eze 10:4 Rev 15:8

Related Passage:

Exodus 25:21+ "You shall put the mercy seat on top of the ark, and in the ark you shall put the testimony (THE TABLETS) which I will give to you.

Exodus 16:33+ (THIS INSTRUCTION WAS ACTUALLY BEFORE ARK WAS CONSTRUCTED) Moses said to Aaron, "Take a jar and put an omerful of manna in it, and place it before the LORD to be kept throughout your generations."

2 Chronicles 5:10+ There was nothing in the ark except the two tablets which Moses put there at Horeb, where the LORD made a covenant with the sons of Israel, when they came out of Egypt.

Hebrews 9:4+ having a golden altar of incense and the ark of the covenant covered on all sides with gold, **IN WHICH** was a golden jar holding the manna, and Aaron's rod which budded, and the tables of the covenant; (**ED**: It is evident that Hebrews speaks of the contents of that tabernacle in the time of Moses.)

Exodus 16:33-34+ Moses said to Aaron, "**Take a jar and put an omerful of manna in it**, and place it **BEFORE** the LORD to be kept throughout your generations." 34 As the LORD commanded Moses, so Aaron placed it **BEFORE** the Testimony, to be kept.

Numbers 17:10+ But the LORD said to Moses, '**Put back the rod of Aaron** before (IN FRONT OF) the testimony to be kept as a sign against the rebels, that you may put an end to their grumblings against Me, so that they will not die.'

Revelation 11:19+ And the temple of God which is in heaven was opened; and the ark of His covenant appeared in His temple, and there were flashes of lightning and sounds and peals of thunder and an

earthquake and a great hailstorm.

CONTENTS OF ARK TABLETS OF THE LAW

There was nothing in the ark ([aron](#)) except the two tablets of stone which Moses put there at [Horeb](#) (Mt Sinai), where the LORD made ([karath](#) - cut; [Lxx](#) - [diatithemi](#)) a covenant (Mosaic Covenant) with the sons of Israel, when they came out of the land of Egypt Presumably the other two items associated with the Ark (Aaron's rod that budded Nu 17:10, Omerful of manna Ex 16:33).

Frederick Mabie No remark is made concerning the other two items previously kept in the ark, namely, the omer of manna (Ex 16:32–34) and Aaron's rod (Nu 17:10+ **ED**: NOTE **AARON'S ROD WAS NEVER IN THE ARK BUT "BEFORE" THE ARK**). It is possible that these items were removed or lost during the ark's transient period (including years in Philistine possession). (See [1 and 2 Chronicles](#))

I like **Jon Courson's** thought on this verse - Hebrews 9:4 tells us that the ark contained the Ten Commandments, a pot of manna, and Aaron's rod. Here, however, we see only the Ten Commandments within the ark. I believe the Holy Spirit included this information to help us to come to a very important understanding. That is, signs and wonders—budding rods and manna—as wonderful as they are, are not lasting. What lasts, what endures, what is absolutely essential is the Word of God. (See [Jon Courson's Application Commentary](#))

Henry Morris - When the tabernacle was first built in the wilderness, and the ark installed therein, the ark also contained "the golden pot that had manna, and Aaron's rod that budded" (Hebrews 9:4+), but these had at some unknown time been removed, possibly because of their ephemeral testimony which was no longer needed (**ED**: The pot of manna and Aaron's rod that budded Ex 16:33+; Nu 17:10+ were kept as reminders of both God's authority and His faithfulness). The two tablets with God's law--the very essence of His covenant with Israel--were retained permanently, even during the time when the ark was away from the tabernacle and in the hands of the Philistines. It was originally called "**the ark of the testimony**" (Exodus 25:22+) but, at least by the time of Joshua, came to be known only as the **ark of the covenant**. Evidently when Judah was taken into exile in Babylon, the ark was carried into heaven, where it remains today (Revelation 11:19+). ([Defender's Study Bible](#))

Guzik on **when they came out of the land of Egypt** - The reminder of the deliverance from Egypt is significant, because there was a sense in which this – some 500 years after the Exodus – was the culmination of the deliverance from Egypt. Out of Egypt and into the wilderness Israel (out of necessity) lived in tents – and the dwelling of God was a tent. Now since Solomon built the temple, the structure representing the dwelling of God among Israel was a *building*, a place of permanence and security.

[WATCH VIDEO](#)

QUESTION - [What was inside the ark of the covenant?](#)

ANSWER - Interestingly, the most complete inventory of the contents of the [ark of the covenant](#) is found in the New Testament: Hebrews 9:4 says that the Most Holy Place had "the gold-covered ark of the covenant. This ark contained the gold jar of manna, Aaron's staff that had budded, and the stone tablets of the covenant." The stone tablets were those on which God had written the Ten Commandments.

At various times in Israel's history, it seems that various items were in the ark of the covenant. When God first gave Moses the instructions on building the ark, He said, "Put in the ark the tablets of the covenant law, which I will give you" (Exodus 25:16).

Sometime during the wilderness wanderings, God commanded that a container of [manna](#) be added to the ark's cargo: "Moses said to Aaron, 'Take a jar and put an omer of manna in it. Then place it before the Lord to be kept for the generations to come.' As the Lord commanded Moses, Aaron put the manna with the tablets of the covenant law, so that it might be preserved" (Exodus 16:33–34).

After the [rebellion of Korah](#), God commanded the leader of each tribe of Israel to bring a staff to the tabernacle. The name of each leader was inscribed in his staff; the tribe of Levi bore Aaron's name. God instructed that the staffs be placed in the tabernacle overnight. The next morning, [Aaron's rod](#) "had not only sprouted but had budded, blossomed and produced almonds" (Numbers 17:8) as a sign of God's blessing on the Levitical priesthood. God then said, "Put back Aaron's staff in front of the ark of the covenant law, to be kept as a sign to the rebellious" (verse 10).

So, by the time Israel reached the Promised Land, the ark was associated with the items mentioned in Hebrews 9:4: the stone tablets, the jar of manna, and the staff of Aaron.

When [King Solomon's temple](#) was finished, the king had the ark of the covenant, along with all the other furnishings of the tabernacle, brought to the new temple's dedication. At that time, the biblical historian notes that "there was nothing in the ark except the two stone tablets that Moses had placed in it at Horeb" (1 Kings 8:9; cf. 2 Chronicles 5:10).

There are two possible ways to reconcile 1 Kings 8:9 with Hebrews 9:4. One is that the ark in Moses' time contained all three items mentioned in Hebrews but, by Solomon's time hundreds of years later, only the stone tablets remained. The other items could have been removed in Eli's time by the men of Beth Shemesh when "they looked into the ark of the Lord" (1 Samuel 6:19). Before that, the ark was in the possession of the Philistines for a time, and they could have removed some of the ark's contents. It could also be that Solomon himself had the manna and the staff removed from the ark and set nearby in the same room at the time of the temple's dedication.

Another possibility is that the jar of manna and Aaron's staff were not usually *inside* the ark of the covenant, but rather *beside* it. God's command in Exodus 16:33 was for Moses to place the manna "before the Lord" (ESV) or "in a sacred place before the Lord" (NLT). Similarly, the staff was to be placed "before the testimony" (Numbers 17:10, ESV) or "permanently before the Ark of the Covenant" (NLT). So, the manna and the staff were kept in the same place as the tablets of stone, but it's possible they were not, strictly speaking, inside the ark.

It is also quite possible that the jar of manna and Aaron's staff were carried inside the ark every time the ark was moved. When the ark was at rest in the Most Holy Place, the manna and the staff were placed beside or in front of the ark. But, while the ark was in transit, the most practical place to carry the manna and the rod was inside the ark.

QUESTION - [What is the significance of Mount Horeb in the Bible?](#)

ANSWER - Mount Horeb in the Bible is another name for [Mount Sinai](#), the mountain where the Hebrew people entered into a covenant with God after escaping from bondage in Egypt (Deuteronomy 5:2; 1 Kings 8:9; 2 Chronicles 5:10). Mount Horeb is also the place where [Moses](#) received the Ten Commandments and the laws, rules, and instructions for the people before continuing on their journey through the desert toward the Promised Land (Exodus 33:6; Malachi 4:4). "The mountain of God" is another name in the Bible for Mount Horeb or Mount Sinai (Exodus 3:1; 4:27; 18:5).

Horeb comes from a Hebrew term meaning "desert." Most of the events that the [book of Exodus](#) describes as happening at Mount Sinai are located at Mount Horeb in the [book of Deuteronomy](#). Deuteronomy uses the name *Horeb* exclusively for the mountain of God except in one verse, Deuteronomy 33:2. However, this mention of Sinai could refer to the wilderness of Sinai rather than the mountain.

Before the exodus, while Moses was tending the flocks of his father-in-law, Jethro, he came one day to the slopes of Mount Horeb. There he caught sight of a bush that was on fire but not burning up. As Moses investigated the phenomenon, God spoke to him [from the flames](#). Calling him by name, the Lord told Moses to go to Pharaoh and deliver the people of Israel out of slavery in Egypt (Exodus 3:1–12).

After the exodus, as the people wandered in the desert, they suffered from thirst and began to complain to Moses about having no water. The Lord commanded Moses to strike the rock at Horeb to obtain water to drink (Exodus 17:1–7).

In Exodus 19–20, the Israelites camped at the base of Mount Horeb while Moses went up the mountain to receive instructions from God. The people were told that from the mountain they would receive the commandments of God, and even hear the Lord's voice. After three days of preparation, God would come down in the sight of all the people. Moses set boundaries on where they could go, and under penalty of death, they were prohibited from even touching the mountain. On the third day, amid thunder, lightning, and trumpet blasts, a thick cloud of smoke engulfed the mountain as God descended on it. Then Moses brought down the [Ten Commandments](#) and all the instructions of the law.

The book of Deuteronomy reiterates that on Mount Horeb God made a covenant with the people of Israel (Deuteronomy 5:2) and handed down the Ten Commandments (Deuteronomy 5:6–21). Also, while camped at Mount Horeb, the people made a golden idol in the shape of a calf to worship, provoking God's wrath (Deuteronomy 9:13–29; Psalm 106:19).

From Mount Horeb, the Israelites set out toward Kadesh-barnea, an eleven-day journey (Deuteronomy 1:2, 19). Much later, the [prophet Elijah](#) fled to Mount Horeb because of Jezebel's wrath (1 Kings 19:1–8). There he stayed in a cave and had an extraordinary encounter with God, who spoke to him not in the windstorm, earthquake, or fire, but in a gentle whisper. On Horeb God also instructed Elijah to anoint Hazael as king over Syria and Jehu over Israel, and He named Elisha as the prophet to succeed Elijah (1 Kings 19:9–21). [GotQuestions.org](#)

John Butler - MISSING FROM THE ARK 1 Kings 8:9 ([Sermon Starters - Volume 1](#))

When Solomon completed the Temple, a great convocation was held for the moving of the ark to the Holy of Holies in the Temple. Scripture notes that its contents were depleted. According to Hebrews 9:4, the ark was to contain a jar of manna, Aaron's rod that budded, and the tables of the law. But when the ark was put in the Temple, but the only thing left in the ark was the two tables of stone.

FIRST—MISSING SUSTENANCE

"There was nothing in the ark save the two tables of stone." The first item we note that was missing was the jar of manna. The instructions for putting a jar of manna in the ark are found in Exodus 16:33, 34. Manna is a type of both the living Word (Jesus Christ) and the written Word (the Scriptures). There is not much devotion to either in our churches today. Decline in devotion to the Scriptures will bring decline in devotion to the Savior, and vice versa.

- Devotion to the Savior is missing. The Apostle Paul said, "For me to live is Christ." (Philippians 1:21). His whole life was wrapped up in Christ. That is the way it should be. The church in Ephesus was rebuked strongly for their decline in love for Christ (Revelation 2:4). Jesus Christ must be the Main Person in our life.
- Devotion to the Scriptures is missing. The manna is also a type of the Scripture. Most of our churches do not emphasize the Word of God like they used to. They have replaced the Scriptures with socials and what all. Few people are really interested in an earnest study of the Bible. Home Bible studies are two often a coffee and donut time instead of a study of the Scripture. Sunday School classes are often more concerned about food for the stomach than food for the soul.

SECOND—MISSING STAFF

Another article missing from the ark was Aaron's rod that budded. The instructions for putting the rod in the ark are found in Numbers 17:10). The rod speaks of two important things, namely the rule of God and the resurrection of Christ.

- The rule of God is missing. There was a dispute in the camp of Israel over the priesthood. God had all the tribes bring a rod to the Tabernacle, the one that budded would show who was the priest. The rule of God was involved here. God no longer is our rule. Culture, political correctness and other philosophies decide our conduct. We need to get the rod back in the ark and let God rule in our lives.
- The resurrection of Christ is missing. The rod that budded was a great type of the resurrection of Christ. But many churches deny the bodily resurrection of Christ. But without a resurrected Savior we have no Gospel (1 Corinthians 15:14, 17). Without the resurrection of Jesus Christ we have no hope (1 Corinthians 15:19). We need the rod back in our theology!

1 Kings 8:10 It happened that when the priests came from the holy place, the cloud filled the house of the LORD,

Related Passages:

Exodus 40:34-35+ Then the cloud covered the tent of meeting, and the glory of the LORD filled the tabernacle. 35 Moses was not able to enter the tent of meeting because the cloud had settled on it, and the glory of the LORD filled the tabernacle.

2 Chronicles 5:11-14+ When the priests came forth from the holy place (for all the priests who were present had sanctified themselves, without regard to divisions), 12 and all the Levitical singers, Asaph, Heman, Jeduthun, and their sons and kinsmen, clothed in fine linen, with cymbals, harps and lyres, standing east of the altar, and with them one hundred and twenty priests blowing trumpets 13 in unison when the trumpeters and the singers were to make themselves heard **with one voice to praise and to glorify the LORD**, and when they lifted up their voice accompanied by trumpets and cymbals and instruments of music, and when they praised the LORD saying, "He indeed is good for His lovingkindness is everlasting," **then the house, the house of the LORD, was filled with a cloud**, 14 so that the priests could not stand to minister because of the cloud, for the glory of the LORD filled the house of God.

Ezekiel 10:4 (GLORY DEPARTS THE TEMPLE) Then the glory of the LORD went up from the cherub to the threshold of the temple, and the temple was filled with the cloud and the court was filled with the brightness of the glory of the LORD. (See [Overview: The Glory of the LORD](#))

Isaiah 6:4 And the foundations of the thresholds trembled at the voice of him who called out, while the temple was filling with smoke.

Leviticus 16:2 The LORD said to Moses: "Tell your brother Aaron that he shall not enter at any time into the

holy place inside the veil, before the mercy seat which is on the ark, or he will die; for **I will appear in the cloud over the mercy seat.**

Psalm 69:31± (SACRIFICE OF PRAISE MORE PLEASING THAN THE SACRIFICIAL ANIMALS) And it will please the LORD better than an ox Or a young bull with horns and hoofs.

[Spurgeon](#) - No sacrifice is so acceptable to God, Who is a Spirit, as that which is spiritual. He accepted bullocks under a dim and symbolical dispensation; but in such offerings, in themselves considered, He had no pleasure. "Will I eat the flesh of bulls, or drink the blood of goats?" Here He puts dishonour upon mere outward offerings by speaking of the horns and hoofs, the offal of the victim. The *opus operatum*, which our ritualists think so much of, the Lord puffs at. The horning and hoofing are nothing to Him, though to Jewish ritualists these were great points, and matters for critical examination; our modern rabbis are just as precise as to the mingling of water with their wine, the baking of their wafers, the cut of their vestments, and the performance of genuflections towards the right quarter of the compass. O fools, and slow of heart to perceive all that the Lord has declared. "Offer unto God thanksgiving" (cf Heb 13:15) is the everlasting rubric of the true directory of worship. The depths of grief into which the suppliant had been plunged gave him all the richer an experience of divine power and grace in his salvation, and so qualified him to sing more sweetly "the song of loves." Such music is ever most acceptable to the infinite Jehovah.

John 1:14+ And the Word became flesh, and dwelt among us, and **we saw His glory, glory as of the only begotten from the Father**, full of grace and truth.

Revelation 21:10-11+ And he carried me away in the Spirit to a great and high mountain, and showed me the holy city, Jerusalem, coming down out of heaven from God, **11 having the glory of God. Her brilliance** was like a very costly stone, as a stone of crystal-clear jasper.

SHEKINAH GLORY FILLS THE TEMPLE

It happened that when the priests came from the holy place, the cloud([anan](#)) filled the house of the LORD - Filled ([male](#)) is same verb used to describe the Holy Spirit filling of Bezalel (Ex 31:3+). The parallel passage in 2 Chr 5:11-14+ (see above) gives us more specific detail regarding when the cloud filled the Temple. It was when the priests withdrew and the singing praises commenced. David writes that Yahweh was "enthroned upon the praises of Israel." (Ps 22:3±)

THOUGHT - What might happen when we praise Him from our innermost being, singing with a clear conscience and a joy filled heart? That's rhetorical of course!

Patterson has an interesting comment - "There is a parallel to this event in Acts 2:1-4+ in which God marks the inception of the church as the temple of the Holy Spirit by making his presence known through the sound of a mighty rushing wind and by filling those present with the Holy Spirit." (BORROW [Expositor's Bible Commentary page 82](#))

Warren Wiersbe - The presence of God's glory was the distinguishing mark of the nation of Israel (Ex. 33:12–23; Rom. 9:4). The sins of the people caused God's glory to depart from the tabernacle (1 Sam. 4:19–22), but now the glory had returned. But the nation would sin again and be taken to Babylon, and there Ezekiel the prophet would have a vision of the glory of God leaving the temple (Ezek. 8:1–4; 9:3; 10:4, 18–19; 11:22–23). However, God would also allow Ezekiel to see the glory return to the kingdom temple (Ezek 43:1–5). The glory came to earth in the person of Jesus Christ (John 1:14; Matt. 17:1–7), but sinners crucified "the Lord of glory" (1 Cor. 2:8). When Jesus returned to heaven, the cloud of glory accompanied Him (Acts 1:9) and the temple was left "desolate" (Matt. 23:38–24:2). Since the coming of the Spirit at Pentecost (Acts 2), God's glory has resided in each of God's children individually (1 Cor. 6:19–20) as well as in the church local (1 Cor. 3:16) and the church universal (Eph. 2:19–22). Until Jesus comes to take us to the eternal glory, our privilege and responsibility is to bring glory to Him as we serve here on earth. Each local assembly, worshipping the Lord in spirit and truth, should manifest the glory of the Lord (1 Cor. 14:23–25). ([Bible Exposition Commentary](#))

Defender's Study Bible - With the coming of the Shekinah glory, God thus showed His acceptance of the temple as His symbolic dwelling place, just as He had the tabernacle in the wilderness (Exodus 40:34). As the glory once departed when the ark was taken from the tabernacle by the Philistines (1 Samuel 4:22), so also it later departed when Solomon's temple (**ED**: SEE [Departure of the Glory of Jehovah from Solomon's Temple](#)) was plundered and the people taken away to Babylon (2 Chronicles 36:17-20; Ezekiel 10:18;11:23). The glory returned for a time when "the Word was made flesh, and tabernacled among us, and we beheld His glory...", at least, in a spiritual sense (John 1:14+). It will be present forever in the heavenly temple, the New Jerusalem, when it comes to Earth, "having the glory of God" (Revelation 21:11+).

*The cloud was a visual symbol of God's dynamic presence,
a pledge of His redemptive activity on behalf of Israel,
and a sign of the acceptability of the new temple and its worship*

Believer's Study Bible - The cloud of the glory of the Lord was visibly present with His people at the dedication of the temple, just as it was during their deliverance from Egypt (cf. 2Ch 7:1-3; Ex. 13:21, 22; 14:19, 20, 24; 19:16; 24:16-18; 40:34-38; Num. 10:11, 12, 34; Deut. 4:11; 5:22; 31:14, 15; 1 Kin. 8:11). The purpose of the glory-cloud was not to indicate that God had just arrived, since He is omnipresent. Rather, the cloud was a visual symbol of God's dynamic presence, a pledge of His redemptive activity on behalf of Israel, and a sign of the acceptability of the new temple and its worship (cf. Num. 9:15). As in the days of Moses, Israel was experiencing a new beginning with new possibilities.

Cloud (06051) **anan** means cloud, cloud mass. About 75% of the 87 uses in the OT refer to the pillar of cloud that directed Israel through the desert (Ex 13:21, etc) and which represented Yahweh's presence over the tabernacle, the cloud over the tabernacle serving also as a guide to Israel as to when to depart and when to stay put (Ex 40:34; Ex 40:35; Ex 40:36; Ex 40:37; Ex 40:38). A "cloud" was present in or over the Temple (1 Ki 8:10-11; 2 Chr 5:13-14). God's presence was accompanied by "clouds" when he met with Moses on Mt Sinai (Ex 19:9, 16; Ex 24:15-16, 18; Dt. 4:11; Dt. 5:22; Ps 97:2). In prophetic passages, clouds accompany God's presence in judgment (Ezek 30:3; Ezek 32:7; Joel 2:2; Zeph. 1:15).

Alden adds "Although most references to "cloud" aside from the "pillar of cloud" pertain to the ordinary kind made of water vapor, Nahum 1:3 mentions dust "clouds" and Leviticus 16:13 and Ezekiel 8:11 refer to a "cloud" of smoke from burning incense (cf. also Isaiah 4:5 and Ezekiel 1:4). Several times 'ānān is used to illustrate something by its characteristics or functions. Job 7:9 refers to the way "clouds" can disappear and illustrates the way people disappear at death (cf. Hosea 13:3). Isaiah also speaks of the way "clouds" disappear, but is referring to the blotting out of sin (Isaiah 44:22). Hosea illustrates transitory goodness to a fast-disappearing morning "cloud" (Hosea 6:4). When God answered Job, he alluded to the "clouds" clothing the sea (Job 38:9). According to Jeremiah (Jeremiah 4:13), judgment will rise like "clouds" (of dust?). Ezekiel refers to the shadow a "cloud" casts and compares it to a military horde invading the land (Ezekiel 38:9, 16). It is of interest to note that the Hebrews, far from thinking that rain actually poured through celestial windows, knew very well that rain came from clouds (Isaiah 5:6; 1 Kings 18:44, etc.). (Theological Wordbook of the Old Testament - [TWOT](#) online)

Related Resources:

- [Shekinah Glory](#)
- [Overview: The Glory of the LORD](#)
- [References: The Glory of God](#)
- [Departure of the Glory of Jehovah from Solomon's Temple](#)

Utley- "the cloud" This was a visible sign of YHWH's presence with Israel during the exodus and wilderness wanderings. It dissipated when Israel crossed the Jordan into Canaan.

This refers to the special cloud ("pillar," BDB 765) representing YHWH's personal presence that led and protected the Hebrew slaves as they left Egypt and wandered in the wilderness (cf. Exod. 13:21-22; 14:19,24; 33:9,10; Deut. 1:33; Neh. 9:12,19; Ps. 78:14; 105:39). This cloud/pillar disappeared after the Israelites crossed the Jordan River into the Promised Land. This was called the "Shekinah Cloud of Glory" by the rabbis (cf. Exod. 13:21-22; 14:19,24; 33:9-10; Ps. 78:14; 99:7). It accomplished several things for the Israelites.

1. symbol of YHWH's personal presence (*shekinah* means "to dwell with")
2. it separated Israel from Pharaoh's elite troops (cf. Exod. 14:19-20)
3. it led Israel (cf. Exod. 13:21-22; Num. 9:17-23)
4. it covered them and protected them from the heat (cf. Ps. 105:39)
5. it lit up the camp by night, even allowed Israel to travel at night (cf. Exod. 13:21; Neh. 9:12,19)
6. it caused the nations to fear Israel (cf. Exod. 23:27; Deut. 2:25; 11:25; Josh. 2:9)
7. it finally disappeared when Israel crossed the Jordan (cf. Exod. 16:35; Josh. 5:12), but reappeared at the dedication of Solomon's temple (1 Kings 8)

The NT also uses this imagery as the transportation of Deity (i.e., Acts 1:9; 1 Thess. 4:17), following Daniel 7:13.

Guzik - This was the cloud of glory, seen often in the Old and New Testaments, sometimes called the cloud of Shekinah glory. It is hard to define the glory of God; we could call it the radiant outshining of His character and presence. Here it was manifested in a cloud.

- This is the cloud that stood by Israel in the wilderness (Exodus 13:21-22).
- This is the cloud of glory that God spoke to Israel from (Exodus 16:10).
- This is the cloud from which God met with Moses and others (Exodus 19:9, 24:15-18, Numbers 11:25, 12:5, 16:42).
- This is the cloud that stood by the door of the Tabernacle (Exodus 33:9-10).
- This is the cloud from which God appeared to the High Priest in the Holy Place inside the veil (Leviticus 16:2).
- This is the cloud of Ezekiel's vision, filling the temple of God with the brightness of His glory (Ezekiel 10:4).
- This is the cloud of glory that overshadowed Mary when she conceived Jesus by the power of the Holy Spirit (Luke 1:35).
- This is the cloud present at the transfiguration of Jesus (Luke 9:34-35).
- This is the cloud of glory that received Jesus into heaven at His ascension (Acts 1:9).
- This is the cloud that will display the glory of Jesus Christ when He returns in triumph to this earth (Luke 21:27, Revelation 1:7).

F B Meyer - Then the House was filled with a Cloud.

This was the bright Shekinah cloud, the symbol of the Divine Presence, which had shone for Moses in the bush, and led the march through the desert. It was as though God had found a rest. And as it settled upon the Most Holy Place, it was as though God said, This is my rest forever; here will I dwell, for I have desired it.

The Most Holy Place is the symbol of our spirit, meant to be the abiding-place and home of God; and shall we not invite the blessed Shekinah cloud to enter thither, addressing it in the words of the Psalm, "Arise, O Lord, into thy resting-place, Thou and the ark of Thy strength." Because where He comes to abide He abundantly blesses the provision, and satisfies the poor with bread; He clothes His priests with salvation, and makes His saints shout aloud for joy: He erects the horn of strength and prepares the lamp of light. What were the conditions of this incoming?—

First, UNITY.— "The trumpeters and singers were as one." We must put away strife, divisions, variance, and evil-speaking. Our heart and life must be full of love. When the disciples were with one accord, in one place, the Spirit descended.

Second, HEARTINESS.— "They lifted up their voice." There was every symptom of sincerity and fervor.

Third, THANKSGIVING AND PRAISE.— "They praised the Lord, saying, He is good, for His mercy endureth forever." No refrain occurs oftener in the Bible than this. It is an exquisite expression of the heart's joy and rest in God. Let us sing it in our darkest, as well as gladdest hours, full of trust, thanksgiving, and praise.

G Campbell Morgan - The cloud filled the house of the Lord.—1 Kings 8.10

This shining of the glory of Jehovah in the house which Solomon had built was a radiant manifestation of the grace of God. The thoughtful consideration of the whole account of the erection of this Temple will show that in permitting it, God was accommodating His methods to meet human frailty, as He had done in the appointment of the priesthood. and in the choice of a king. When David had desired to build, it had been pointed out to him that such a building was not by Divine request or command. Nevertheless God had permitted the building, and now filled the house with His glory. The one permanent and unchanged link between the Tabernacle and the Temple was the Ark of the Covenant; and it was when that sacred symbol of the Divine presence and authority found a resting-place in the Temple, that the mystic glory filled the building. Over all human failure grace triumphs; and this shining-forth of the Divine glory in the new Temple was an evidence of that truth. The human attitude which made this possible, was that of the loyalty of the king and people to the deepest truth of their national life, as this was expressed in the desire to give that Ark its proper place at the heart of the city of the king. When the heart is loyal, God acts in grace, even when the methods of expression are not in themselves of the highest. This explains many of the manifestations of Divine glory in the midst of systems and methods which are not in strict harmony with the simplicity which is in Christ.

1 Kings 8:11 so that the priests could not stand to minister because of the cloud, for the glory of the LORD filled the house of the LORD.

- **glory:** Lev 9:6,23 Eze 43:2,4,5 44:4 Joh 1:14 Ac 7:55 2Co 3:18 4:6 Rev 21:11,23

Related Passages:

Revelation 15:8+ And **the temple was filled with smoke from the glory of God and from His power;** and no one was able to enter the temple until the seven plagues of the seven angels were finished.

Exodus 40:35 **Moses was not able to enter the tent of meeting** because the cloud had settled on it, and the glory of the LORD filled the tabernacle.

THE OVERWHELMING POWER OF HIS PRESENCE

So that - This is an important "hinge word (phrase)" keeping in mind that the function of hinges is to allow one to open big doors. The idea is that recognition and interrogation of hinge words will greatly increase your understanding of a passage. In this case so that is a term of purpose or result and there are **580 "so that's"** in the Bible (not to mention many "that's" that serve the same function depending on context) to give you ample opportunity to practice this important discipline (observation and interrogation). The presence of Jehovah in the glory cloud provided both protect and guidance for Israel in their wilderness wandering. (Ex 14:19–20, Ex 33:9) In the present context, the appearance of the glory cloud indicates God's approval of the Temple.

*Oh, Lord of glory, draw near again,
Let our worship rise, our praise sustain.
May Your presence fill our hearts, our place,
With boundless mercy and endless grace.*

The priests could not stand to minister because of the cloud([anan](#)), **for** (great term of explanation) **the glory** ([kabod](#); Lxx = [doxa](#)) **of the LORD filled the house of the LORD**- The **glory of the LORD** symbolized the presence of the LORD. See more on [Overview: The Glory of the LORD](#). The fact that **the glory of the LORD filled the house** was evidence that Jehovah was pleased with His dwelling place.

A cloud descended, vast and bright,
A veil of glory, purest light.
The priests stood still, in holy awe,
For Heaven's weight was all they saw.

So let us stand, in reverence deep,
And let His glory in us keep.
For when His presence floods the place,
We're wrapped in love, consumed by grace.

Adrian Rogers - Do you want the glory of God to fill your body? Do you? Your body's the temple of the Holy Ghost, which you have of God. Do you want the glory of God to fill it? All right, just say, "Christ, Christ always, and Christ only." You see, when Jesus Christ moves into you, He moves in, never to move out again. That's the reason I believe in the eternal security of the believer. Jesus said, "I will send the Holy Spirit, and He will abide with you forever. He will settle down to dwell in your hearts forever" (John 14:16). That's what Jesus said in John 14. My heart is not a hotel with checkout time 12 noon on Sunday. Jesus Christ lives in me forever

Brian Bell - The house of the Lord is never to be the chief focus of our attention. 2. The Lord of the house is to be the focus of all that we do when we gather together for worship. The glory of the Lord filled the house of the Lord [Heb [kabod](#). Gk [doxa](#)].

Excerpts from Franklin Kirksey's sermon - [When Glory Fills the House](#) - When glory fills the house describes the essence of **revival**.... This is exactly what we find in our text, ". . . the glory of the Lord filled the house of God." This description is repeated verbatim in both 1 Kings 8:11 and 2 Chronicles 5:14. The former account is abbreviated while the latter account is amplified.....Just as judgment begins at the house of God so does revival. As I share in [Don't Miss the Revival!](#): "The term '**revival**' is one of the most

misunderstood and misused words in a Christian's vocabulary. Revival is caricatured and mocked. Revival is more than just a series of meetings. When genuine revival comes to our life; the Lordship of Jesus Christ is reaffirmed; our fellowship with Jesus and other believers is restored; our worship is renewed; our stewardship is re-established; and our discipleship is revitalized. These are just a few of the blessings of revival."1 **Revival** is not radical emotionalism or even biblical evangelism, it is when God shows up! At the time of the dedication of the temple God showed up as we read in 2 Chronicles 5:14, ". . . the glory of the Lord filled the house of God."

Terrified by God

H. G. Wells was no friend of the church, but sometimes he served us well. Years ago in the New Yorker, he told a story about an Episcopalian clergyman. (He could have told it about a preacher from any denomination.) This Episcopalian bishop was the kind of man who always said pious things to people. When troubled folks came to him, he found that a particularly helpful thing to say, if said in a right tone of voice, was, "Have you prayed about it?" If said in just the right way, it seemed to settle things.

The bishop himself didn't pray much; he had life wrapped up in a neat package. But one day life tumbled in on him, and he found himself overwhelmed. It occurred to the bishop that maybe he should take some of his own advice. So, one Saturday afternoon he entered the cathedral, went to the front, and knelt on the crimson rug. Then he folded his hands before the altar (he could not help but think how childlike he was).

Then he began to pray. He said, "O God—" and suddenly there was a voice. It was crisp, businesslike. The voice said, "Well, what is it?"

Next day when the worshipers came to Sunday services, they found the bishop sprawled face down on the crimson carpet. When they turned him over, they discovered he was dead. Lines of horror were etched upon his face. What H. G. Wells was saying in that story is simply this: there are folks who talk a lot about God who would be scared to death if they saw him face to face. —Haddon Robinson, "Good Guys, Bad Guys, and Us Guys," Preaching Today, Tape No. 80. See: Exodus 24:17; 1 Kings 8:11; Luke 2:9.

When God Speaks

Any of us more than 25 years old can probably remember where we were when we first heard of President Kennedy's assassination in 1963. British novelist David Lodge, in the introduction to one of his books, tells where he was—in a theater watching the performance of a satirical revue he had helped write.

In one sketch, a character demonstrated his nonchalance in an interview by holding a transistor radio to his ear. The actor playing the part always tuned into a real broadcast. Suddenly came the announcement the President Kennedy had been shot. The actor quickly switched it off, but it was too late. Reality had interrupted stage comedy.

For many believers, worship, prayer, and Scripture are a nonchalant charade. They don't expect anything significant to happen, but suddenly God's reality breaks through, and they're shocked.

Utley on the glory of the LORD filled the house- This visible manifestation of YHWH's presence is also seen in

1. the tent of meeting in Moses' day, Ex 40:34-35
 2. dedication of Solomon's temple, 2Ch 5:14; 7:1-2
 3. Isaiah's vision, Isa. 6:3,4
 4. Ezekiel's vision, Ezek. 1:28; 10:3-4
 5. Ezekiel's temple, Ezek. 43:5; 44:4 (ED: IN THE MILLENNIUM!)
 6. post-exilic, Hag. 2:7 (**ED: NOTE THIS IS A PROPHECY WHICH I BELIEVE WILL BE FILLED WHEN THE GLORIOUS ONE, THE MESSIAH, FILLS THE EARTH IN THE MILLENNIUM!**)
 7. in reality, YHWH fills the earth with His presence, Jer. 23:24; and knowledge, Hab. 2:14 (**ED: NOTE THIS IS A PROPHECY WHICH I BELIEVE WILL BE FILLED WHEN THE GLORIOUS ONE, THE MESSIAH, FILLS THE EARTH IN THE MILLENNIUM!**)
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Rob Salvato - God did not need the temple – There is no place that can contain him – But the temple needed God. It needed his Glory. The only thing that would make this building a bonafide House of God is that the Glory of God filled. Without that it would only be a pretty building. – You only have to look at the many Dead Churches that fill Europe – Beautiful Buildings. Great Metropolitan Chapel in London – Beautiful Building – Spurgeon Preached there. Every Sunday 6,000 pp packed that Place to hear the Word – today maybe 100. Or Westminster Chapel – G Campbell Morgan – L. Jones – Incredible Bible Teachers/ Thousands gathered weekly to hear the Word – Today almost empty. [Ichabod – the Glory has departed](#). What happened – what caused the Lord to

remove his glory? Simple – They forsook the teaching and the following of the Word of God. It is God's Presence in a Church that makes it the House of God. Place where His word is taught – His name is glorified – People are pointed to Him – God's glory will be manifested in that kind of Place.

Spurgeon - The cloudy pillar was the token of the presence of God, and its filling the sanctuary was a sign of his graciously accepting the temple. We cannot tell whether it was the dazzling brightness, or the deep, portentous darkness, which overwhelmed the minds of the priests, but assuredly it is a glorious thing to have the Lord so present in the midst of his people that all our works become as nothing, and we feel that no longer do we "stand to minister," but the Lord himself is there.

The Glory of the Lord Descends

The cloud descended, pure and bright,
A holy veil, a radiant light.
The tent of meeting, God's abode,
Where His glory filled, His presence showed.

No mortal dared to step inside,
For heaven's King did there reside.
The weight of glory, vast and grand,
Rested among His chosen band.

By day, a cloud would lead the way,
Through deserts vast, where shadows lay.
By night, a fire lit the skies,
A beacon bright, before their eyes.

A guide unfailing, ever near,
To calm their hearts, to still their fear.
Through every trial, step, and strife,
His presence brought sustaining life.

So let our hearts, like tents of old,
Be filled with glory, pure as gold.
For where His Spirit comes to stay,
He lights the night and leads the day.

1 Kings 8:12 Then Solomon said, "The LORD has said that He would dwell in the thick cloud.

KJV 1 Kings 8:12 Then spake Solomon, The LORD said that he would dwell in the thick darkness.

NET 1 Kings 8:12 Then Solomon said, "The LORD has said that he lives in thick darkness.

CSB 1 Kings 8:12 Then Solomon said: The LORD said that He would dwell in thick darkness.

ESV 1 Kings 8:12 Then Solomon said, "The LORD has said that he would dwell in thick darkness.

NIV 1 Kings 8:12 Then Solomon said, "The LORD has said that he would dwell in a dark cloud;

NLT 1 Kings 8:12 Then Solomon prayed, "O LORD, you have said that you would live in a thick cloud of darkness.

- **The LORD has said** De 4:11 2Ch 6:1-11 Ps 18:8-11 97:2
- **thick:** Ex 20:21 Lev 16:2 De 5:22 Isa 45:15 Heb 12:18

Related Passages:

2 Chronicles 6:1-11+ Then Solomon said, "**The LORD has said that He would dwell ([shakan](#)) in the thick cloud.** 2 "I have built You a lofty house, And a place for Your dwelling forever." 3 Then the king faced about and blessed all the assembly of Israel, while all the assembly of Israel was standing. 4 He said, "Blessed be the LORD, the God of Israel, who spoke with His mouth to my father David and has fulfilled it with His hands,

saying, 5 'Since the day that I brought My people from the land of Egypt, I did not choose a city out of all the tribes of Israel in which to build a house that My name might be there, nor did I choose any man for a leader over My people Israel; 6 but I have chosen Jerusalem that My name might be there, and I have chosen David to be over My people Israel.' 7 "Now it was in the heart of my father David to build a house for the name of the LORD, the God of Israel. 8 "But the LORD said to my father David, 'Because it was in your heart to build a house for My name, you did well that it was in your heart. 9 'Nevertheless you shall not build the house, but your son who will be born to you, he shall build the house for My name.' 10 "Now the LORD has fulfilled His word which He spoke; for I have risen in the place of my father David and sit on the throne of Israel, as the LORD promised, and have built the house for the name of the LORD, the God of Israel. 11 "There I have set the ark in which is the covenant of the LORD, which He made with the sons of Israel."

Exodus 19:9+ The LORD said to Moses, "Behold, I will come to you **in a thick cloud**, so that the people may hear when I speak with you and may also believe in you forever." Then Moses told the words of the people to the LORD.

Exodus 20:21+ So the people stood at a distance, while Moses approached the **thick cloud where God was**.

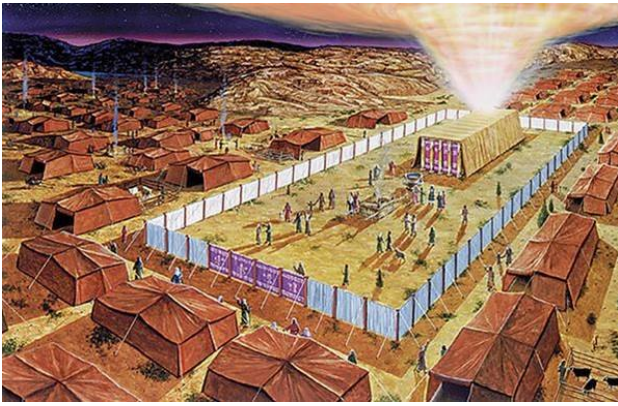
Deuteronomy 4:11+ "You came near and stood at the foot of the mountain, and the mountain burned with fire to the very heart of the heavens: **darkness, cloud and thick gloom**.

Psalms 18:11+ **He made darkness His hiding place**, His canopy around Him, Darkness of waters, thick clouds of the skies.

Spurgeon - The storm thickened, and the clouds pouring forth torrents of rain combined to form the secret chamber of the invisible but wonder-working God. "Pavilioned in impervious shade" faith saw him, but no other eye could gaze through the *"thick clouds of the skies."* Blessed is the darkness which encurtains my God; if I may not see him, it is sweet to know that he is working in secret for my eternal good. Even fools can believe that God is abroad in the sunshine and the calm, but faith is wise, and discerns him in the terrible darkness and threatening storm.

Psalms 97:2+ **Clouds and thick darkness surround Him**; Righteousness and justice are the foundation of His throne.

Spurgeon - So the Lord revealed himself at Sinai, so must he ever surround his essential Deity when he shows himself to the sons of men, or his excessive glory would destroy them. Every revelation of God must also be an obvelation; there must be a veiling of his infinite splendour if anything is to be seen by finite beings. It is often thus with the Lord in providence; when working out designs of unmingled love he conceals the purpose of his grace that it may be the more clearly discovered at the end. "It is the glory of God to conceal a thing." Around the history of his church dark clouds of persecution hover, and an awful gloom at times settles down, still the Lord is there; and though men for a while see not the bright light in the clouds, it bursts forth in due season to the confusion of the adversaries of the gospel. This passage should teach us the impertinence of attempting to pry into the essence of the Godhead, the vanity of all endeavours to understand the mystery of the Trinity in Unity, the arrogance of arraigning the Most High before the bar of human reason, the folly of dictating to the Eternal One the manner in which he should proceed. Wisdom veils her face and adores the mercy which conceals the divine purpose; folly rushes in and perishes, blinded first, and by and by consumed by the blaze of glory. Righteousness and judgment are the habitation of his throne. There he abides, he never departs from strict justice and right: his throne is fixed upon the rock of eternal holiness. Righteousness is His immutable attribute, and judgment marks his every act. What though we cannot see or understand what he doeth, yet we are sure that he will do no wrong to us or any of his creatures. Is not this enough to make us rejoice in him and adore him? Divine sovereignty is never tyrannical. Jehovah is an autocrat, but not a despot. Absolute power is safe in the hands of him who cannot err, or act unrighteously. When the roll of the decrees, and the books of the divine providence shall be opened, no eye shall there discern one word that should be blotted out, one syllable of error, one line of injustice, one letter of unholiness. Of none but the Lord of all can this be said.



The Former Glory Dwelling in the Cloud over the Tabernacle

JEHOVAH IN THE CLOUD

In 1 Kings 8:12-21 Solomon repeatedly references Jehovah's promise to David in 2 Samuel 7 and 1 Chronicles 17, when David had the desire to build a permanent temple.

Then Solomon said, "The LORD has said that He would dwell ([shakan](#)) in the thick cloud ([araphel](#)) - Solomon is addressing Jehovah. Has said refers to Jehovah's promise as in Ex 19:9+ declaring "Behold, I will come to you in a thick cloud" Solomon thus recalls Jehovah promise to present Himself in a cloud to Moses and believed that God was at this very moment in the **thick cloud**. He recognizes that God has condescended to fix His throne in the presence of His chosen people. We call that a manifestation of grace, truly undeserved favor being shown to Solomon and Israel. Solomon immediately identified the **thick cloud** as the manifestation of His approval and His promised presence. Jehovah is faithful to honor Solomon's faithfulness to honor his commitment to build the LORD a dwelling place on earth.

Thick Cloud - usually associated with trouble or punishment, but here suggest the inexplicable mystery of God. This dark cloud was a thick darkness that would mask God's glory, & permit man to be able to approach. ([Brian Bell](#))

THICK CLOUD - 7X/7V NASB - Exod. 19:9; Exod. 19:16; Exod. 20:21; 1 Ki. 8:12; 2 Chr. 6:1; Job 37:11; Isa. 44:22

The **thick cloud** is the [Shekinah glory cloud](#). See Ex 19:9; Ex 20:21, 24:15,18; 33:9-10; 34:5; Lev 16:2; Dt 4:11; 5:22; Ps 18:10-11. God Himself stated He would **dwel** among them by the signal manifestation of His [glory in the Shekinah](#), the visible token of his presence. Recall the conditional promise from 1Ki 6:12-13+ that if Israel obeyed then He would "carry out My word with you which I spoke to David your father. "I will **dwel** ([shakan](#)) among the sons of Israel." So at this time in history King Solomon (representing the people) is living in obedience.

John MacArthur - Solomon recognized the thick darkness as the manifestation of the Lord's gracious presence among His people (cf. Ex 19:9; 20:21; Lev 16:2) (SEE [NASB, MacArthur Study Bible](#))

[Believer's Study Bible](#) on **thick darkness** (ESV, KJV) says "In no sense does Solomon's statement here contradict the general biblical thesis that God is light (1 John 1:5). The word translated "**dark cloud**" ([araphel](#), Heb.) refers to the [Shekinah](#) (Heb.) **cloud** ([Shekinah glory cloud](#)), the cloud of the glory of God, which is mentioned in the previous verse and connotes the awesomeness and mystery of God (cf. Ex. 20:21; Deut. 4:11)."

Warren Wiersbe - The main thrust of his prayer is that God would hear the prayers directed toward the temple and forgive those who sinned, and this request is based on the promise given in Deuteronomy 30:1-10. Israel's kings were commanded to make their own copy of the Book of Deuteronomy (Deut. 17:18-20), and Solomon's many references to Deuteronomy indicate that he knew the book very well. ([Bible Exposition Commentary](#))

Dwell (establish, live, remain, settle) ([07931 shakan](#) to settle down = from which is derived rabbinic word shekinah or shechinah lit, "that which dwells" ~"residence" the light on the mercy-seat which symbolized the Divine presence (Ex 25:8). In order to avoid appearing to localize the Divine Being, wherever God is said to "dwell" in a place, the Targum renders that He "causes His Shekinah to dwell" there. God is the subject of shakan 43 times - . He may dwell on Mount Zion (Psalm 74:2). He dwells among his people (Exodus 25:8). He will dwell in Jerusalem (Zech. 8:3).

Baker - First, it simply means to settle down (Ex. 24:16; Num. 24:2; Ps. 102:28[29]). Second, it can mean to lie down or rest. When used this way, it can refer to objects (Num. 9:17; Job 3:5); animals (Isa. 13:21); and

people (Jer. 23:6; 33:16). When people are the object of the verb, it means that they are resting in peace and security. Third, it may mean to dwell or abide. Again, this can have several referents such as people (Ps. 37:27; Pr 2:21); the dead (Job 26:5); God (1 Ki. 8:12; Isa. 8:18); or objects such as the Tabernacle (Josh. 22:19). In the intensive form, it means to establish. The word is used in this way in Deuteronomy 12:11 and Psalm 78:60 to describe how God set up a dwelling place for His name, establishing Himself in Israel. Finally, the causative form means to lay, to place, to set (Gen. 3:24; Josh. 18:1); or to cause to dwell (Job 11:14; Ps. 78:55). ([Complete Word Study Dictionary – Old Testament](#))

Thick cloud (06205) (**araphel** possibly from **araph** - to drip, drop down as rain drops from a dark storm cloud) most commonly refers to clouds and deep darkness (**thick cloud**) connected with the presence of the LORD (Ex 20:21, 1Ki 8:12, 2Ch 6:1). Jehovah spoke from **thick gloom** (Dt 5:22) and **thick darkness** surrounded Him (Ps 97:2) and **darkness** was under His feet (2Sa 22:10+, Ps 18:9). Figuratively darkness that originated from Jehovah covered the earth reflecting the spiritual depravity of people. But the use in Isaiah 60:2 is linked to an incredible promise For behold, darkness will cover the earth And deep darkness the peoples; but **the LORD will rise upon you And His glory will appear upon you.**" referring to Jesus Christ (John 1:14+)! The prophet Jeremiah says to sinful Judah "Give glory to the LORD your God, Before He brings darkness And before your feet stumble On the dusky mountains, And while you are hoping for light He makes it into deep darkness, And turns it into **gloom** (araphel)." (Jer. 13:16) The period of oppression during the exile was described as "a cloudy and **gloomy** (araphel) day" (Ezek. 34:12), referring to the ominous feeling that had overtaken God's people. Joel and Zephaniah spoke of the future [Day of the Lord](#), as "A day of darkness and gloom, A day of clouds and **thick darkness** (araphel)" (Joel 2:2+) and "A day of darkness and gloom, A day of clouds and **thick darkness** (araphel)" (Zeph. 1:15+).

ARAPHEL - 15x/15v - deep darkness(1), gloom(1), gloomy(1), thick cloud(3), thick darkness(7), thick gloom(2). Exod. 20:21; Deut. 4:11; Deut. 5:22; 2 Sam. 22:10; 1 Ki. 8:12; 2 Chr. 6:1; Job 22:13; Job 38:9; Ps. 18:9; Ps. 97:2; Isa. 60:2; Jer. 13:16; Ezek. 34:12; Joel 2:2; Zeph. 1:15

J Hudson Taylor - Solomon, the prince of peace, alone could build the temple. If we would be soul-winners and build up the church, which is God's temple, let us note this; not by discussion nor by argument, but by lifting up Christ shall we draw men unto Him.

God cannot be grasped by the mind. If he could be grasped, he would not be God.

1 Kings 8:13 "I have surely built You a lofty house, A place for Your dwelling forever."

ESV 1 Kings 8:13 I have indeed built you an exalted house, a place for you to dwell in forever."

NET 1 Kings 8:13 O LORD, truly I have built a lofty temple for you, a place where you can live permanently."

CSB 1 Kings 8:13 but I have indeed built an exalted temple for You, a place for Your dwelling forever.

KJV 1 Kings 8:13 I have surely built thee an house to dwell in, a settled place for thee to abide in for ever.

GWN 1 Kings 8:13 I certainly have built you a high temple, a home for you to live in permanently."

NAB 1 Kings 8:13 I have truly built you a princely house, a dwelling where you may abide forever."

NIV 1 Kings 8:13 I have indeed built a magnificent temple for you, a place for you to dwell forever."

NLT 1 Kings 8:13 Now I have built a glorious Temple for you, a place where you can live forever! "

YLT 1 Kings 8:13 I have surely built a house of habitation for Thee; a fixed place for Thine abiding to the ages.'

- **surely built:** 2Sa 7:13 1Ch 17:12 22:10,11 28:6,10,20 2Ch 6:2
- **A place for Your dwelling forever.:** Ps 78:68,69 Ps 132:13,14 Joh 4:21-23 Ac 6:14 Heb 8:5-13 Heb 9:11,12,24

Related Passages:

2 Chronicles 6:2+ "I have built You a lofty house, And a place for Your dwelling forever."

2 Samuel 7:10-13 I will also appoint a place for My people Israel and will plant them, that they may live in their own place and not be disturbed again, nor will the wicked afflict them any more as formerly, 11 even from the day that I commanded judges to be over My people Israel; and I will give you rest from all your enemies. **The**

LORD also declares to you that the LORD will make a house for you. 12 "When your days are complete and you lie down with your fathers, I will raise up your descendant after you, who will come forth from you, and I will establish his kingdom. 13 "He shall build a house for My name, and I will establish the throne of his kingdom forever.

1 Chronicles 17:10-12 "He shall build for Me a house, and I will establish his throne forever.

2 Chronicles 6:2 "I have built You a lofty house, And a place for Your dwelling forever."

Psalms 132:13-14 For the LORD has chosen Zion; He has desired it for His habitation. 14 "This is My resting place forever; Here I will dwell, for I have desired it.

I have surely built You a lofty house, A place for Your dwelling forever - Solomon responds to God's declaration to dwell with a visible manifestation. A lofty house "so that he might sit enthroned in regal splendor as befits his majesty. It is clear from 1Ki 8:27-28 that Solomon was under no illusions, as though God needed the temple for his own sake. But just as God is enthroned in heaven, so he has seen fit to use Solomon's temple as his throne on earth. By using the word "**forever**" (v.13), Solomon no doubt has reference both to the contrast with the impermanent tabernacle and the permanent relationship that God had seen fit to establish between himself and Israel, this relationship taking on new meaning and impetus in the Davidic covenant." (Patterson)

Rayburn In v. 13 the temple was described as a place for the Lord to dwell in forever. But, as Solomon will say in his dedicatory prayer, the Lord God, the eternal and infinite Majesty, is hardly confined to a sanctuary in Jerusalem. This may explain why "name" occurs so often in the following verses. The temple is a house where the *name* of the Lord dwells. It is a way of avoiding the implication that God himself dwells in the temple as if he were localized there. There was a bed in the most holy places of ANE sanctuaries, but there is no bed in Israel's temple! God's presence is real enough, to be sure, as the cloud indicates, but the reality of God's transcendence is that he is always everywhere. [Provan, 76-77]

1 Kings 8:14 Then the king faced about and blessed all the assembly of Israel, while all the assembly of Israel was standing.

ESV 1 Kings 8:14 Then the king turned around and blessed all the assembly of Israel, while all the assembly of Israel stood.

NET 1 Kings 8:14 Then the king turned around and pronounced a blessing over the whole Israelite assembly as they stood there.

LXA 1 Kings 8:14 And the king turned his face, and the king blessed all Israel, (and the whole assembly of Israel stood:)

CSB 1 Kings 8:14 The king turned around and blessed the entire congregation of Israel while they were standing.

KJV 1 Kings 8:14 And the king turned his face about, and blessed all the congregation of Israel: (and all the congregation of Israel stood:)

GWN 1 Kings 8:14 Then the king turned around and blessed the whole assembly of Israel while they were standing.

NAB 1 Kings 8:14 The king turned and greeted the whole community of Israel as they stood.

NIV 1 Kings 8:14 While the whole assembly of Israel was standing there, the king turned around and blessed them.

NLT 1 Kings 8:14 Then the king turned around to the entire community of Israel standing before him and gave this blessing:

YLT 1 Kings 8:14 And the king turneth round his face, and blesseth the whole assembly of Israel; and all the assembly of Israel is standing.

- blessed all: 1Ki 8:55,56 Jos 22:6 2Sa 6:18 1Ch 16:2 2Ch 6:3 30:18-20 Ps 118:26 Lu 24:50,51
- all the congregation: 2Ch 7:6 Ne 8:7 9:2 Mt 13:2

Related Passages:

2 Chronicles 6:3+ Then the king faced about and blessed all the assembly of Israel, while all the assembly of Israel was standing.

2 Samuel 6:17-18 so they brought in the ark of the LORD and set it in its place inside the tent which David had pitched for it; and David offered burnt offerings and peace offerings before the LORD. David had finished offering the burnt offering and the peace offering, he blessed the people in the name of the LORD of hosts.

1 Kings 8:54 When Solomon had finished praying this entire prayer and supplication to the LORD, he arose from before the altar of the LORD, from kneeling on his knees with his hands spread toward heaven.



King Solomon dedicates the Temple at Jerusalem.
Painting by James Tissot or follower, c. 1896–1902

Then the king faced about and blessed ([barak](#)) all the assembly of Israel, while all the assembly of Israel was standing -NLT
= Then the king turned around to the entire community of Israel standing before him and gave this blessing:

Utley - Solomon is blessing the people as David did in 2 Sam. 6:18. The king was YHWH's representative on earth. This was not a priestly function but a royal function. Israel stood for worship and prayer. Kneeling was done, but rarely (cf. 1 Kgs. 8:54; Dan. 6:10; 10:10). This chapter is very repetitive in its phrasing (much of which is like Deuteronomy). It deals with different categories of prayers (i.e., blessings and forgiveness). In my opinion this is one of the greatest prayers in the OT! There are many anthropomorphisms. -
- **mouth**, 1 Kgs. 8:15,24 **hand**, 1 Kgs. 8:15,24 **eyes**, 1 Kgs. 8:29,52 **mighty hand**. . . **outstretched arm**, 1 Kgs. 8:42 **ears** (lit. "hear"), 1 Kgs. 8:49 **speak**, 1 Kgs. 8:20,25,53,56 [SPECIAL TOPIC: ANTHROPOMORPHIC LANGUAGE TO DESCRIBE DEITY](#)

1 Kings 8:15 He said, "Blessed be the LORD, the God of Israel, who spoke with His mouth to my father David and has fulfilled it with His hand, saying,

- **Blessed:** 1Ch 29:10,20 2Ch 6:4 20:26 Ne 9:5 Ps 41:13 72:18,19 115:18 Ps 117:1,2 Lu 1:68 Eph 1:3 1Pe 1:3
- which spoke: 2Sa 7:5,25,28,29 1Ch 17:12 Isa 1:20 Lu 1:70
- hath: Jos 21:45 23:15,16 Ps 138:2 Mt 24:35 Lu 1:54,55,72

Related Passages:

1 Chronicles 29:10 So David blessed the LORD in the sight of all the assembly; and David said, "Blessed are You, O LORD God of Israel our father, forever and ever.

1 Chronicles 29:20 Then David said to all the assembly, "Now bless the LORD your God." And all the assembly blessed the LORD, the God of their fathers, and bowed low and did homage to the LORD and to the king.

2 Chronicles 6:4+ He said, "Blessed be the LORD, the God of Israel, who spoke with His mouth to my father David and has fulfilled it with His hands, saying,

He said, "Blessed ([barak](#)) be the LORD, the God of Israel, who spoke with His mouth to my father David and has fulfilled it with His hand, saying David and Solomon were human instruments God used to build the Temple, but the plan was God's. So once again we see the juxtaposition of human responsibility (privilege) and divine sovereignty. One is reminded of Psalm 127:1-2 (Solomon recorded words he had experienced!)

A Song of Ascents, of Solomon.

Unless the LORD builds the house, They labor in vain who build it;
Unless the LORD guards the city, The watchman keeps awake in vain.
It is vain for you to rise up early, To retire late, To eat the bread of painful labors;
For He gives to His beloved even in his sleep.

Spurgeon on Ps 127 (see also "[Paradoxical Principle of 100% Dependent and 100% Responsible](#)")

The word vain is the keynote here, and we hear it ring out clearly three times. Men desiring to build know that they must labour, and accordingly they put forth all their skill and strength; but let them remember that if Jehovah is not with them their designs will prove failures. So was it with the Babel builders; they said, "Go to, let us build us a city and a tower"; and the Lord returned their words into their own bosoms, saying, "Go to, let us go down and there confound their language." In vain they toiled, for the Lord's face was against them. When Solomon resolved to build a house for the Lord, matters were very different, for all things united under God to aid him in his great undertaking: even the heathen were at his beck and call that he might erect a temple for the Lord his God. In the same manner God blessed him in the erection of his own palace; for this verse evidently refers to all sorts of house building. Without God we are nothing. Great houses have been erected by ambitious men; but like the baseless fabric of a vision they have passed away, and scarce a stone remains to tell where once they stood. The wealthy builder of a Non such Palace, could he revisit the glimpses of the moon, would be perplexed to find a relic of his former pride: he laboured in vain, for the place of his travail knows not a trace of his handiwork. The like may be said of the builders of castles and abbeys: when the mode of life indicated by these piles ceased to be endurable by the Lord, the massive walls of ancient architects crumbled into ruins, and their toil melted like the froth of vanity. Not only do we now spend our strength for nought without Jehovah, but all who have ever laboured apart from him come under the same sentence. Trowel and hammer, saw and plane are instruments of vanity unless the Lord be the Master builder.

Except the LORD keep the city, the watchman waketh but in *vain*. Around the wall the sentinels pace with constant step; but yet the city is betrayed unless the alert Watcher is with them. We are not safe because of watchmen if Jehovah refuses to watch over us. Even if the guards are wakeful, and do their duty, still the place may be surprised if God be not there. "I, the Lord, do keep it", is better than an army of sleepless guards. Note that the Psalmist does not bid the builder cease from labouring, nor suggest that watchmen should neglect their duty, nor that men should show their trust in God by doing nothing: nay, he supposes that they will do all that they can do, and then he forbids their fixing their trust in what they have done, and assures them that all creature effort will be in vain unless the Creator puts forth his power, to render second causes effectual. Holy Scripture endorses the order of Cromwell—"Trust in God, and keep your powder dry": only here the sense is varied, and we are told that the dried powder will not win the victory unless we trust in God. Happy is the man who hits the golden mean by so working as to believe in God, and so believing in God as to work without fear. In Scriptural phrase a dispensation or system is called a house. Moses was faithful as a servant over all his house; and as long as the Lord was with that house it stood and prospered; but when he left it, the builders of it became foolish and their labour was lost. They sought to maintain the walls of Judaism, but sought in vain: they watched around every ceremony and tradition, but their care was idle. Of every church, and every system of religious thought, this is equally true: unless the Lord is in it, and is honoured by it, the whole structure must sooner or later fall in hopeless ruin. Much can be done by man; he can both labour and watch; but without the Lord he has accomplished nothing, and his wakefulness has not warded off evil.

1 Kings 8:16 'Since the day that I brought My people Israel from Egypt, I did not choose a city out of all the tribes of Israel in which to build a house that My name might be there, but I chose David to be over My people Israel.'

- **Since:** 2Sa 7:6,7 2Ch 6:5-11
- **choose:** 1Ch 17:5,6 Ps 132:13
- **My name:** 1Ki 8:29 11:36 De 12:11 2Ki 23:27 Ne 1:9 Jer 7:12
- **I chose David:** 1Sa 16:1 2Sa 7:8 1Ch 28:4 Ps 78:70 89:19,20

Related Passages:

2 Chronicles 6:5+ 'Since the day that I brought My people from the land of Egypt, I did not choose a city out of all the tribes of Israel in which to build a house that My name might be there, nor did I choose any man for a leader over My people Israel;

Since the day that I brought My people Israel from Egypt, I did not choose a city out of all the tribes of Israel in which to build a house that My name might be there, but I chose David to be over My people Israel - God chose David who made Jerusalem the city of God and desired to build Him a Temple there.

[ESV Study Bible](#) ([borrow](#)) has an interesting comment - In Solomon's speech (1Ki 8:16-20) and also in the prayer that follows (1Ki 8:22-53), the word "NAME" is used to avoid saying that God Himself actually dwells in the temple (cf. also 1Ki 3:2; 5:3, 5). God's presence in the temple was real (for God's "name" represents all that he is; see Acts 10:48+), and the people would get his attention by calling his name, but he was not to be thought of as "living" in the temple (as was imagined of the false gods of other nations) in any sense that would detract from the reality of his transcendence.

NET NOTE To build a temple in which to live (Heb "to build a house for my name to be there"). In the OT, the word "name" sometimes refers to one's reputation or honor. The "name" of the LORD sometimes designates the LORD himself, being indistinguishable from the proper name.

1 Kings 8:17 "Now it was in the heart of my father David to build a house for the name of the LORD, the God of Israel.

- 2Sa 7:2,3 1Ch 17:1,2-15 22:7 28:2

Related Passages:

2 Chronicles 6:6-7+ but I have chosen Jerusalem that My name might be there, and I have chosen David to be over My people Israel.' 7 "Now it was in the heart of my father David to build a house for the name of the LORD, the God of Israel.

Now it was in the heart of my father David to build a house for the name of the LORD, the God of Israel- Note not just in David's head, but in his heart, signifying this was his great desire, for what is in our heart controls us (words, actions, etc). What's in your heart this morning? Is it the pure milk of His Word? If so, it will (as you submit to it) control you throughout the day.

[Rob Salvato](#) - God Credited David for his Desires! Lesson: God graciously honors not only the accomplishments of our hands – but also the intentions of our hearts when they are submitted to His direction. The Building of the temple was a testimony to the reality that the God of Israel is a God who keeps his Promises.

1 Kings 8:18 "But the LORD said to my father David, 'Because it was in your heart to build a house for My name, you did well that it was in your heart.

- 2Ch 6:7-9 2Co 8:12

Related Passages:

2 Chronicles 6:8+ "But the LORD said to my father David, 'Because it was in your heart to build a house for My name, you did well that it was in your heart.

THE READINESS IN DAVID'S HEART

But the LORD said to my father David, 'Because it was in your heart to build a house for My name, you did well that it was in your heart. - God was pleased that David's heart desire was to build a house to glorify the Name of the LORD. One is reminded of Paul's words to the saints at Corinth "For if the readiness is present, it is acceptable according to what a person has, not according to what he does not have." (2Co 8:12+)

MacArthur sums up this section - Solomon, in 1Ki 8:15-19 rehearsed the story of 2Sa 7:12-16 and claimed that he, having built the temple, had become the fulfillment of God's promise to his father David (1Ki 8:20, 21). However, Solomon's claim was premature because the Lord later appeared to him declaring the necessity of obedience for the establishment of Solomon's throne (1Ki 9:4-9), an obedience which would be lacking in Solomon (1Ki 11:6, 9, 10). (See [The MacArthur Bible Commentary- Page 405](#))

Poor Person 1 Kings 8:18–19 -- from Sermon Outlines for Funerals - C W Kenningham

By what criteria do we judge the success of a life? Length of years or accomplishments?

Two things testify to the value of a life

I. Personal Ambitions

A. We don't always achieve our dreams

1. That doesn't make them valueless—1Ki 8:18

B. Unfulfilled dreams provide several lessons

1. The incompleteness of earthly life
 - a. Abraham sought a city but got a grave
 - b. Moses led the quest but never entered the promised land
2. The inherent rightness of God's sovereignty
 - a. God decided David would die before the temple was built
 - b. David's devotion—no murmuring

C. There is value in unfulfilled dreams

1. God was pleased with David—1Ki 8:18b (**ED**: SEE ALSO Acts 13:36 "For David, after he had served the purpose of God in his own generation, fell asleep, and was laid among his fathers and underwent decay")
2. Solomon was challenged and inspired

II. Personal Relationship with God

A. Right with God means right in life

1. Life is not given to be wasted
2. Life is futile unless we are right with God
 - a. Right with His purpose and aim
 - b. Right with His attitude and position
3. Must be able to say with Paul—Phil. 3:13–14

B. How does one get right with God?

1. Acknowledge and renounce sin
2. Receive Jesus as Savior—Rom. 10:13

EDITORIAL NOTE - See my youtube channel for sermon I gave for a 53 yo man who had been in our zoom Bible study for 400 hours (over 4 years) and I entitled it [A LIFE WELL LIVED](#). If you listen to this message I think you would be challenged by the most Christlike life I have personally ever known and/or might get some additional thoughts for a funeral message.

1 Kings 8:19 'Nevertheless you shall not build the house, but your son who will be born to you, he will build the house for My name.'

- 1Ki 5:3-5 2Sa 7:5,12,13 1Ch 17:4,11,12 22:8-10 28:6

Related Passages:

2 Chronicles 6:9+ 'Nevertheless you shall not build the house, but your son who will be born to you, he shall build the house for My name.' 10 "Now the LORD has fulfilled His word which He spoke; for I have risen in the place of my father David and sit on the throne of Israel, as the LORD promised, and have built the house for the name of the LORD, the God of Israel. 11 "There I have set the ark in which is the covenant of the LORD, which He made with the sons of Israel."

2 Samuel 7:1-15 Now it came about when the king lived in his house, and the LORD had given him rest on every side from all his enemies, 2 that the king said to Nathan the prophet, "See now, I dwell in a house of cedar, but **the ark of God dwells within tent curtains**" 3 Nathan said to the king, "Go, do all that is in your mind, for the LORD is with you." 4 (**NATHAN'S COUNSEL WAS CORRECTED BY GOD**) But in the same night the word of the LORD came to Nathan, saying, 5 "Go and say to My servant David, 'Thus says the LORD, "Are you the one who should build Me a house to dwell in? 6 "For I have not dwelt in a house since the day I brought up the sons of Israel from Egypt, even to this day; but I have been moving about in a tent, even in a tabernacle. 7 "Wherever I have gone with all the sons of Israel, did I speak a word with one of the tribes of Israel, which I commanded to shepherd My people Israel, saying, 'Why have you not built Me a house of cedar?'" 8 "Now therefore, thus you shall say to My servant David, 'Thus says the LORD of hosts, "I took you from the pasture, from following the sheep, to be ruler over My people Israel. 9 "I have been with you wherever you have gone and have cut off all your enemies from before you; and I will make you a great name, like the names of the great men who are on the earth. 10 "I will also appoint a place for My people Israel and will plant them, that they may live in their own place and not be disturbed again (TO BE FULFILLED IN THE

MILLENIUM), nor will the wicked afflict them any more as formerly, 11 even from the day that I commanded judges to be over My people Israel; and I will give you rest from all your enemies. The LORD also declares to you that the LORD will make a house for you. 12 "When your days are complete and you lie down with your fathers, I will raise up your descendant after you (SOLOMON = MAN OF PEACE - IN 1Sa 12:25 HE WAS NAMED **Jedidiah** = BELOVED OF THE LORD), who will come forth from you, and I will establish his kingdom. 13 "He shall build a house for My name, and I will establish the throne of his kingdom forever. 14 "I will be a father to him and he will be a son to Me; when he commits iniquity, I will correct him with the rod of men and the strokes of the sons of men, 15 but My lovingkindness shall not depart from him, as I took it away from Saul, whom I removed from before you.

1 Chronicles 22:8-10 But the word of the LORD came to me, saying, '**You have shed much blood and have waged great wars; you shall not build a house to My name, because you have shed so much blood on the earth before Me.** 9 'Behold, a son will be born to you, who shall be a man of rest; and I will give him rest from all his enemies on every side; for his name shall be Solomon, and I will give peace and quiet to Israel in his days. 10 He shall build a house for My name, and he shall be My son and I will be his father; and I will establish the throne of his kingdom over Israel forever.'

DAVID'S DESIRE TO BE FULFILLED BY HIS SON

Nevertheless you shall not build the house, but your son who will be born to you, he will build the house for My name Solomon reviews God's promise to David (see Scriptures above). David could fall asleep confident that the desire of his heart (a Temple for Yahweh) would come to pass.

THOUGHT- Dear fathers, perhaps God has placed in your heart some desire in spiritual things, but you realize that with age, infirmity and a soon approaching death you may not be able to accomplish that desire. Have you passed that on to your son? Or to ask it another way, what legacy are you leaving for your sons and daughters?

1 Kings 8:20 "Now the LORD has fulfilled His word which He spoke; for I have risen in place of my father David and sit on the throne of Israel, as the LORD promised, and have built the house for the name of the LORD, the God of Israel.

- **Now the LORD has fulfilled:** 1Ki 8:15 Ne 9:8 Isa 9:7 Jer 29:10,11 Eze 12:25 37:14 Mic 7:20 Ro 4:21 Php 1:6
- **as the Lord:** 1Ch 28:5,6

Related Passages:

1 Chronicles 28:5-6+ "Of all my sons (for the LORD has given me many sons), He has chosen my son Solomon to sit on the throne of the kingdom of the LORD over Israel. 6 "He said to me, '**Your son Solomon is the one who shall build My house and My courts; for I have chosen him to be a son to Me, and I will be a father to him.**

2 Chronicles 6:10+ "Now the LORD has fulfilled His word which He spoke; for **I have risen in the place of my father David and sit on the throne of Israel, as the LORD promised, and have built the house for the name of the LORD, the God of Israel.** 11 "There I have set the ark in which is the covenant of the LORD, which He made with the sons of Israel."

JEHOVAH: THE PROMISE KEEPING GOD

Now the LORD has fulfilled His word which He spoke - He ALWAYS does! This expresses the trustworthiness of Jehovah's word. (1 Ki 8:56)

For (term of explanation = explains how God kept His promises) **I have risen in place of my father David and sit on the throne of Israel, as the LORD promised, and have built the house for the name of the LORD, the God of Israel** - Solomon knew the desire of his father's heart and had the fortitude to follow through.

Guzik - Solomon recognized that the temple was the fulfillment of God's plan, more than David's or Solomon's. David and Solomon

were human instruments, but the work was God's.

1 Kings 8:21 "There I have set a place for the ark, in which is the covenant of the LORD, which He made with our fathers when He brought them from the land of Egypt."

- **And I have:** 1Ki 8:5,6
- **the covenant:** 1Ki 8:9 Ex 34:28 De 9:9,11 31:26

Related Passages:

2 Chronicles 6:11+ "There I have set the ark in which is the covenant of the LORD, which He made with the sons of Israel."

THE ARK PLACED IN THE TEMPLE

There I have set a place for the ark ([aron](#)) in which is the covenant ([beriyth](#)) of the LORD, which He made with our fathers when He brought them from the land of Egypt

1 Kings 8:22 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.

- 2Ch 6:12 Ezr 9:5 Job 11:13 Ps 28:2 63:4 Isa 1:15 1Ti 2:8
- stood before the altar: 1Ki 8:54 2Ki 11:14 23:3 2Ch 6:12,13-42
- spread forth: Ex 9:29,33

Related Passages: **Text in this color not in 1 Kings 8.**

2 Chronicles 6:12-13+ Then he stood before the altar of the LORD in the presence of all the assembly of Israel and spread out his hands. **Now Solomon had made a bronze platform, five cubits long, five cubits wide and three cubits high, and had set it in the midst of the court;** and he stood on it, **knelt on his knees in the presence of all the assembly of Israel and** spread out his hands toward heaven.

Exodus 9:29+ Moses said to him, "As soon as I go out of the city, **I will spread out my hands to the LORD;** the thunder will cease and there will be hail no longer, that you may know that the earth is the LORD'S.

Exodus 9:33+ So Moses went out of the city from Pharaoh, and **spread out his hands to the LORD;** and the thunder and the hail ceased, and rain no longer poured on the earth.

Isaiah 1:15 "So **when you spread out your hands in prayer,** I will hide My eyes from you; Yes, even though you multiply prayers, I will not listen. Your hands are covered with blood.

1 Kings 8:38 whatever prayer or supplication is made by any man or by all Thy people Israel, each knowing the affliction of his own heart, and **spreading his hands toward this house;**

1 Chronicles 6:12 Then he stood before the altar of the LORD in the presence of all the assembly of Israel and **spread out his hands.**

Ezra 9:5 But at the evening offering I arose from my humiliation, even with my garment and my robe torn, and I fell on my knees and **stretched out my hands to the LORD my God;**

Job 11:13 But at the evening offering I arose from my humiliation, even with my garment and my robe torn, and I fell on my knees and stretched out my hands to the LORD my God;

Psalms 143:6+ **I stretch out my hands to Thee;** My soul longs for Thee, as a parched land. Selah.

THE PRAYER OF DEDICATION BEGINS

1 Kings 8:22-53 represents Solomon's prayer. Recall 1 Kings 8:1-11 described bringing the Ark to the Temple and 1 Kings 8:12-21 was Solomon's speech.

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. The altar is the altar of sacrifice before the inner shrine. In the ancient near east, the usual posture for petitionary prayer was standing erect with raised hands (see above Ex 9.29; Isa 1.15). Even the pagans appealed to their non-gods standing erect with hands raised as seen in drawings from Assyria, and Egypt.

Charles Wesley caught the significance of the lifting up of the hands when he wrote—

*Father, I stretch my hands to Thee,
No other help I know;
If Thou withdraw Thyself from me,
Ah! whither shall I go?*

Utley adds "The Israelites prayed with (cf. Exod. 9:29,33; Ezra 9:5; Ps. 28:2; 63:4; 134:2; 141:2; Isa. 1:15; 65:2; Jer. 4:31; Lam. 1:17; 2:19; 3:41; Rom. 10:21; 1 Tim. 2:8) - eyes open, head lifted, hands lifted -- looking to heaven in conversation with YHWH. Prayer was personal. In 1 Kgs. 8:54 he is kneeling. Josephus combines these two in *Antiq.* 8.4.4., where he says when the "glory" came Solomon knelt from his standing position (v. 22).

Guzik - Many modern people close their eyes, bow their head, and fold their hands as they pray; but the Old Testament tradition was to spread out the hands toward heaven in a gesture of surrender, openness, and ready reception.

Believer's Study Bible - Remarkable theological insights into the nature of God mark the dedicatory prayer of Solomon, beginning in 1 Kin. 8:22, and distinguish him as not only a wise king but also a perceptive theologian: (1) God is a faithful God, keeping His covenants (v. 23); (2) God's immensity is such that even the heaven of heavens cannot contain Him (v. 27); (3) being omnipresent, God cannot be confined to Solomon's temple (vv. 27-30, 39, 43); (4) nevertheless, God may be expected to act in response to those who seek Him, especially those who approach the house uniquely called by His name (v. 29). In subsequent verses, Solomon proposed petitions which he desired God to answer, including the supplications of foreigners who would come to Jerusalem to seek God (vv. 41, 42).

Spurgeon - He was not a priest, and could not therefore present the sacrifices upon the altar; but as the representative man for the nation he did well to offer up the national prayer.

God Is Worth Knowing By Pastor Al Detter

SCRIPTURE: 1 Kings 8:22–61

INTRODUCTION: Solomon's dedication of the temple focuses on the glory of God and the beauty of a relationship with Him.

1. God Is Worth Knowing in a Personal Way Because He Is Incomparable in Greatness (vv. 23–29).
2. God Is Worth Knowing in a Personal Way Because He's So Incredibly Forgiving (vv. 30–53).
3. God Is Worth Knowing in a Personal Way Because He Wants to Bless Those Who Know Him (vv. 54–61).

CONCLUSION: God sent Jesus Christ so that a way would be made for us to join the family of God. Having a relationship with God allows us to see Him for who He is and permits us to experience His forgiveness and blessings. We are not to contain His name in a building but proclaim Him that the world may also know Him.

Rob Salvato - When Solomon begin his Prayer in v.22 Standing –ends it in v.54 Kneeling. That is what happens in the Presence of God – Humbled in his sight and glory. Good thing – God resist the proud but gives grace to the humble. Solomon Begins his Prayer with Adoration – talking about the greatness of God. He cannot be contained in a temple made with hands

John Henry Jowett - RECOVERING LOST STRENGTH 1 Kings 8:22-36.

IN this portion of this great prayer I discern the unalterable mode in which nations and individuals recover their moral health and strength.

How do they lose it? Two words tell the story. They "sin" and are "smitten." It is an inevitable sequence. Every sin is the minister of disease. Sometimes we can see it, when the disease flaunts its flags in the flesh; lust and drunkenness have glaring placards, and we know what is going on within. But even when sin makes no visible mark the wasting process is at work. It is as true of falsehood

as of drunkenness, of treachery as of lust. "Evil shall slay the wicked."

And how do we recover our lost estate? There are three words which tell the story. "Turn!" "Confess!" "Make supplication!" The words need no exposition. I must turn my face to my despised and neglected Lord; I must tell them all about my miserable revolt, and I must humbly crave for His restoring grace.

And the answer is sure. Such humble exercise sets the joy-bells ringing, and the rich forgiveness of the Lord fills the soul with peace. "O taste and see how gracious the Lord is."

1 Kings 8:23 He said, "O LORD, the God of Israel, there is no God like You in heaven above or on earth beneath, keeping covenant and showing lovingkindness to Your servants who walk before You with all their heart,

- Lord God: Ge 33:20 Ex 3:15
- no God: Ex 15:11 1Sa 2:2 2Sa 7:22 Ps 35:10 86:8 89:6-8 113:5 Isa 40:18,25 Jer 10:6,16 Mic 7:18
- who keepest: De 7:9 Ne 1:5 9:32 Ps 89:3-5 Da 9:4 Mic 7:19,20 Lu 1:72
- walk before: 1Ki 2:4 3:6 6:12 Ge 17:1 2Ki 20:3

Related Passages:

2 Chronicles 6:14-20+ 14 He said, "O LORD, the God of Israel, there is no god like You in heaven or on earth, keeping covenant and showing lovingkindness to Your servants who walk before You with all their heart; 15who has kept with Your servant David, my father, that which You have promised him; indeed You have spoken with Your mouth and have fulfilled it with Your hand, as it is this day. 16"Now therefore, O LORD, the God of Israel, keep with Your servant David, my father, that which You have promised him, saying, 'You shall not lack a man to sit on the throne of Israel, if only your sons take heed to their way, to walk in My law as you have walked before Me.' 17"Now therefore, O LORD, the God of Israel, let Your word be confirmed which You have spoken to Your servant David. 18"But will God indeed dwell with mankind on the earth? Behold, heaven and the highest heaven cannot contain You; how much less this house which I have built. 19"Yet have regard to the prayer of Your servant and to his supplication, O LORD my God, to listen to the cry and to the prayer which Your servant prays before You; 20that Your eye may be open toward this house day and night, toward the place of which You have said that You would put Your name there, to listen to the prayer which Your servant shall pray toward this place.

YAHWEH PRAISED AS A COVENANT KEEPING GOD

He said, "O LORD, the God of Israel, there is no God like You in heaven above or on earth beneath, Solomon is in a sense describing monotheism.

keeping covenant ([beriyth](#)) and showing lovingkindness to Your servants who walk before You with all their heart - Keeping covenant refers to the Mosaic covenant the blessings (and cursings) of which were conditioned on obedience of the Israelites. Showing lovingkindness was also conditioned on obedience. See [Covenant: Why Study It?](#)

[The Jewish Study Bible \(ONLINE\)](#) -- The prayer of Solomon is filled with phrases that echo Deuteronomy: 1Kings 8:23, keep Your gracious covenant (Deut. 7.9, 12); 1Kings 8:23, in the heavens above and on the earth below (Deut. 4.39); 1Kings 8:24, as is now the case (Deut. 2.30; 4.20; etc.); 1Kings 8:30, 39, 43, 49, Your heavenly abode (Deut. 26.15); 1Kings 8:33, 34, 38, 43, 52, Your people Israel (Deut. 21.8; 26.15); 1Kings 8:36, which You gave...as their heritage (Deut. 4.21; 15.4; etc.); 1Kings 8:40, revere [the Lord] (Deut. 4.10; 5.26; etc.); 1Kings 8:42, mighty hand... outstretched arm (Deut. 4.34; 5.15; etc.); 1Kings 8:51, iron furnace (Deut. 4.20)

Spurgeon comments ""It is worthy of remark concerning this prayer that it is as full and comprehensive as if it were meant to be the summary of all future prayers offered in the temple.....One is struck, moreover, with the fact that the language is far from new, and is full of quotations from the Pentateuch, some of which are almost word for word, while the sense of the whole may be found in those memorable passages in Leviticus and Deuteronomy."

I have built for You recurs five additional times in Solomon's speeches (1Ki 8:20, 27, 43, 44, 48), sounding a message of personal piety.

Andrew Murray, the gifted nineteenth century writer in **Two Covenants** speaks to the importance of **covenant** writing... :

Blessed is the man who truly knows God as his God; who knows what the Covenant promises him; what unwavering confidence of expectation it secures, that all its [covenant's] terms will be fulfilled to him; what a claim and hold it gives him on the Covenant-keeping God Himself. To many a man, who has never thought much of the Covenant, a true and living faith in it would mean the transformation of his whole life. The full knowledge of what God wants to do for him; the assurance that it will be done by an Almighty Power; the being drawn to God Himself in personal surrender, and dependence, and waiting to have it done; all this would make the Covenant the very gate of heaven. May the Holy Spirit give us some vision of its glory. ([Murray, Andrew: Two Covenants](#))

Chuck Smith - I. "JEHOVAH GOD OF ISRAEL, NO GOD LIKE THEE."

A. Solomon's kingdom many forms of idols and gods.

1. What do all these forms of worship tell us?
 - a. Man must worship something.
 - b. Man instinctively reaches out beyond himself for purpose and meaning.
 - c. The marvelous designs in nature compel us to believe in a designer.
 - d. The awesome infinite functions in life forms demand an infinitely wise creator.
2. Man had created his own gods.
 - a. A projection of himself.
 - b. If I were god this is what I would do and be.
 1. This is how I would have man discover and worship me.

B. The God of Israel could not be represented by a form.

1. Any attempts to confine Him to a form, wrong.
2. No idols, graven images, representations.

C. The God of Israel could not be contained in a house made by man.

1. The heavens of heaven cannot contain Him.
 - a. He should never be thought of in terms of locality.
1. He is with us here.
2. He is with you as you ride home.
3. He is with you at the beach, or mountains.

D. The God of Israel kept His word.

1. He would speak of things in advance of the fact, then Hewould do it.
 - a. This He did as a proof that He was truly God.
 - b. He promised this land to Abraham's seed 900 years earlier.
 1. Now here they were dwelling in it.

E. He promised to prosper and bless them.

F. He promised that if they forsook Him and worshipped other Gods, He would forsake them and they would be driven from the land and dispersed.

G. He promised that in the end times He would restore the land to them. That the nation would be reborn in a day. That they would build again the waste places, that they would blossom and bud and fill the earth with fruit.

1. Looking at the nation Israel today, one must surely exclaim, "O Jehovah God of Israel, there is no God like thee."

H. The God of Israel was a merciful God.

1. He is described as full of compassion and plenteous in mercy.
2. He is understanding and forgiving.
3. He is not willing that any should perish.
4. He desires your fellowship and love.

To know Him is to understand life.

To serve Him is to live within the highest potential of man's being.

Monotheism - Utley- Mankind has always felt there is more to reality than the physical (i.e., affected by things out of their control, such as storms, eclipses, comets, weather, events, death, etc.). Anthropologists tell us they find things in the graves of primitive hominoids that apparently are for the next life, which they viewed as an extension of this life.

The first written culture was Sumer (southern Tigris, Euphrates Rivers), begun about 10,000 – 8,000 B.C. They wrote poems to express their view of the gods and their interacting, much like humans with all their weaknesses (i.e., like the later pantheons of Canaan, Greece, and Rome). Their traditions existed in oral form long before they were written down.

There was a chronological theological development from

1. animism to
2. polytheism to
3. a high god (or dualism)

The concept of "monotheism" (one and only one personal, ethical God with no female consort), not just the "high god" of polytheism or the good god of Iranian dualism (Zoroastrianism), is unique to Israel (Abraham and Job, 2000 B.C.). Only one rare exception briefly in Egypt (Amenhotep IV, also known as Akhenaten, 1367-1350 or 1386-1361 B.C., who worshiped *Aten*, the sun god, as the only god). See J. Assmann, *The Mind of Egypt*, pp. 216-217.

This theological concept is expressed in several phrases in the OT.

1. "no one like YHWH our Elohim," Exod. 8:10; 9:14; Deut. 33:26; 1 Kgs. 8:23
2. "no other besides Him," Deut. 4:35,39; 32:39; 1 Sam. 2:2; 2 Sam. 22:32; Isa. 45:21; 44:6,8; 45:6,21
3. "YHWH is one," Deut. 6:4; Rom. 3:30; 1 Cor. 8:4,6; 1 Tim. 2:5; James 2:19
4. "none like You," 2 Sam. 7:22; Jer. 10:6
5. "You alone are God," Ps. 86:10; Isa. 37:16
6. "Before Me there was no God formed, and there will be none after Me," Isa. 43:10
7. "there is no other; besides Me. . .there is no other," Isa. 45:5,6,22
8. "He is the source of all things," Isa. 45:7 (cf. Amos 3:6)
9. "there is none else, no other God," Isa. 45:14,18
10. "there is none except Me," Isa. 45:21
11. "there is no other;. . .there is no one like Me," Isa. 46:9

It must be admitted that this crucial doctrine has been revealed in progressive ways. The early statements could be understood as "henotheism" or practical monotheism (there are other gods, i.e., Jos. 24:15; 1 Kgs. 18:21), but only one God for us (cf. Exod. 15:11; 20:2-5; Deut. 5:7; 6:4,14; 10:17; 32:12; 1 Kgs. 8:23; Ps. 83:18; 86:8; 136:1-9).

The first texts that begin to denote a singularity (philosophical monotheism) are early (cf. Exod. 8:10; 9:14; 20:2-3; Deut. 4:35,39; 33:26). The full and complete claims are found in Isaiah 43-46 (cf. 43:10-11; 44:6,8; 45:7,14,18,22; 46:5,9).

The OT depreciates the gods of the nations as

1. human creations – Deut. 4:28; 2 Kgs. 19:18; Ps. 115:4-8; 135:15-18; Isa. 2:8; 17:8; 37:19; 40:19; 41:7,24,29; 44:10,12; 46:6-7; Jer. 10:3-5; Rev. 9:10
2. demons – Deut. 32:17; Ps. 106:37; Isa. 8:19; 19:3c; 1 Cor. 10:20; Rev. 9:20
3. vanity, empty – Deut. 32:21; 2 Kgs. 17:15; Ps. 31:6; Isa. 2:18; 41:29; Jer. 2:5; 10:8; 14:22; Jer. 2:5; 8:19
4. no gods – Det. 32:21; 2 Chr. 13:9; Isa. 37:19; Jer. 2:11; 5:7; 1 Cor. 8:4-5; 10:20; Rev. 9:20

The NT alludes to Deut. 6:4 in Rom. 3:30; 1 Cor. 8:4,6; Eph. 4:6; 1 Tim. 2:5; and James 2:19. Jesus quotes it as the first commandment in Matt. 22:36-37; Mark 12:29-30; Luke 10:27. The OT, as well as the NT, asserts the reality of other spiritual beings (demons, angels; see [SPECIAL TOPIC: ANGELS AND DEMONS](#)), but only one creator/redeemer God (YHWH, Gen. 1:1).

Biblical monotheism is characterized in the OT by

1. God is one and unique (ontology is assumed, not specified, cf. Deut. 6:4)
2. God is personal (cf. Gen. 1:26-27; 3:8)
3. God is ethical (cf. Exodus 20; 34:6; Neh. 9:17; Ps. 103:8-10)
4. God created humans in His image (Gen. 1:26-27) for fellowship (i.e., #2). He is a jealous God (cf. Exod. 20:5-6)

From the NT

1. God has three eternal, personal manifestations (see [SPECIAL TOPIC: THE TRINITY](#))
2. God is perfectly and completely revealed in Jesus (cf. John 1:1-14; Col. 1:15-19; Heb. 1:2-3)
3. God's eternal plan for fallen humanity's redemption is the sacrificial offering of His only Son (Isaiah 53; Mark 10:45; 2 Cor. 5:21; Phil. 2:6-11; Hebrews;)

1 Kings 8:24 who have kept with Your servant, my father David, that which You have promised him; indeed, You have spoken with Your mouth and have fulfilled it with Your hand as it is this day.

- spoken 1Ki 8:15 2Sa 7:12,16 2Ch 6:14,15

PROMISES MADE PROMISES KEPT

who have kept with Your servant (['ebed](#); Lxx - [doulos](#)), **my father David, that which You have promised him; indeed, You have spoken with Your mouth and have fulfilled it with Your hand as it is this day** Solomon first acknowledges God's promises kept.

Your servant- 9x/8v in 1 Kings - 1 Ki. 8:24; 1 Ki. 8:25; 1 Ki. 8:26; 1 Ki. 8:28; 1 Ki. 8:29; 1 Ki. 8:30; 1 Ki. 8:52; 1 Ki. 8:53 and 8x/7v in parallel passages in 2 Chr. 6:15; 2 Chr. 6:16; 2 Chr. 6:17; 2 Chr. 6:19; 2 Chr. 6:20; 2 Chr. 6:21; 2 Chr. 6:42;

THOUGHT - He will also keep all of His "precious and magnificent promises, so that (PURPOSE OF PROMISES - PARTAKE OF THEM SO THAT) by them you may become partakers of the divine nature, having escaped the corruption that is in the world by lust." (2Pe 1:4+)

Spurgeon - Observe how he dwells upon the covenant. It is sweet praying when we can plead the promises.

1 Kings 8:25 "Now therefore, O LORD, the God of Israel, keep with Your servant David my father that which You have promised him, saying, 'You shall not lack a man to sit on the throne of Israel, if only your sons take heed to their way to walk before Me as you have walked.'

- keep with thy: 1Ki 2:4 2Sa 7:27-29 1Ch 17:23-27 Lu 1:68-72
- There shall not: etc. Heb. There shall not be cut off unto thee a man from my sight, Jer 33:17-26
- so that: Heb. only if
- thy children: 1Ki 2:4 9:4-6 1Ch 28:9 2Ch 6:16,17

Related Passage:

1 Kings 2:4+ so that (PURPOSE) the LORD may carry out His promise which He spoke concerning me, saying, 'If your sons are careful of their way, to walk before Me in truth with all their heart and with all their soul, you shall not lack a man on the throne of Israel.'

DAVIDIC COVENANT UNCONDITIONAL/CONDITIONAL

Now therefore, O LORD, the God of Israel, keep with Your servant (['ebed](#); Lxx - [doulos](#)) David my father that which You have promised him, saying, 'You shall not lack a man to sit on the throne of Israel, if only your sons take heed to their way to walk before Me as you have walked.' Solomon prays according to the promises of God, promises God had spoken to his father David, specifically related to the Davidic Covenant.

THOUGHT - We too would do well to pray the promises of God. When you pray, do you pray Scripture? 1Jn 5:14-15 gives us the inspired rationale for praying God's Word. This truth should motivate us to memorize His Word, so that when we pray, His Spirit will bring passages to mind that apply to the situation for which we are praying. To say it another way, if you know God's word and especially if you have memorized God's Word, you will be far more likely to petition God to fulfill His promises.

The Davidic Covenant: This covenant has conditional and unconditional components. The unconditional promise of an everlasting dynasty from David's lineage is rooted in God's will, not human action. The unconditional nature of the covenant highlights God's faithfulness and sovereignty. In 2 Samuel 7:12-16 God makes a promise to David that his descendants will sit on the throne of Israel forever. This is a unilateral, unconditional promise by God - David's dynasty will endure no matter what. In other words even if David's descendants disobey, the dynasty will remain. Thus it is unconditional in the sense that Jehovah, the covenant keeping God, is committed to ensuring the lineage of David will not end, no matter what happens. Even in the face of disobedience, God's covenant with David will stand. Ultimately, the Davidic Covenant points beyond David's immediate descendants to the Messianic King, Jesus Christ, who, according to the New Testament as the ultimate fulfillment of the Davidic promise in passages like Matthew 1:1, where Jesus is identified as "Jesus the Messiah, the son of David". Jesus' will reign eternally, fulfilling the "**forever**" aspect of the covenant. Even when kings were unfaithful (like King Ahaz or Zedekiah), the people could look forward to the eventual restoration of the kingdom through a faithful Davidic king.

1 Kings 8:26 "Now therefore, O God of Israel, let Your word, I pray, be confirmed which You have spoken to Your servant, my father David.

- **Now therefore:** 1Ki 8:23 Ex 24:10 1Sa 1:17 Ps 41:13 Isa 41:17 45:3
- **let Your word:** 2Sa 7:25-29 2Ch 1:9 Ps 119:49 Jer 11:5 Eze 36:36,37

Related Passages:

2 Samuel 7:25-29 "Now therefore, O LORD God, the word that You have spoken concerning Your servant and his house, confirm it forever, and do as You have spoken, 26that Your name may be magnified forever, by saying, 'The LORD of hosts is God over Israel'; and may the house of Your servant David be established before You. 27"For You, O LORD of hosts, the God of Israel, have made a revelation to Your servant, saying, 'I will build you a house'; therefore Your servant has found courage to pray this prayer to You. 28"Now, O Lord GOD, You are God, and Your words are truth, and You have promised this good thing to Your servant. 29"Now therefore, may it please You to bless the house of Your servant, that it may continue forever before You. For You, O Lord GOD, have spoken; and with Your blessing may the house of Your servant be blessed forever."

PRAYING THE PROMISES OF GOD

Now therefore, O God of Israel, let Your word, I pray, be confirmed which You have spoken to Your servant (['ebed](#); Lxx - [doulos](#)), my father David - King Solomon is praying the promises God made to his father David. Clearly David had transmitted these truths to his son.

THOUGHT - We too do well to pray God's promises, God's word. Why? John tells us why praying this way is so efficacious - "This is the confidence which we have before Him, that, if we ask anything according to His will, He hears us. And if we know that He hears us in whatever we ask, we know that we have the requests which we have asked from Him." (1Jn 5:14-15+)

Spurgeon - God sent the promise on purpose to be used. If I see a Bank of England note, it is a promise for a certain amount of money, and I take it and use it. But oh I my friend, do try and use God's promises; nothing pleases God better than to see his promises put in circulation; he loves to see his children bring them up to him, and say, 'LORD, do as thou hast said.' And let me tell you that it glorifies God to use his promises."

1 Kings 8:27 "But will God indeed dwell on the earth? Behold, heaven and the highest heaven cannot contain You, how much less this house which I have built!"

ESV 1 Kings 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!

NET 1 Kings 8:27 "God does not really live on the earth! Look, if the sky and the highest heaven cannot contain you, how much less this temple I have built!

CSB 1 Kings 8:27 But will God indeed live on earth? Even heaven, the highest heaven, cannot contain You, much less this temple I have built.

LXE 1 Kings 8:27 But will God indeed dwell with men upon the earth? if the heaven and heaven of heavens will not suffice thee, how much less even this house which I have built to thy name?

KJV 1 Kings 8:27 But will God indeed dwell on the earth? behold, the heaven and heaven of heavens cannot contain thee; how much less this house that I have builded?

GWN 1 Kings 8:27 "Does God really live on earth? If heaven itself, the highest heaven, cannot hold you, then how can this temple that I have built?

NAB 1 Kings 8:27 "Can it indeed be that God dwells among men on earth? If the heavens and the highest heavens cannot contain you, how much less this temple which I have built!

NIV 1 Kings 8:27 "But will God really dwell on earth? The heavens, even the highest heaven, cannot contain you. How much less this temple I have built!

NLT 1 Kings 8:27 "But will God really live on earth? Why, even the highest heavens cannot contain you. How much less this Temple I have built!

YLT 1 Kings 8:27 But, is it true? -- God dwelleth on the earth! lo, the heavens, and the heavens of the heavens do not contain Thee, how much less this house which I have builded!

- **But will:** 2Ch 6:18 Isa 66:1 Joh 1:14 Ac 7:48-49 17:24 2Co 6:16 1Jn 3:1
- **the heaven:** De 10:14 2Ch 2:6 Ps 113:4 139:7-16 Jer 23:24 2Co 12:2

Related Passages:

2 Chronicles 2:6+ (SOLOMON) "But who is able to build a house for Him, for the heavens and the highest heavens cannot contain Him? So who am I, that I should build a house for Him, except to burn incense before Him?"

2 Chronicles 6:18+ "But will God indeed dwell with mankind on the earth? Behold, heaven and the highest heaven cannot contain You; how much less this house which I have built.

Isaiah 66:1 Thus says the LORD, "Heaven is My throne and the earth is My footstool. Where then is a house you could build for Me? And where is a place that I may rest?"

Acts 7:48-49+ "However, the Most High does not dwell in houses made by human hands; as the prophet says: 49 'HEAVEN IS MY THRONE, AND EARTH IS THE FOOTSTOOL OF MY FEET; WHAT KIND OF HOUSE WILL YOU BUILD FOR ME?' says the Lord, 'OR WHAT PLACE IS THERE FOR MY REPOSE?'"

THE HEAVENS CANNOT CONTAIN GOD

But (term of contrast) What's Solomon contrasting?

Will God (Elohim) indeed dwell on the earth? Literal Hebrew "Indeed, can God really live on the earth?" This is a rhetorical question which expects the answer something like "Of course not." And Solomon immediately answers his own question in the next sentence. What is fascinating is that centuries later God did come to live on earth among men that He might save them from eternal destruction! (See - [Immanuel](#))

Behold, ("attention grabber!") ([hinneh](#); Lxx - [alethos](#) - truly) **heaven and the highest heaven cannot contain You** - Literally "the heavens of the heavens." This is clearly an allusion to God's attribute of [Omnipresence](#).

Guzik - It was important to recognize that though God had a *special* presence in the temple, He was far too great to be restricted to the temple.

Brian Bell - Everywhere present w/His whole being - reminds us that we are encouraged in prayer no matter where we are. But also when it comes to worshipping Him, there really isn't some special place to worship Him. Our human spirits are finite spirits, they are not now, nor ever will be capable of being in more than 1 place at 1 time. Only an infinite Spirit is capable of omnipresence. God is fully present in every place (called His immensity) - We believers in California enjoy the fulness of the presence of God while believers in Kiev enjoy that same presence. [This doesn't have to do with His size, but His ability to be fully present everywhere] That's why we can be certain of God's undivided attention.

Henry Morris - heaven of heavens. This phrase "heaven of heavens" probably answers to "the third heaven" (2 Corinthians 12:2). The first heaven is the atmosphere. Above that is the heaven of the stars, extending unknown billions of light years out into space. Then, still above that is the heaven of heavens, projecting infinitely beyond all the stars, and this is where God now has His throne. After His resurrection, Christ "ascended up far above all heavens" (Ephesians 4:10) to the right hand of God.

How much less this house which I have built! - "**How much less**" is typically used to inquire about the degree or amount by which something is smaller or reduced compared to something else, in this case **this house** (the Temple) is infinitely smaller than God's dwelling which is everywhere.

Spurgeon - So even in the dim light of Judaism it was seen that the Lord dwelleth not in temples made with hands; how astonishing it is that under the Gospel men should still cling to the notion of holy places.

Wayne Grudem (page 137) - Omnipresence. Just as God is unlimited or infinite with respect to time, so God is unlimited with respect to space. This characteristic of God's nature is called God's omnipresence (the Latin prefix *omni-* means "all"). God's omnipresence may be defined as follows: God does not have size or spatial dimensions and is present at every point of space with his whole being, yet God acts differently in different places. The fact that God is Lord of space and cannot be limited by space is evident first from the fact that he created it, for the creation of the material world (Gen. 1:1) implies the creation of space as well. Moses reminded the people of God's lordship over space: "Behold, to the LORD your God belong heaven and the heaven of heavens, the earth with all that is in it" (Deut. 10:14). a. God Is Present Everywhere: Yet there are also specific passages that speak of God's presence in every part of space. We read in Jeremiah, "Am I a God at hand, says the LORD, and not a God afar off? Can a man hide himself in secret places so that I cannot see him? says the LORD. Do I not fill heaven and earth? says the LORD" (Jer. 23:23–24). God is here rebuking the prophets who think their words or thoughts are hidden from God. He is everywhere and fills heaven and earth. God's omnipresence is beautifully expressed by David (Ps 139:7-10) There is nowhere in the entire universe, on land or sea, in heaven or in hell, where one can flee from God's presence. We should note also that there is no indication that simply a part of God is in one place and a part of him in another. It is God himself who is present wherever David might go. We cannot say that some of God or just part of God is present, for that would be to think of his being in spatial terms, as if he were limited somehow by space. It seems more appropriate to say that God is present with his whole being in every part of space (cf. also Acts 17:28 where Paul affirms the correctness of the words, "In him we live and move and have our being," and Col. 1:17, which says of Christ, "in him all things hold together"). b. God Does Not Have Spatial Dimensions: While it seems necessary for us to say that God's whole being is present in every part of space, or at every point in space, it is also necessary to say that God cannot be contained by any space no matter how large. Solomon says in his prayer to God, "But will God indeed dwell on the earth? Behold, heaven and the highest heaven cannot contain you; how much less this house which I have built!" (1 Kings 8:27). Heaven and the highest heaven cannot contain God; indeed, he cannot be contained by the largest space imaginable (cf. Isa. 66:1–2; Acts 7:48).

While the thought that God is everywhere present with his whole being ought to encourage us greatly in prayer no matter where we are, the fact that no one place can be said to contain God should also discourage us from thinking that there is some special place of worship that gives people special access to God: he cannot be contained in any one place. We should guard against thinking that God extends infinitely far in all directions so that he himself exists in a sort of infinite, unending space. Nor should we think that God is somehow a "bigger space" or bigger area surrounding the space of the universe as we know it. All of these ideas continue to think of God's being in spatial terms, as if he were simply an extremely large being. Instead, we should try to avoid thinking of God in terms of size or spatial dimensions. God is a being who exists without size or dimensions in space. In fact, before God created the universe, there was no matter or material so there was no space either. Yet God still existed. Where was God? He was not in a place that we could call a "where," for there was no "where" or space. But God still was! This fact makes us realize that God relates to space in a far different way than we do or than any created thing does. He exists as a kind of being that is far different and far greater than we can imagine. We must also be careful not to think that God himself is equivalent to any part of creation or to all of it. A pantheist believes that everything is God, or that God is everything that exists. The biblical perspective is rather that God is present everywhere in his creation, but that he is also distinct from his creation. How can this be? The analogy of a sponge filled with

water is not perfect, but it is helpful. Water is present everywhere in the sponge, but the water is still completely distinct from the sponge. Now this analogy breaks down at very small points within the sponge, where we could say that there is sponge at one point and not water, or water and not sponge. Yet this is because the analogy is dealing with two materials that have spatial characteristics and dimensions, while God does not.

Praising and Asking

The highest heavens...cannot contain you.

Teen Challenge, a ministry to at-risk youth that started in New York City, was born from an unusual commitment to prayer. Its founder, David Wilkerson, sold his television set and spent his TV-watching time (two hours each night) praying. In the months that followed, he not only gained clarity about his new endeavor but he also learned about the balance between praising God and asking Him for help.

King Solomon's temple dedication prayer shows this balance. Solomon began by highlighting God's holiness and faithfulness. Then he gave God credit for the success of the project and emphasized God's greatness, declaring, "The heavens, even the highest heavens, cannot contain you. How much less this temple I have built!" (2 Chr 6:18).

After exalting God, Solomon asked Him to pay special attention to everything that happened inside the temple. He asked God to show mercy to the Israelites and to provide for them when they confessed their sin.

Immediately after Solomon's prayer, "fire came down from heaven and consumed the burnt offering and the sacrifices, and the glory of the Lord filled the temple" (2Chr 7:1). This incredible response reminds us that the mighty One we praise and speak to when we pray is the same One who listens to and cares about our requests. By: Jennifer Benson Schuldt (Reprinted by permission from [Our Daily Bread Ministries](#). Please do not repost the full devotional without their permission.)

How would you describe your conversations with God? What might help you grow closer to Him as you pray?

Read more about talking to God at discoveryseries.org/hp135.

Prayer helps us see things as God sees them.

Matthew Dowling - Let us consider three aspects of the temple's meaning. First, the temple signified the presence of God with the people. Particularly in terms of the kingdom covenant, it signified the presence of God with the king. The palace of the earthly sub-king was next to the temple, at the "right hand" of God, so to speak. This arrangement signified that the earthly king was to rule as God's viceroy.

Second, the temple showed God as house builder. The first house God built was creation itself in Genesis 1. The house also memorialized the defeat of an enemy. The tabernacle was built from the spoils of Egypt, the temple of the spoils of the Egyptians, and the post-exilic temple of the spoils of Babylon, sent to Israel by the kings of Persia. The temple symbolized God's people as his true house, measured out and built according to the detailed specifications of his covenant law.

Finally, the temple showed God's holiness. Only ordained priests were allowed to set foot inside the outer room of the temple, on pain of death, and nobody except the high priest might enter the Holy of Holies, and then only once a year. God's greatness, and his separateness from sin, were graphically represented by the temple.

John MacArthur - GOD IS EVERYWHERE [Strength for Today: Daily Readings for a Deeper Faith - Page 10](#)

"But will God indeed dwell on the earth? Behold, heaven and the highest heaven cannot contain Thee." 1
KINGS 8:27

◇◇◇

God is in all places; He is not confined by space. No matter how big the universe is, God is bigger. His being fills up all of infinity. He is omnipresent—everywhere present. God says, "Do I not fill the heavens and the earth?" (Jer. 23:24). Solomon said at the dedication of the temple, "Will God indeed dwell on the earth? Behold, heaven and the highest heaven cannot contain Thee, how much less this house which I have built!" (1 Kings 8:27). There are no limits of time or space to His presence.

Some may object to the doctrine of omnipresence, saying, "Wouldn't the sin in the world defile an omnipresent God?" No. God is in the hearts of sinners convicting them of sin. He is also in Hell where He "is able to destroy both soul and body" (Matt. 10:28). Though God's essence is everywhere, He never mingles with impurity. In a similar way, Jesus lived among sinners and was "tempted in all things as we are, yet [He was] without sin" (Heb. 4:15).

Isaiah exhorts people to “call upon [God] while He is near” (55:6); yet Proverbs 15:29 says, “The Lord is far from the wicked.” How can He be near some people and far from others when He is everywhere all the time? To answer this, we must distinguish between God’s essence and His relation to people. He is everywhere in His essence, but with specific individuals He is far or near relationally. When we become Christians, Christ dwells in us. God can fill us with His fullness (Eph. 3:19), and the Spirit who lives in us can also fill us (1:13; 5:18). But before God’s Spirit indwelt us relationally, His essence convicted us of sin and saved us.

The Old Testament tells us that God dwelt between the wings of the cherubim on the Ark of the Covenant. That location was a symbol of God’s presence. Today the church represents God’s presence on earth. In the Millennium, Christ’s rule on the throne of David in Jerusalem will represent God’s presence. In Heaven His presence will be represented by the throne of Revelation 4–5. Remember, though, that the symbol of God’s presence never restricts His essence.

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Suggestions for Prayer: Praise God that He is omnipresent, and thank Him that He lives in you. For Further Study: What does Psalm 139:7–18 teach about God’s omnipresence? ◇ What was David’s response (vv. 17–18)?

THE TEMPLE-BUILDER - James Hastings

But will God in very deed dwell on the earth? behold, heaven and the heaven of heavens cannot contain thee; how much less this house that I have builded!—1 Kings 8:27.

1. The actual history of the building of the Temple is rooted in the life of King David. David wished, as a thank-offering for the removal of the pestilence which followed or his numbering of the people, to build this house of God on the site of the threshing-floor of Araunah or Oman the Jebusite. He wished it to be a house “exceeding magnificent, of fame and of glory throughout all countries.” But it was speedily revealed to him that, though he might design and prepare, this honour was not reserved for him. God revealed to him, “Thou hast shed blood abundantly, and hast made great wars: thou shalt not build an house unto my name. Behold, a son shall be born to thee, who shall be a man of rest; he shall build an house for my name.” Still earnestly and faithfully the preparation went on; if David might not build, at least he might prepare. Stones, metal resources, materials of all sorts were collected. And at last Solomon entered on the achievement of his great purpose, and the Temple was built as a House of God; and God, in the emphatic words of the Bible, came to dwell there.

It was the first work that Solomon undertook. The Divine word concerning himself, spoken to his father, sounded in his ears, and gave him no rest till he had set about obeying it. The motives of the great temple-builders of old, as they themselves expound them in hieroglyphics and cuneiform, were largely ostentation and the wish to outdo predecessors; but Solomon was moved by thankfulness and by obedience to his father’s will, and still more to God’s destination of him.

¶ Writing to his daughter Helen, on her twenty-first birthday, Mr. Gladstone says, “May every blessing attend you; and never forget that our blessings depend under God upon ourselves, and that none of them which come from without can be effectual, unless as the appendages of those which come from within; nor is any life worth living that has not a purpose, or that is not devoted from day to day to its accomplishment. Even in the humblest sphere, and where it has not pleased God to give powers adequate to more than very humble duties, this is an undoubted truth; and many lives of which the range is small are among the happiest and best, because they are most steadily and most completely given to their appointed purpose.”¹

2. The stones for the Temple were brought partly from Lebanon, partly from the neighbourhood of Bethlehem, partly from the quarries which have recently been discovered under the Temple rock, and which are known by the name of the “Royal Caverns.” Hiram, king of Tyre, assisted, and his assistance was doubly valuable, both from the architectural skill of his countrymen, already employed in his own great buildings, and from his supply of the cedar of Lebanon, conveyed on rafts to Joppa. An immense array, chiefly of Canaanites, was raised to work in the forests, and in the quarries of Lebanon. In order to reconcile the spirit of the new architecture as nearly as possible with the letter of the old law, the stones were hewn in the quarries, and placed with reverent silence one upon another. The Temple “rose like an exhalation.”

No hammer fell, no ponderous axes rung,
Like some tall palm the mystic fabric sprung.

It was a work of seven and a half years; and Solomon gave his best, whether of work or of health, to its completion.

3. When the Temple was finished, it was consecrated with great solemnity to Jehovah’s worship. In the midst of a vast procession of priests and representatives of all the tribes of Israel, the ark of the covenant was brought up from the citadel to the holy place prepared for it. Innumerable sacrifices were offered, and Solomon himself spoke the word of dedication:

“The sun reveals itself in the heavens,
But Jehovah is pleased to dwell in darkness.
I have built thee an house of habitation,
A place for thee to dwell in for ever.”

The greatest moment in the life of Israel as a people had arrived—the ark entered, was placed in its splendid shrine, and the cloud, the Glory of the Lord, the accustomed token of the Sacred Presence in that early revelation, filled the House. The House was God’s, and He thus vouchsafed to claim it.

4. It was an enterprise of no less far-seeing policy to build the house of Jehovah in Jerusalem than it was to strengthen its fortifications. The historian himself enters into the description of this work with a fulness and zest which have indeed been plentifully supplemented by the hand of later editors of priestly proclivities, but they indicate plainly enough the knowledge and interest of one whose career must have been intimately associated with this same Solomonic Temple. Here was no ephod, no teraphim, perhaps no asherah, but traditions and a priesthood which went back to the days when Moses led the tribes up out of Egypt, and Joshua gained the first foothold in Canaan with the ark leading the united hosts of Israel. If anything could create a sense of national unity, it would be the religion of Jehovah centring in the shrine where this hallowed relic lay. The historian is right who dates the passing over of the favour of Jehovah and of Israel from Saul to David when Saul destroyed the priest-city of Nob, and Abiathar escaped with the ephod to David, and who dwells with such interest upon the bringing up of the long-neglected ark from Kiriath-jearim to David’s new capital. Solomon carries out the wisest element of his father’s wise policy in undertaking to build a house for Jehovah on the threshing-floor of Araunah, a sanctuary which shall be not merely a royal chapel, but a central focus for the religious consciousness of all Israel.

¶ One delights to think of the innumerable spots on the earth where truth and faith have combined with beauty and art; where the higher qualities of the spirit have joyously expressed themselves in the works of genius and religion. The Middle Ages, and chiefly the marvellous eleventh century, have left us imperishable monuments here, which sanctify the place they stand on. Who shall call that an inferior, an uninspired age which gives to Italy St. Mark’s at Venice, Pisa’s glorious pile, the cathedrals of Milan, Modena, Parma; which in North Europe broke out into a foam of lovely structures—Mayence, Treves, Worms, Basel, Brussels; which in France blossomed into the Abbey Church of Cluny, with Chartres, Rouen, and the pile of Notre Dame; that in England saw Westminster and Canterbury grow to their majestic proportions, and Wells, that dream of beauty! To-day we do not build like that. We are smart and up-to-date. Our structures exhibit our wealth of means, our poverty of ideas. We can make brave show of our marbles and our gildings; but our stones are dead stones; there is no breath in them. It will be when faith is again found upon earth that we shall once more make buildings that are prayers and triumph songs; that stone, kindled once more by inspired breath, shall express again man’s sense of immortal life.¹

5. Of similar magnificence, and doubtless of similar style, were the two palaces, the judgment-hall and the hall of assembly, with which Solomon embellished his capital; and in all he was served in good stead by his commercial treaties. That with Phœnicia not only provided him with timber from Lebanon, and brass and stone cast and cut by Phœnician hands, but also gave him a share in Hiram’s Mediterranean commerce with Tarshish in Spain, and ships and sailors for a venture of his own down the Red Sea from Elath. This expedition in turn brought about closer relations with Sheba in southern Arabia. The visit was returned by the queen of that region in person, doubtless for commercial reasons, with abundant interchange of “gifts”; but, in the view of the historian, whose eye seems to rest upon the fragment of an ancient folk-song, descriptive of the queen’s praises of Solomon, incorporated in his story, it was “to prove him with hard questions.” He answered the torturing questions and won the confidence of this woman who was groping in the dark, till he led her by the hand to the light. Solomon is the embodiment of his people. He does for the queen of Sheba what Israel was meant to do for the world.

¶ The God of the Founder of Christianity has His centre everywhere, His circumference nowhere. All barriers fall before His teaching, like the walls of Jericho at the blast of Joshua’s trumpets. He taught mankind the religion of pure inwardness, of true spirituality; and, by elevating love, or sympathy, to the throne in the world of spiritual realities, He revealed a principle of inexhaustible ethical and philosophical value. It is idle to pretend that this Teacher, and this teaching, can be explained within the lines of Jewish pietism. Christ bursts these cramping fetters at every movement. It was a new faith which He brought, a new view of time and eternity. Judaism could no more imprison the soul of this revelation than the tomb at Jerusalem could retain the body of its Founder. The universality of Christianity is based upon, and explained by, the universality of Christ.

¹ D. C. Lathbury, *Letters on Church and Religion of William Ewart Gladstone*, ii. 193.

¹ J. Brierley, *Religion and To-Day*, 193.

The Temple of God - [Matthew Dowling](#)

But will God really dwell on earth? The heavens, even the highest heaven, cannot contain you. How much less this temple I have built! [1 Kings 8:27]

When God instituted the Davidic covenant in 2 Samuel 7 he told David he would work with David's son when that son became king. The fullness of the Davidic covenant did not become visible until Solomon became king and the great symbols of the Davidic covenant were erected—the temple of God and the palace of the king.

First Kings 6 and 7 describes the building, dimensions, structure, and furniture of the temple, as well as the special God-given palace of God's viceroy, Solomon. The temple had an outer court, an inner court, an outer room (the Holy Place), and an inner room (the Holy of Holies). The Holy of Holies housed the throne of God, the ark of the covenant. The entire temple was the earthly palace of the High King of Israel. In the temple the ark, which had accompanied the people in their wanderings after they left Egypt, found a resting place at last. The building of the temple was the final climax of the exodus.

Let us consider three aspects of the temple's meaning. First, the temple signified the presence of God with the people. Particularly in terms of the kingdom covenant, it signified the presence of God with the king. The palace of the earthly sub-king was next to the temple, at the "right hand" of God, so to speak. This arrangement signified that the earthly king was to rule as God's viceroy.

Second, the temple showed God as house builder. The first house God built was creation itself in Genesis 1. The house also memorialized the defeat of an enemy. The tabernacle was built from the spoils of Egypt, the temple of the spoils of the Egyptians, and the post-exilic temple of the spoils of Babylon, sent to Israel by the kings of Persia. The temple symbolized God's people as his true house, measured out and built according to the detailed specifications of his covenant law.

Finally, the temple showed God's holiness. Only ordained priests were allowed to set foot inside the outer room of the temple, on pain of death, and nobody except the high priest might enter the Holy of Holies, and then only once a year. God's greatness, and his separateness from sin, were graphically represented by the temple.

Coram Deo God's new temple is the church. Once again he has built upon the spoils of the war with sin, namely reclaimed sinners. We are living stones, being built up into a spiritual house (1 Peter 2:5). It also means that we are to live according to his measurements. Because Peter builds upon this imagery so extensively, read 1 Peter 2 in order to discover how you can display his beautiful presence through your life.

1 Kings 8:28 "Yet have regard to the prayer of Your servant and to his supplication, O LORD my God, to listen to the cry and to the prayer which Your servant prays before You today;

ESV 1 Kings 8:28 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,

NET 1 Kings 8:28 But respond favorably to your servant's prayer and his request for help, O LORD my God. Answer the desperate prayer your servant is presenting to you today.

CSB 1 Kings 8:28 Listen to Your servant's prayer and his petition, LORD my God, so that You may hear the cry and the prayer that Your servant prays before You today,

LXE 1 Kings 8:28 Yet, O Lord God of Israel, thou shalt look upon my petition, to hear the prayer which thy servant prays to thee in thy presence this day,

KJV 1 Kings 8:28 Yet have thou respect unto the prayer of thy servant, and to his supplication, O LORD my God, to hearken unto the cry and to the prayer, which thy servant prayeth before thee to day:

GWN 1 Kings 8:28 Nevertheless, my LORD God, please pay attention to my prayer for mercy. Listen to my cry for help as I pray to you today.

NAB 1 Kings 8:28 Look kindly on the prayer and petition of your servant, O LORD, my God, and listen to the cry of supplication which I, your servant, utter before you this day.

NIV 1 Kings 8:28 Yet give attention to your servant's prayer and his plea for mercy, O LORD my God. Hear the cry and the prayer that your servant is praying in your presence this day.

NLT 1 Kings 8:28 Nevertheless, listen to my prayer and my plea, O LORD my God. Hear the cry and the prayer that your servant is making to you today.

YLT 1 Kings 8:28 'Then thou hast turned unto the prayer of Thy servant, and unto his supplication, O Jehovah my God, to hearken unto the cry and unto the prayer which Thy servant is praying before Thee to-day,

CJB 1 Kings 8:28 Even so, ADONAI my God, pay attention to your servant's prayer and plea, listen to the cry and prayer that your servant is praying before you today,

NJB 1 Kings 8:28 Even so, listen favourably to the prayer and entreaty of your servant, Yahweh my God; listen to the cry and to the prayer which your servant makes to you today:

NKJ 1 Kings 8:28 "Yet regard the prayer of Your servant and his supplication, O LORD my God, and listen to the cry and the prayer which Your servant is praying before You today:

NRS 1 Kings 8:28 Regard your servant's prayer and his plea, O LORD my God, heeding the cry and the prayer that your servant prays to you today;

- Yet have thou: 2Ch 6:19 Ps 141:2 Da 9:17-19 Lu 18:1,7
- hearken: Ps 4:1 5:1 86:3,6,7 88:1,2

Related Passages:

Psalm 141:2 "May my prayer be counted as incense before You."

2 Chronicles 6:19 "Yet have regard to the prayer of Your servant and to his supplication, O LORD my God, to listen to the cry and to the prayer which Your servant prays before You;

Yet (term of contrast) - What's Solomon contrasting? He has just described the fact that God is so great He cannot be confined to one space, and now appeals to Him to in essence condescend to hear his plea, as small as he is in comparison to God's omnipresence.

Have regard to the prayer ([tepillah](#); Lxx - [deesis](#)) **of Your servant** (['ebed](#)) **and to his supplication** ([tehinnāh/techinnah](#)), **O LORD my God, to listen to the cry** ([rinnah](#)) **and to the prayer** ([tepillah](#)) **which Your servant** (['ebed](#); Lxx - [doulos](#)) **prays** ([palal](#); Lxx - [proseuchomai](#)) **before You today** - Solomon has called David God's servant 3 times (1Ki 8:24, 25, 26) and now declares (first of five times that) he is also the servant of Yahweh (1Ki 8:28, 29, 30, 52, 53) Solomon is recognizing that he is praying in the presence of God, who is supreme and sovereign. Even though God is transcendent and dwells in heaven (1 Kings 8:27), Solomon believes that prayer reaches Him directly.

Guzik - Solomon asked God to incline His ear towards the king and the people when they prayed toward the temple. For this reason, many observant Jews still pray facing the direction of the site of the temple in Jerusalem.

Donald Wiseman: Three different words for prayer are used: (i) **Prayer** ([tepillah](#)); intercession and prayer (vv. 19-30, 33, 35, 38, 42, 44-45, 48-49). (ii) **Plea for mercy** ([tehinnāh/techinnah](#)) earnest prayer for help (vv. 45, 52), "entreaty" (JB; REB v.52), 'supplication' (AV. REB). (iii) **Cry** ([rinnah](#)); ringing cry for joy or sorrow, petition (vv. 28, 52). (See [1 and 2 Kings: An Introduction and Commentary - Page 129](#))

THOUGHT - Prayer...supplication...cry. Does this describe the way I pray to our Great, Gracious God? I confess that

*I fall far short of prayer in triplicate so to speak,
My prayers being more like a squeak!
(a little rhyme in time).*

Cry ([07440](#)) ([rinnah](#)) refers to a ringing cry, a strong raising of the voice that can be either a cry of fright or a cry of joy. glad shouting, joyful singing, crying out. It refers to the utterance and sound of a shout, a cry. It may be a sound or a cry to the Lord in supplication (1 Ki. 8:28; Jer. 7:16); a cry of warning or of instructions (1 Ki. 22:36); a cry of joy at the destruction of the wicked (Prov. 11:10; Isa. 14:7). The Lord Himself cries out over His people (Zeph. 3:17).

[Complete Biblical Library](#) Derived from [rānan](#), the noun [rinnāh](#), which means a "loud outcry" or "shout," is absent from the Pentateuch, though it is much more common in later writings (especially Psalms and Isaiah).

[Rinnāh](#) means a "ringing cry" or "shout," often consisting of an emotional outburst rather than articulate speech. The majority of uses refer to shouts of joy, but there are some verses where [rinnāh](#) denotes cries of

supplication or entreaty. Like the corresponding verb, this noun can even refer to a cry of lamentation or moaning.

The predominant use of *rinnāh* is to report an outburst of joy, often connected with singing. People are usually the ones who produce these shouts (Isa. 48:20). However, individuals are not the only ones who shout: nations are called on to shout and clap their hands in tribute to God (Ps. 47:1), and even the mountains sing with joy when God returns to set things right (Isa. 49:13; 55:12).

God is almost always the object of the shout—the One Who is being praised, the Source of the joy (Ps. 107:22). A shout or song is a most natural response to God's saving work in a person's life (105:43). God can even perform a dramatic reversal of fortune, turning weeping into glad singing (Pss. 30:5; 126:2, 5). One intriguing passage reverses the usual order, picturing God as shouting with joy over his people (Zeph. 3:17).

Rinnāh often appears in the context of battle to describe the shout of victory, particularly when the Lord is the Divine Warrior Who wins victories for his people (Ps. 118:15; Isa. 14:7; 48:20; 51:11; cf. v. 5). Interestingly enough, Jehoshaphat's army marched into battle singing and shouting victory cries, anticipating by faith the triumph that God had promised (2 Chr. 20:22). One variation of this use appears in Prov. 11:10, which presents joyful shouting as an appropriate response when the wicked who ruin a city are destroyed.

Some passages use *rinnāh* in connection with the formal worship of the Lord at the Temple. In Ps. 42:4, the writer recalls his participation in glad shouts and singing with the multitudes at the house of God. Psalm 107:22 links the shouts with the sacrificial thank offerings.

Several passages use the word to describe a person who cries out to the Lord to ask for help in times of distress. Solomon asked God to hear the cry of those who prayed toward the newly completed Temple (1 Ki. 8:28; 2 Chr. 6:19). Numerous Psalms plead with the Lord to hear the cry of the writer (Pss. 17:1; 61:1; 88:2; 119:169; 142:6). One of the saddest features of Judah's decline toward judgment was the divine instruction not to pray or lift up cries for Israel any longer, because God would no longer listen (Jer. 7:16; 11:14; 14:12).

One passage employs *rinnāh* in the aftermath of a battle, but it was a time when King Ahab had been killed and Israel had been defeated. The subsequent cry of despair went throughout the camp: "Every man to his city, and every man to his own country" (1 Ki. 22:36).

RINNAH - 33V - cry(12), joy(2), joyful shout(1), joyful shouting(9), joyful singing(1), rejoice(1), shout of joy(3), shouts of joy(3), singing(1). - 1 Ki. 8:28; 1 Ki. 22:36; 2 Chr. 6:19; 2 Chr. 20:22; Ps. 17:1; Ps. 30:5; Ps. 42:4; Ps. 47:1; Ps. 61:1; Ps. 88:2; Ps. 105:43; Ps. 106:44; Ps. 107:22; Ps. 118:15; Ps. 119:169; Ps. 126:2; Ps. 126:5; Ps. 126:6; Ps. 142:6; Prov. 11:10; Isa. 14:7; Isa. 35:10; Isa. 43:14; Isa. 44:23; Isa. 48:20; Isa. 49:13; Isa. 51:11; Isa. 54:1; Isa. 55:12; Jer. 7:16; Jer. 11:14; Jer. 14:12; Zeph. 3:17

1 Kings 8:29 that Your eyes may be open toward this house night and day, toward the place of which You have said, 'My name shall be there,' to listen to the prayer which Your servant shall pray toward this place.

- That thine: 1Ki 8:52 2Ki 19:16 2Ch 6:20,40 7:15 16:9 Ne 1:6 Ps 34:15 Da 9:18
- My name: 1Ki 8:16,43; 1Ki 11:36 Ex 20:24 De 12:11 16:2,6 26:2 2Ki 21:4,7 23:27 2Ch 6:5,6,20 7:16 20:8 33:4,7 Ne 1:9 Joh 14:13,14
- toward this place: or, in this place, Da 6:10

Related Passages:

Psalm 11:4+ The LORD is in His holy temple; the LORD'S throne is in heaven; His eyes behold, His eyelids test the sons of men.

Psalm 34:15+ The eyes of the LORD are toward the righteous And His ears are open to their cry.

Psalm 101:6+ (OH THAT THIS VERSE WOULD BE OUR WARP AND WOOF!) My eyes shall be upon the **faithful** of the land, that they may dwell with me; He who walks in **ablameless** way is the one who will minister to me.

Proverbs 15:3+ The eyes of the LORD are in every place, Watching the evil and the good.

2 Chronicles 16:9+ "For the eyes of the LORD move to and fro throughout the earth that He may strongly support those whose heart is completely His. You have acted foolishly in this. Indeed, from now on you will

surely have wars.”

That Your eyes may be open toward this house night and day, toward the place of which You have said, 'My Name shall be there,' to listen to the prayer ([tepillah](#); Lxx - [proseuche](#)) which Your servant ('[ebed](#); Lxx - [doulos](#)) shall pray ([palal](#); Lxx - [proseuchomai](#)) toward this place - Solomon is using [anthropomorphic language](#), for Yahweh does not have eyes like us (God is Spirit - Jn 4:24+; of course Jesus the God-Man had eyes - Jn 1:14+). Jews, understanding toward this house literally, prayed in the direction of Jerusalem.

*God had through the temple provided a place of contact between man and God,
a way for sinful man to approach a holy God
to have his sins forgiven, and to live in fellowship with him*

R. D. Patterson: v. 29 – The expression “have the eye fixed on” (NIV “open toward”) an object is a common and graphic way of signifying care and attentiveness (cf. Ps 31:22; 34:15; 101:6). This verse forms the core of the whole prayer. God had condescended to allow a temple to be built for his name (1Ki 5:5). He had by this means identified Himself with his people. This means that God had through the temple provided a place of contact between man and God, a way for sinful man to approach a holy God, to have his sins forgiven, and to live in fellowship with him. Solomon prayed that God might continue to acknowledge the temple and the one who comes to him by way of the temple as he had promised. (borrow [Expositor's Bible Commentary page 84](#))

Utley - The phrase "toward this house" or similar phrasing is used repeatedly in this context (i.e., seven specific sins related to Leviticus 26; Deuteronomy 28). God's people are to seek Him in His temple (cf. 1Ki 8:29,30,33,35,38,47,45,48).

G Campbell Morgan - Again, Solomon in this great prayer of dedication, revealed his true understanding of the greatness of God, as he said: "Will God in very deed dwell with men on the earth? Behold, heaven and the heaven of heavens cannot contain Thee, how much less this house which I have builded?" Realizing the inadequacy of any houses built by man to contain God, he uttered this suggestive and beautiful petition, that the watching eyes of God might ever rest upon the house he had built. It was the place where God had said He would put His name. It was the place to which the people would repair to offer their petitions, in the regular exercises of worship, in special seasons of need through sin, in battle, in drought, in famine. The vision of the king created his prayer. He saw the Temple perpetually watched by the eyes of God, so that whatever worshippers approached they were seen by the God Whose help they sought. That this might be so, he prayed. It was a figure of speech, but one full of suggestive beauty. For us, the great ideal has found perfect fulfilment through "Jesus the Son of God," Who has "passed through the heavens"; "now to appear before the face of God for us." We "draw near with boldness unto the throne of grace," and we do so in Him, the Beloved. The eyes of God are ever upon Him in satisfaction and delight; and so in our approach we are ever seen, but we are seen in Him, and so accepted.

Rayburn The “**toward this place**” should not be taken to suggest that somehow Israelites were being taught to believe that a prayer, to be effective, had to be offered in a certain physical direction. You remember that in Babylon Daniel regularly offered his prayers toward Jerusalem. The practice is simply a way to embody a confidence in the presence of the Lord with his people Israel. After all, in the petitions which now follow, the Lord is asked to hear *from heaven*, not hear from the Ark or the temple toward which the people pray. In our case, of course, there is no longer a central sanctuary for the people of God where the Lord's presence is embodied, but we do the same thing when we regularly think and speak as if God is *above* us in heaven. As if we knew where heaven was where God is hearing our prayers. We ask him to look *down* on us; we *lift* our hearts to him, and so on. Indeed, the main effect of the phrase “toward this house” or “toward this place” is to ensure God's people that they do not have to be *at or in* the temple to be heard. They can be heard by the Lord no matter where they are! In any case there is nowhere in the Bible a command to pray with the body pointed in a certain geographical direction.

1 Kings 8:30 "Listen to the supplication of Your servant and of Your people Israel, when they pray toward this place; hear in heaven Your dwelling place; hear and forgive.

- when they shall: 2Ch 20:8,9 Ne 1:5,6
- toward this place: or, in this place
- and hear: 1Ki 8:34,36,39,43,49 2Ch 6:21 Ps 33:13,14 113:5,6 123:1 Ec 5:2 Isa 57:15 Mt 6:9
- forgive: 1Ki 8:34,36,39 2Ch 7:14 Ps 130:3,4 Da 9:19 Mt 6:12

Related Passages:

2 Chronicles 6:38+ if they return to You with all their heart and with all their soul in the land of their captivity,

where they have been taken captive, and **pray toward their land which You have given to their fathers and the city which You have chosen, and toward the house which I have built for Your name,**

Daniel 6:10+ Now when Daniel knew that the document was signed, he entered his house (now in his roof chamber **he had windows open toward Jerusalem**); and he continued kneeling on his knees three times a day, praying and giving thanks before his God, as he had been doing previously.

SOLOMON'S APPEAL FOR OUR GREATEST NEED - FORGIVENESS

Listen to the supplication ([tehinnāh/techinnah](#); Lxx - [deesis](#)) **of Your servant** (['ebed](#); Lxx - [doulos](#)) **and of Your people Israel, when they pray** ([palal](#); Lxx - [proseuchomai](#)) **toward this place; hear in heaven Your dwelling place; hear and forgive** ([salach](#); Lxx - be [hileos](#) - "be merciful") - **Supplication** means earnest prayer or plea. Solomon is asking God to hear both his personal prayers and the prayers of all Israelites. His approach reflects his humility (as the wisest man alive) and a deep sense of dependence on God. Praying toward the Temple became a Jewish custom (as later in Da 6:10), but there was nothing "magical" about praying toward the Temple. Notice that while they pray toward the Temple, Solomon does not ask God to hear in the the Temple, but in heaven, His dwelling place. The the Temple was sacred, but God's true dwelling is in heaven (and even it could not contain Him). The most important request was for forgiveness, something we all daily have need of (cf Mt 6:12+).

Jon Courson - Here, Solomon's prayer shifts from asking God to bless the temple to asking God to forgive the people. In it, he lists seven situations in which only God's intervention would avert either individual or national disaster... ([Jon Courson's Application Commentary: Volume 1, Old ... - Page 981](#))

James Smith - This is the longest prayer in the Old Testament, and may be fitly compared with the longest in the New, as recorded in John 17+. Both are intercessory and provisional. This temple, prepared for God and filled with His glory (2Chr 6:14), is a wonderful type of the person and character of the Lord Jesus Christ. What the temple was to Israel, Christ is to the world. What Solomon did on the brazen scaffold (2Chr 6:3), Christ did on the accursed tree—open the way for others into the place of blessing. This prayer of Solomon, like the work of Christ, revealed a large and cosmopolitan heart.

Spurgeon - In our highest joys we have still need to say "forgive." Our hearts are out of order when that word does not rise to our lips. Let us plead with God to bless us throughout all our lives, and evermore to forgive

John Trapp - Whatever else thou deniest us, grant us pardon; yea, forgive the sin of our prayers; for when we have prayed for the forgiveness of sins, we had need pray again for the forgiveness of our prayers; such a spring and sink of sin there is within us.

Pray (Intercede) ([06419](#)) [palal](#) means "to pray, intervene, meditate, judge," and is "the most common Hebrew word used to describe the general act of prayer (Jer. 29:7) and is found in both biblical and modern Hebrew. The word is used 4 times in the intensive verbal form ([piel](#)); the remaining 80 times are found in the reflexive or reciprocal form ([Hithpael](#)), in which the action generally points back to the subject. It was often used to describe prayer offered in a time of distress, such as Hannah's prayer for a son (1 Sam. 1:10, 12); Elisha's prayer for the dead boy (2 Kgs. 4:33); Hezekiah's prayer for protection and health (2 Kgs. 19:15; 20:2); and Jonah's prayer from the fish (Jon. 2:1). In some contexts, this word described a specific intercession of one person praying to the Lord for another, such as Abraham for Abimelech (Gen. 20:7, 17); Moses and Samuel for Israel (Num. 11:2; 21:7; 1 Sam. 7:5); the man of God for the king (1 Kgs. 13:6); or Ezra and Daniel for Israel's sins (Ezra 10:1; Dan. 9:4, 20). This prayer of intercession could also be made to a false god (Isa. 44:17; 45:14).

PALAL - 82V - expected(1), intercede(2), interceded(1), interposed(1), made judgment favorable(1), make supplication(1), mediate(1), pray(36), prayed(28), praying(8), prays(4). Gen. 20:7; Gen. 20:17; Gen. 48:11; Num. 11:2; Num. 21:7; Deut. 9:20; Deut. 9:26; 1 Sam. 1:10; 1 Sam. 1:12; 1 Sam. 1:26; 1 Sam. 1:27; 1 Sam. 2:1; 1 Sam. 2:25; 1 Sam. 7:5; 1 Sam. 8:6; 1 Sam. 12:19; 1 Sam. 12:23; 2 Sam. 7:27; 1 Ki. 8:28; 1 Ki. 8:29; 1 Ki. 8:30; 1 Ki. 8:33; 1 Ki. 8:35; 1 Ki. 8:42; 1 Ki. 8:44; 1 Ki. 8:48; 1 Ki. 8:54; 1 Ki. 13:6; 2 Ki. 4:33; 2 Ki. 6:17; 2 Ki. 6:18; 2 Ki. 19:15; 2 Ki. 19:20; 2 Ki. 20:2; 1 Chr. 17:25; 2 Chr. 6:19; 2 Chr. 6:20; 2 Chr. 6:21; 2 Chr. 6:24; 2 Chr. 6:26; 2 Chr. 6:32; 2 Chr. 6:34; 2 Chr. 6:38; 2 Chr. 7:1; 2 Chr. 7:14; 2 Chr. 30:18; 2 Chr. 32:20; 2 Chr. 32:24; 2 Chr. 33:13; Ezr. 10:1; Neh. 1:4; Neh. 1:6; Neh. 2:4; Neh. 4:9; Job 42:8; Job 42:10; Ps. 5:2; Ps. 32:6; Ps. 72:15; Ps. 106:30; Isa. 16:12; Isa. 37:15; Isa. 37:21; Isa. 38:2; Isa. 44:17; Isa. 45:14; Isa. 45:20; Jer. 7:16; Jer. 11:14; Jer. 14:11; Jer. 29:7; Jer. 29:12; Jer. 32:16; Jer. 37:3; Jer. 42:2; Jer. 42:4; Jer. 42:20; Ezek. 16:52; Dan. 9:4; Dan. 9:20; Jon. 2:1; Jon. 4:2

Forgive ([05545](#)) [salach](#) ([See another study](#)) means **to free from or release from something** and so to pardon, to forgive, to spare. God's offer of pardon and forgiveness to sinners. Salach is never used of people forgiving each other but only used of God

forgiving. Jehovah Himself announces, in response to Moses' prayers for Israel, that He has forgiven Israel at two of their darkest moments, the golden calf incident and the murmuring at Kadesh Barnea (see Ex 34:9+; Nu 14:19-20+).

SALACH - 47X/45V - forgive(19), forgiven(13), pardon(12), pardoned(2), pardons(1). Exod. 34:9; Lev. 4:20; Lev. 4:26; Lev. 4:31; Lev. 4:35; Lev. 5:10; Lev. 5:13; Lev. 5:16; Lev. 5:18; Lev. 6:7; Lev. 19:22; Num. 14:19; Num. 14:20; Num. 15:25; Num. 15:26; Num. 15:28; Num. 30:5; Num. 30:8; Num. 30:12; Deut. 29:20; 1 Ki. 8:30; 1 Ki. 8:34; 1 Ki. 8:36; 1 Ki. 8:39; 1 Ki. 8:50; 2 Ki. 5:18; 2 Ki. 24:4; 2 Chr. 6:21; 2 Chr. 6:25; 2 Chr. 6:27; 2 Chr. 6:30; 2 Chr. 6:39; 2 Chr. 7:14; Ps. 25:11; Ps. 103:3; Isa. 55:7; Jer. 5:1; Jer. 5:7; Jer. 31:34; Jer. 33:8; Jer. 36:3; Jer. 50:20; Lam. 3:42; Dan. 9:19; Amos 7:2

Robert Rayburn In the opening verses of the prayer the Lord is addressed in his incomparability, his faithfulness, and his transcendence or majesty. No wonder we should address our petitions to him who, unlike anyone else, is both able and willing to hear and answer. It will not surprise you that as the prayer turns to the specific petitions there should be seven of them in this representative prayer. In each case there is a similar form. **When or if such and such a thing happens** – in each case it is an instance when a man would need God's grace and help – the Lord is asked to **"hear from heaven"** and give help in keeping with the need. Most of the specific cases to be mentioned in the prayer are taken from the list of covenant curses – that is the judgments the Lord promises his people in the event of their unfaithfulness to him – as you find them listed in Deut. 28 and Lev. 26. In other words, the prayer takes its point of departure from God's covenant with his people Israel.

1 Kings 8:31 "If a man sins against his neighbor and is made to take an oath, and he comes and takes an oath before Your altar in this house,

- **If a man sins against his neighbor** : 2Ch 6:22,23
- **made to take an oath**, Ex 22:8-11 Lev 5:1 Pr 30:9
- **oath**: Nu 5:16-22

Related Passages:

2 Chronicles 6:22; 23+ "If a man sins against his neighbor and is made to take an oath, and he comes and takes an oath before Your altar in this house, 23 then hear from heaven and act and judge Your servants, punishing the wicked by bringing his way on his own head and justifying the righteous by giving him according to his righteousness.

SIN AGAINST A NEIGHBOUR AND TAKING OATHS

If a man sins ([chata'](#); [Lxx](#) - [hamartano](#)) **against his neighbor and is made to take an oath, and he comes and takes an oath before Your altar in this house** Solomon here puts seven cases, in all of which the mercy and intervention of God would be indispensably requisite; and he earnestly bespeaks that mercy and intervention, on condition that the people pray towards that holy place, and with a feeling heart make earnest supplication to the throne of mercy. To sin against our neighbor is to sin against God, so those sinned against may confidently appeal to Him, and expect that He will "requite the wicked, and justify the righteous (1Ki 8:32).

In cases where a man's guilt or innocence was uncertain, he could be required to take an oath before God's altar in the temple. Taking an oath in God's presence was a serious act, calling upon God as a witness. Taking an oath before God's altar symbolized trusting God as the final judge in disputes. This practice aligned with Deuteronomy 19:16-19, where false witnesses were condemned if they lied under oath.

John Trapp - An oath may lawfully be taken for the help of truth in necessity, and not else. **an oath before Your altar** That sign of God's presence there. Amongst us, he that sweareth, layeth his hand on a Bible, for like cause.

James Smith - As in Solomon's prayer there was provision made for the maintenance of the character of the righteous, so is there also in the intercession of Christ. Those wronged by their neighbours should believingly commit their case unto the Lord. He will avenge His own

Guzik - The temple grounds were used as a place to verify and authorize oaths. When a dispute came down to one word against another, Solomon asked that the temple would be a place to properly swear by. Solomon asked the God who can see what man

can't – who knows the hidden heart of man – to enforce from heaven the oaths made at the temple.

Rayburn The first instance is the case of a man who has wronged his neighbor or has been accused of doing so. The lack of evidence makes the resolution of the case in the normal way impossible. [Provan, 79] The oath is the oath required in the Law of Moses (Exodus 22:7-12) that the accused man swear to prove his innocence. Either way God is asked to vindicate the innocent and punish the guilty.

Sins (02398) **chata'** means to miss the way, to fail; to err, to swerve from truth, to go wrong. The literal use describes an accurate shot by slingshot Jdg 20:16 - they could "**not miss** (chata')." Pr 19:2 conveys a related meaning of chata' in those versions that translate it as "miss the way." (Pr 19:2NIV) As Vine says "From this basic meaning comes the word's chief usage to indicate moral failure toward both God and men, and certain results of such wrongs." When man sins he has missed the mark, the goal, or the way that God has set as standard. In an ironic use, the intensive (Piel) stem can mean "purified" or "to de-sin" and to to cleanse (Ex 29:36, David's request of God to purify him - Ps 51:7, Lxx = **rhantizo** = to sprinkle, figuratively = inward cleansing = "hearts sprinkled" - Heb 10:22; cf purify in Nu 8:21; 19:12,13, 20; 31:19, 20, 23).

CHATA IN 1 KINGS - 1 Ki. 8:31; 1 Ki. 8:33; 1 Ki. 8:35; 1 Ki. 8:46; 1 Ki. 8:47; 1 Ki. 8:50 AND parallel passages in 2 Chr. 6:22; 2 Chr. 6:24; 2 Chr. 6:26; 2 Chr. 6:36; 2 Chr. 6:37; 2 Chr. 6:39;

Jon Courson alliterates the seven situations in which only God's intervention would avert either individual or person disaster-[Jon Courson's Application Commentary: Volume 1, Old ... - Page 981](#) (ED: NOTE EACH IS A NEGATIVE SITUATION, EACH CALLS FOR PRAYER, EACH ASKING GOD TO **HEAR** ["**HEAR IN HEAVEN**" = 1 Ki. 8:30; 1 Ki. 8:32; 1 Ki. 8:34; 1 Ki. 8:36; 1 Ki. 8:39; 1 Ki. 8:43; 1 Ki. 8:45] -- AS DESIGNATED BY THE WORD "**THEN**" - SEE 1Ki 8:32, 1Ki 8:34, 1Ki 8:36, 1Ki 8:39, 1Ki 8:45, 1Ki 8:49 = "hear their prayer")

1. 1 Kings 8:31, 32 **DOUBT**. If a man was accused of a crime but there was no evidence against him, only God could rightly judge.
2. 1 Kings 8:33, 34 **DEFEAT**. If the nation was defeated in battle, only God could bring them home.
3. 1 Kings 8:35, 36 **DROUGHT** - Only God could send rain to replenish land that had dried up as a result of the rebellion of His people.
4. 1 Kings 8:37-40 **DESTRUCTION** - When the people sin and experience pestilence, when they sin and experience drought, when they sin and are smitten by their enemies, when they call upon You, forgive them," Solomon prayed, "for You know the hearts of men." Only God knows the hearts of men. Only God sees the heart that turns to Him. This means when I forgive people, I must forgive them absolutely unconditionally because I don't know their heart. I have found this to be wonderfully freeing because it means I don't have to judge, analyze, or figure things out. Rather, I'm simply to love and forgive, confident that God will deal with the "heart" of the matter.
5. 1 Kings 8:41-43 **DENUNCIATION** "When people of other nations come to the temple and turn their back on their heathen gods after hearing about the great things You're doing, hear their prayers as well," Solomon prayed.

We see Jesus righteously angry in John 2 for there, in the temple, in the court of the Gentiles—which was as far into the temple a Gentile could go—merchants had set up tables to exchange money and to sell animals to sacrifice at exorbitant prices. As evidenced by Solomon's prayer, the court of the Gentiles was to be a place Gentiles could be drawn to the true and living God. No wonder, then, that Jesus was incensed that what was to be a place of outreach and evangelism was nothing more than a business.

We also are called to be salt and light. When we start turning inward, when we start losing our vision for reaching the lost and bringing the lost into a saving knowledge of Jesus Christ, it's over. The church that turns inward will soon grow frustrated. A person who looks inward will soon grow discontent. We must commit ourselves before the Lord to reaching out to the world continually, that when people see us they will sense a loving community whose desire is to lead them into a fuller knowledge of God through Jesus Christ.

Are you concerned about the lost? Solomon was. "Lord, when a stranger joins us, may You hear his prayer, and meet him in his place of need," he prayed.

6. 1 Kings 8:44, 45 - **DEPLOYMENT** If the nation went to battle in obedience to God's instruction, only He could truly fight for them.
 7. 1 Kings 8:46-53 **DEFECTION** If the nation turned from truth to false worship that leads to captivity, only God could turn their hearts back to Him.
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QUESTION - [What does the Bible say about keeping your vows / oaths](#)

ANSWER - There are about 30 biblical references to vows, most of which are from the Old Testament. The books of Leviticus and Numbers have several references to vows in relation to offerings and sacrifices. There were dire consequences for the Israelites who broke vows, especially vows to God.

The story of Jephthah illustrates the foolishness of making vows without understanding the consequences. Before leading the Israelites into battle against the Ammonites, Jephthah—described as a mighty man of valor—made a rash vow that he would give to the Lord whoever first came out of doors to meet him if he returned home as the victor. When the Lord granted him victory, the one who came out to meet him was his daughter. Jephthah remembered his vow and offered her to the Lord (Judges 11:29–40). Whether or not Jephthah should have kept this vow is dealt with in another article. What this account shows is the foolishness of rash vows.

Jesus taught concerning vows, “You have heard that it was said to the people long ago, ‘Do not break your oath, but keep the oaths you have made to the Lord.’ But I tell you, Do not swear at all: either by heaven, for it is God’s throne; or by the earth, for it is his footstool; or by Jerusalem, for it is the city of the Great King. And do not swear by your head, for you cannot make even one hair white or black. Simply let your ‘Yes’ be ‘Yes,’ and your ‘No,’ ‘No’; anything beyond this comes from the evil one” (Matthew 5:33–37).

A little background information is helpful in understanding Jesus’ words here. The religious leaders of the day advocated keeping a vow if it was a public vow using God’s name; however, if the vow was made in the course of everyday conversation, referencing only “heaven” or “earth” or “Jerusalem,” it was not really binding. People had a loophole. They could lie or exaggerate in their conversations and lend themselves an air of credibility by saying, “I swear by heaven that this is true!” They could not be held to account because they did not specifically swear by God’s name and the vow was private. Jesus countered that idea. If you swear something, it had better be true, He says. In fact, all you need to say is “yes” or “no.” Your word should be good. There’s no need for overwrought expressions to bolster your case.

Psalm 15:4 describes a righteous person as one “who keeps an oath even when it hurts, and does not change their mind.” Jesus’ teaching in Matthew 5 supports this biblical principle. Oaths are binding, even when spoken frivolously or privately as part of everyday conversation. A promise is a promise, and there is no loophole in God’s eyes to allow a person to renege on an oath.

So, Jesus was not condemning all forms of promises, contracts, or agreements. Jesus was speaking of the kind of spontaneous vow made when a person says, “I cross my heart and hope to die” or “I swear on a stack of Bibles” or “I swear on my mother’s life.” Jesus warns against using those types of flippant oaths. His teaching in Matthew 5 is not meant to discourage careful, thought-out promises, such as wedding vows or a legal contract.

The principle here is clear for Christians: be careful about making vows, either to the Lord or to one another. The fact that we are prone to errors in judgment means that we may make vows foolishly or out of immaturity. Further, the informal vows we make (“I swear by all the angels in heaven!”) are completely unnecessary. Our word is our bond.

1 Kings 8:32 then hear in heaven and act and judge Your servants, condemning the wicked by bringing his way on his own head and justifying the righteous by giving him according to his righteousness.

- **hear** : 1Ki 8:30
- **condemning**: Ex 34:7 Nu 5:27 De 25:1 Pr 1:31 Isa 3:10,11 Eze 18:13,30 Ro 2:6-10
- **justifying**: Ex 23:7 Pr 17:15 Isa 3:10 Eze 18:20 Ro 2:13 7:9

HEAR IN HEAVEN

Then - When? Conditional request ([see summary above](#))

Hear in heaven ([see summary above](#)) and **act and judge Your servants, condemning the wicked by bringing his way on his own head and justifying the righteous by giving him according to his righteousness** - Solomon is using [anthropomorphic language](#), for Yahweh does not have ears like us (God is Spirit - Jn 4:24; of course Jesus the God-Man had ears - Jn 1:14+). He is appealing to God's attribute of perfect [Justice](#).

This is the first of 7 petitions to God ([see summary above](#)) each section involving a plea that God should **hear in heaven**” (1 Ki. 8:30; 1 Ki. 8:32; 1 Ki. 8:34; 1 Ki. 8:36; 1 Ki. 8:39; 1 Ki. 8:43; 1 Ki. 8:45; cp 2 Chr. 6:27). The temple was not just a place of worship

but also a place where judgments and divine intervention were sought. If the accused swore (1Ki 8:31) truthfully, God would vindicate him. If the oath (1Ki 8:31) was false, God would bring judgment upon him. Solomon acknowledges that justice ultimately belongs to God and that people were accountable to Him for their words and actions.

This passage reiterates that God is a God of justice and righteous judgment for both the wicked and the righteous, giving each group appropriate payback for either disobedience or obedience. One is reminded of Paul's great words in Romans 2...

But because of your stubbornness and unrepentant heart you are storing up wrath for yourself in the day of wrath and revelation of the righteous judgment of God, 6 Who WILL RENDER TO EACH PERSON ACCORDING TO HIS DEEDS: 7 to those who by perseverance in doing good seek for glory and honor and immortality, eternal life; 8 but to those who are selfishly ambitious and do not obey the truth, but obey unrighteousness, wrath and indignation. 9 There will be tribulation and distress for every soul of man who does evil, of the Jew first and also of the Greek, 10 but glory and honor and peace to everyone who does good, to the Jew first and also to the Greek. (Ro 2:5-10+)

Utley - "bringing his way on his own head" This is an idiom for the consequences of sin and divine judgment on disobedient Israelites (cf. 1 Sam. 25:39; 1 Kgs. 2:44; Ezek. 7:3-4; 9:10; 11:1; 16:43; 22:31).

ESV Study Bible (borrow) This is the first of seven specific petitions concerning a legal case in which difficulties over evidence or witnesses make it impossible to resolve the case in any normal way (cf. 1Ki 3:16-28+). A priestly ritual is involved here (cf. Nu 4:11-31): God himself is invoked as Judge to condemn the guilty and clear the righteous individual.

1 Kings 8:33 "When Your people Israel are defeated before an enemy, because they have sinned against You, if they turn to You again and confess Your name and pray and make supplication to You in this house,

ESV 1 Kings 8:33 "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,

NET 1 Kings 8:33 "The time will come when your people Israel are defeated by an enemy because they sinned against you. If they come back to you, renew their allegiance to you, and pray for your help in this temple,

CSB 1 Kings 8:33 When Your people Israel are defeated before an enemy, because they have sinned against You, and they return to You and praise Your name, and they pray and plead with You for mercy in this temple,

LXE 1 Kings 8:33 When thy people Israel falls before enemies, because they shall sin against thee, and they shall return and confess to thy name, and they shall pray and supplicate in this house,

KJV 1 Kings 8:33 When thy people Israel be smitten down before the enemy, because they have sinned against thee, and shall turn again to thee, and confess thy name, and pray, and make supplication unto thee in this house:

GWN 1 Kings 8:33 "An enemy may defeat your people Israel because they have sinned against you. But when your people turn to you, praise your name, pray, and plead with you in this temple,

NAB 1 Kings 8:33 "If your people Israel sin against you and are defeated by an enemy, and if then they return to you, praise your name, pray to you, and entreat you in this temple,

NIV 1 Kings 8:33 "When your people Israel have been defeated by an enemy because they have sinned against you, and when they turn back to you and confess your name, praying and making supplication to you in this temple,

NLT 1 Kings 8:33 "If your people Israel are defeated by their enemies because they have sinned against you, and if they turn to you and acknowledge your name and pray to you here in this Temple,

YLT 1 Kings 8:33 'In Thy people Israel being smitten before an enemy, because they sin against Thee, and they have turned back unto Thee, and have confessed Thy name, and prayed, and made supplication unto Thee in this house,

CJB 1 Kings 8:33 "When your people Isra'el sin against you and in consequence are defeated by an enemy; then if they turn back to you, acknowledge your name, and pray and make their plea to you in this house;

NJB 1 Kings 8:33 'When your people Israel are defeated by the enemy because they have sinned against

you, but then return to you and acknowledge your name, and pray and seek your favours in this Temple,

NKJ 1 Kings 8:33 "When Your people Israel are defeated before an enemy because they have sinned against You, and when they turn back to You and confess Your name, and pray and make supplication to You in this temple,

NRS 1 Kings 8:33 "When your people Israel, having sinned against you, are defeated before an enemy but turn again to you, confess your name, pray and plead with you in this house,

RSV 1 Kings 8:33 "When thy people Israel are defeated before the enemy because they have sinned against thee, if they turn again to thee, and acknowledge thy name, and pray and make supplication to thee in this house;

- **defeated before an enemy** Lev 26:17,25 De 28:25,48 Jos 7:8 2Ch 6:24,25 Ps 44:10
- **because they have:** Jos 7:11,12 Jdg 6:1,2 2Ki 17:7-18 18:11,12 2Ch 36:14-17
- turn again: Lev 26:39-42 Ne 1:8,9 Jon 3:10
- pray: Ezr 9:5-15 Ne 9:1-3,4,5 Isa 63:15-19 64:1-66:24 Da 9:3-19
- in: or, toward, 1Ki 8:30

Related Passages:

Leviticus 26:17; 25+ 'I will set My face against you so that you will be struck down before your enemies; and those who hate you will rule over you, and you will flee when no one is pursuing you.....25 'I will also bring upon you a sword which will execute vengeance for the covenant; and when you gather together into your cities, I will send pestilence among you, so that you shall be delivered into enemy hands.

Deuteronomy 28:25; 48+ "The LORD shall cause you to be defeated before your enemies; you will go out one way against them, but you will flee seven ways before them, and you will be an example of terror to all the kingdoms of the earth. 48 therefore you shall serve your enemies whom the LORD will send against you, in hunger, in thirst, in nakedness, and in the lack of all things; and He will put an iron yoke on your neck until He has destroyed you.

RECOURSE FOR THE NATION WHEN THEY ARE DEFEATED

When Your people Israel are defeated before an enemy, because they have sinned ([chata'](#); [Lxx](#) - [hamartano](#)) against You -

Note Solomon's prayer is in a sense "prophetic" for he says not "IF" but "WHEN" indicating the Spirit has informed him Israel will be defeated (remember Solomon's reign was characterized by peace all around). In other words, inspired by the Spirit, Solomon anticipates future situations (NET = "The time will come") in which Israel will face God's discipline. In the Old Testament, military success was often tied to Israel's faithfulness to Jehovah. Specifically, if Israel was defeated, it was not merely a military failure but more significantly spiritual failure, a sign of their unfaithfulness to God's covenant (Mosaic Covenant) (See related discussion of [Israel The Wife of Jehovah](#)). Sin could reflect national sin or individual sin as both could result in defeat of the nation (See [Israel's defeat at Ai](#) because of Achan's sin).

THOUGHT - Men, we as the leaders of our families have to be cognizant of the truth that we cannot sin in a vacuum, but that our sin has a "ripple effect" in our family! Think the ramifications of Noah's drunkenness after experiencing so great a salvation (beware beloved after you experience spiritual "mountain tops!") (See the sad result of Noah's "small slip" in Ge 9:21-25+)

Walter Kaiser - Moses himself had listed this consequence as his first example of what would happen if the people disobeyed the law of God. See above for Leviticus 26:17 and Deuteronomy 28:25.

*Hardship can be a call to self-examination,
leading us back to God.*

If they turn to You again and confess Your name and pray ([palal](#); [Lxx](#) - [proseuchomai](#)) and make supplication ([chanan](#)) to You in this house - Solomon outlines a three-step process for Israel's restoration: **Turn** back to God – A genuine change of heart or repentance. **Confess** God's Name – Acknowledging God's authority and faithfulness. **Pray and make supplication** in the temple – Seeking God's mercy and forgiveness.

1 Kings 8:34 then hear in heaven, and forgive the sin of Your people Israel, and bring them back to the land which You gave to their fathers.

- forgive the sin: 1Ki 8:30 Ezr 1:1-6 Ps 106:47 Jer 31:4-9,27 32:37 33:10-13 Da 9:12,19,25 Am 7:2
- which thou gavest: Ge 13:15 Ex 6:8 Jos 21:43

SOLOMON'S CALLS FOR GOD TO BRING ISRAEL BACK FROM EXILE

Then ("if...then") hear in heaven ([see summary above](#)), and forgive ([salach](#); Lxx - be [hileos](#) - "be merciful") the sin of Your people Israel, and bring them back to the land which You gave to their fathers - Bring them back to the land is a foreshadowing of Israel's coming exile because of her sin against Jehovah.

The greatest danger for God's people always comes from their own unconfessed sins, not from their external enemies or political circumstances.

--SEE [Holman Old Testament Commentary - 1 & 2 Kings](#)

Utley - YHWH wants to bless, but Israel's covenant obedience determines which response (blessing or cursing, cf. Deuteronomy 27-29) she receives.

Guzik - Solomon asked God to hear the prayers of a defeated, yet humble and penitent Israel. God answered this prayer of Solomon, and He forgives and restores His defeated people when they come in humble repentance.

1 Kings 8:35 "When the heavens are shut up and there is no rain, because they have sinned against You, and they pray toward this place and confess Your name and turn from their sin when You afflict them,

- **heavens:** 1Ki 17:1 Lev 26:19 De 11:17 28:12,23,24 2Sa 24:13 Jer 14:1-7 Eze 14:13 Mal 3:10 Lu 4:25 Rev 11:6
- **pray:** 1Ki 8:33 2Ch 6:24-26 Ro 10:9 15:9
- **confess:** 1Ki 8:29,30 Joe 1:13-20 2:15-17
- **and turn:** 1Ki 8:33 Isa 1:15,16 9:13 Eze 18:30-32 Ho 14:1

Related Passages:

Deuteronomy 28:23-24+ (CURSING FOR DISOBEDIENCE TO MOSAIC COVENANT) "The heaven which is over your head shall be bronze, and the earth which is under you, iron. 24 **"The LORD will make the rain of your land powder and dust;** from heaven it shall come down on you until you are destroyed.

Deuteronomy 11:13-14+ (BLESSING FOR OBEDIENCE TO MOSAIC COVENANT) "It shall come about, if you listen obediently to my commandments which I am commanding you today, to love the LORD your God and to serve Him with all your heart and all your soul, 14 that **He will give the rain for your land in its season, the early and late rain,** that you may gather in your grain and your new wine and your oil.

Ezekiel 18:30-32 "Therefore I will judge you, O house of Israel, each according to his conduct," declares the Lord GOD. "Repent and turn away from all your transgressions, so that iniquity may not become a stumbling block to you. 31 "Cast away from you all your transgressions which you have committed and make yourselves a new heart and a new spirit! For why will you die, O house of Israel? 32 "For I have no pleasure in the death of anyone who dies," declares the Lord GOD. "Therefore, repent and live."

2 Chronicles 6:26-27+ "When the heavens are shut up and there is no rain because they have sinned against You, and they pray toward this place and confess Your name, and turn from their sin when You afflict them; 27 then hear in heaven and forgive the sin of Your servants and Your people Israel, indeed, teach them the good way in which they should walk. And send rain on Your land which You have given to Your people for an inheritance.

2 Chronicles 7:14-16+ and My people who are called by My name humble themselves and pray and seek My face and turn from their wicked ways, then I will hear from heaven, will forgive their sin and will heal their land. 15 "Now My eyes will be open and My ears attentive to the prayer offered in this place. 16 "For now I have chosen and consecrated this house that My name may be there forever, and My eyes and My heart will be

there perpetually. (ED: Now read 2 Chron.7:16 again in relation to **our bodies** being the house/ the temple/the dwelling place of God.)

DROUGHT IN THE LAND BECAUSE OF DROUGHT IN THE SOUL

Some other titles might be - "The Cost of Turning Away" "When Sin Brings Silence from the Skies" "No Rain, No Mercy—Until Repentance" "Confession in the Midst of Drought" "A Cry for Rain, A Call for Grace" "When Judgment Falls, Seek the Lord" "Restoring the Land Through Repentance" "Mercy in the Midst of Judgment" "Rain Restored, Hearts Renewed" "From Dryness to Deliverance" "A Nation on Its Knees" "When the Land Suffers, the People Must Pray" "A Drought of Rain, A Call to Return" "The Withholding of Rain: A Call to Holiness" "Revival Begins with Repentance"

When the heavens are shut up and there is no rain - [See Courson's summary](#). This refers to drought due to divine discipline. In Deuteronomy 28:23-24, God warned Israel that disobedience would lead to the withholding of rain, which was crucial for survival in an agricultural society. Divine discipline is meant to correct, not destroy (cf Heb 12:5-11).

James Smith - Thirsty. "When the Heaven is shut up, and there is no rain, because they have sinned against Thee" (2Chr 6:26). God had different ways of manifesting His displeasure at sin. In a spiritual sense Heaven is still shut up, so that no refreshing rain comes upon the soul of the disobedient and the backsliding. A silent and irresponsive Heaven is a fearful calamity to a thirsty soul, but this thirst is meant to bring us back in heart to the place of confession and blessing. "Then hear Thou, and forgive, ... and send rain" (v. 27). The way to escape the horrors of a closed-up Heaven is to keep in "the good way" of the Lord. Abide in Him. If spiritual dearth has come, there is still in Christ provision for restoration and refreshing. "Look unto Me, and be ye saved."

Because they have sinned (*chata'*; Lxx - *hamartano*) **against You, and they pray** (*palal*; Lxx - *proseuchomai*) **toward this place and confess Your name and turn from their sin when You afflict them,** Sin disrupts the covenant between God and Israel. Drought was a way God disciplined His people to bring them to repentance (see Elijah's time in 1 Kings 17:1). Israel's relationship with God was conditional in terms of blessings and curses (Leviticus 26:1-46, Deuteronomy 28:1-68). Their unfaithfulness, especially through idolatry and injustice, would bring dire divine consequences. Confess Your Name would include acknowledging God's sovereignty and faithfulness and recognizing that He alone has the power to forgive and restore. God's justice is balanced with His mercy for He is always willing to forgive when repentance is genuine.

THOUGHT - Are you currently experiencing a "spiritual drought?" This verse is for you! Repentance will bring the Spirit's "rain" to refresh the dryness of your soul. Psalm 119:25 describes a "dry soul" and God's prescription declaring says "My soul cleaves to the dust; Revive me according to Your word."

Utley - God is separate from nature yet is in control of it. He uses it to reveal Himself to mankind (cf. Deut. 27-28; Ps. 19:1-6; Rom. 1:19-25; 2:14-15).

Spurgeon - It is not therefore to be wondered at that, when Solomon dedicated to the Lord the temple which he had built, his great petition was that God would hear every prayer that should be uttered in that place or toward that place. He wished the temple always to be to Israel the token that God's memorial is that he hears prayer."

James Smith - Thirsty. "When the Heaven is shut up, and there is no rain, because they have sinned against Thee" (2Chr 6:26). God had different ways of manifesting His displeasure at sin. In a spiritual sense Heaven is still shut up, so that no refreshing rain comes upon the soul of the disobedient and the backsliding. A silent and irresponsive Heaven is a fearful calamity to a thirsty soul, but this thirst is meant to bring us back in heart to the place of confession and blessing. "Then hear Thou, and forgive, ... and send rain" (v. 27). The way to escape the horrors of a closed-up Heaven is to keep in "the good way" of the Lord. Abide in Him. If spiritual dearth has come, there is still in Christ provision for restoration and refreshing. "Look unto Me, and be ye saved."

Rob Salvato - Sin Causes Dryness in our souls. But when a sinner turns to the Lord – in true repentance the HS rains down upon their life and refreshes them.

Raymond Dillard: Ancient Israel was an agrarian society with sufficient rainfall in most of the land that irrigation was not necessary. Agriculture was dependent on the regularity of the seasonal rains, particularly both the early rains to soften the ground for plowing in the fall, and the latter rains to swell the crop before harvest in the spring; adequate rainfall was a sign of divine blessing, and low rainfall of divine anger (Lev 26:3–4; Deut 11:13–14; 28:23–24; Prov 16:15; Jer 3:3; 5:24; Hos 6:3; 10:1; Joel 2:23; Song 2:11; Acts 14:17; Heb 6:7; Jas 5:17; Amos 4:6–8). The divine response to Solomon's prayer about drought is a promise of healing the land (2Ch 7:13–14). (See [2 Chronicles, Volume 15 - Page 49](#))

1 Kings 8:36 then hear in heaven and forgive the sin of Your servants and of Your people Israel, indeed, teach them the good way in which they should walk. And send rain on Your land, which You have given Your people for an inheritance.

- teach: Ps 25:4,5,8,12 27:11 32:8 94:12 119:33 143:8 Isa 35:8 Mic 4:2
- the good way: 1Sa 12:23 2Ch 6:26-27 Isa 30:21 Jer 6:16 42:3 Mt 22:16
- give rain: 1Ki 18:1,27-40,45 Ps 68:9 Jer 14:22 Jas 5:17,18

SOLOMON'S APPEAL FOR FORGIVENESS

then hear in heaven ([see summary above](#)) and **forgive** ([salach](#); Lxx - be [hileos](#) - "be merciful") **the sin of Your servants and of Your people Israel** - [See Courson's summary](#). Solomon continues to intercede for Israel asking for God's mercy when they face the consequences of sin.

indeed, teach them the good way in which they should walk- Sin does not just require forgiveness but also transformation. Solomon prays that God would instruct Israel in righteousness, leading them on the right path so they do not fall back into disobedience.

This mirrors Ps 86:11 where God's Word (truth) is the "way" to walk in:

"Teach me Your way, O LORD; I will walk in Your truth" (Psalm 86:11[±]).

And send rain on Your land, which You have given Your people for an inheritance- The rain from heaven is God's blessing for obedience. The land was Israel's inheritance, and while disobedience would result in exile, the **inheritance** promised to Abraham would be fulfilled (ultimately and fully in the Millennium).

Utley on the good way - This good way refers to covenant obedience with a whole heart (cf. 1 Sam. 12:23; 2 Chr. 6:27; Prov. 2:20; 6:23; Psalm 1; 27:11; 139:23-24; Jer. 6:16; 31:9; Mark 6:8). **Walk** is biblical imagery for an obedient life. God shows His will as a clear, straight, level, unobstructed path/road (cf. Isa. 2:3; Micah 4:2). His people know exactly how they should live! They must not deviate from this clearly revealed path, to the right or to the left.

F B Meyer - When Thou teachest them the good way wherein they should walk. (R. V.)

This sentence is exactly parallel with the previous one, When Thou dost afflict them. The obvious meaning then is, that God sometimes taught Israel the good way wherein they should walk, by afflicting them and shutting up the heaven so that there was no rain. This was notably the case in the days of Elijah. Possibly, these words were in his heart, when he prayed earnestly that it might not rain, and it rained not for the space of three years and six mouths. Perhaps the prophet felt that in no other way could the people be brought back to their senses, and reconciled to God, except by learning the futility of idol-worship. So he asked God to teach them the good way, by shutting up the bad one.

What a lesson for ourselves: God often teaches us by bitter disappointment and pain. Our familiar paths are barricaded by thorns, our familiar hiding-places are blocked up, our fountains are poisoned, and all our pleasant things are laid waste. We sometimes suppose that this is in wrath; may it not rather be in love? God is teaching us the good by showing us the evil: is urging us to tread in the pleasant ways of wisdom, by allowing us to prove the sharp flints and thorns of transgression. Then Ephraim bemoans himself thus: Thou hast chastised me, and I was chastised, as a calf unaccustomed to the yoke; turn Thou me, and I shall be turned. Then the soul cries, I will go and return to my first husband, for then was it better with me than now.

Sit in God's school, and learn from His Word and Spirit, that He may not be compelled to have recourse to such severe measures as these. Why shouldst thou be afflicted, when He is willing to instruct and teach thee in the way that thou shouldst go!

1 Kings 8:37 "If there is famine in the land, if there is pestilence, if there is blight or mildew, locust or grasshopper, if their enemy besieges them in the land of their cities, whatever plague, whatever sickness there is,

- **famine:** Lev 26:16,25,26-46 De 28:21,22,25,38-42,52-61 2Ki 6:25-29 1Ch 21:12 2Ch 6:28-31 20:9 Ps 105:34,35 Jer 32:2 39:1-3 Eze 14:21 Joel 1:4-7 Joel 2:25,26

Related Passages:

2 Chronicles 6:28+ "If there is famine in the land, if there is pestilence, if there is blight or mildew, if there is locust or grasshopper, if their enemies besiege them in the land of their cities, whatever plague or whatever sickness there is,

If there is famine in the land, if there is pestilence, if there is blight or mildew, locust or grasshopper, if their enemy besieges them in the land of their cities, whatever plague, whatever sickness there is, [See Courson's summary](#).

J.A. Thompson: Famine or plague, blight or mildew, locusts or grasshoppers, and the ravages of war recurred from time to time. Famine in the ancient Near East derived from natural causes such as drought, disease, or insects (Gen 12:10; 26:1; 41:1–57; Ruth 1:1; 2 Sam 21:1; 24:13; 1 Chr 21:12; 1 Kgs 18:1–2); the ravages of warfare through the confiscation and burning of crops (Jdg 6:3–6; 15:3–5); and through siege (Lev 26:25–26; 2 Kgs 6:24–25; 2 Kgs 25:1–3; 2 Chr 32:11; Isa 31:19; Jer 14:11–18; 16:4; 21:7–9). Plague or pestilence affected animals (Exod 9:3; Ps 78:48–50), men (Lev 26:25–26; Num 14:12; 1 Chr 21:12), and crops. Israel's special geographical location on the only land bridge between the continents of Europe, Asia, and Africa brought a lot of commercial traffic through the area and made the land subject to the easy spread of disease and epidemics from neighboring lands. An important theological principle is set out in 2Ch 6:30. God is requested to "deal with each man according to all he does, since you know his heart [for you alone know the hearts of men]." God is a God of justice and deals with people as individuals. The prayer of the nation (the people Israel) is in the final analysis the prayer of the needy individual. (See [1, 2 Chronicles: An Exegetical and Theological Exposition](#))

1 Kings 8:38 whatever prayer or supplication is made by any man or by all Your people Israel, each knowing the affliction of his own heart, and spreading his hands toward this house;

NET 1 Kings 8:38 When all your people Israel pray and ask for help, as they acknowledge their pain and spread out their hands toward this temple,

CSB 1 Kings 8:38 whatever prayer or petition anyone from Your people Israel might have-- each man knowing his own afflictions and spreading out his hands toward this temple--

ESV 1 Kings 8:38 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,

NIV 1 Kings 8:38 and when a prayer or plea is made by any of your people Israel--each one aware of the afflictions of his own heart, and spreading out his hands toward this temple--

NLT 1 Kings 8:38 and if your people Israel pray about their troubles, raising their hands toward this Temple,

NRS 1 Kings 8:38 whatever prayer, whatever plea there is from any individual or from all your people Israel, all knowing the afflictions of their own hearts so that they stretch out their hands toward this house;

NJB 1 Kings 8:38 whatever be the prayer or entreaty of any individual aware of a particular affliction: when that person stretches out the hands towards this Temple,

NAB 1 Kings 8:38 if then any one (of your entire people Israel) has remorse of conscience and offers some prayer or petition, stretching out his hands toward this temple,

YLT 1 Kings 8:38 any prayer, any supplication that is of any man of all Thy people Israel, who know each the plague of his own heart, and hath spread his hands towards this house,

GWN 1 Kings 8:38 hear every prayer for mercy, made by one person or by all the people in Israel, whose consciences bother them, who stretch out their hands toward this temple.

BBE 1 Kings 8:38 Whatever prayer or request for your grace is made by any man, or by all your people Israel, whatever his trouble may be, whose hands are stretched out to this house:

RSV 1 Kings 8:38 whatever prayer, whatever supplication is made by any man or by all thy people Israel, each knowing the affliction of his own heart and stretching out his hands toward this house;

NKJ 1 Kings 8:38 "whatever prayer, whatever supplication is made by anyone, or by all Your people Israel, when each one knows the plague of his own heart, and spreads out his hands toward this temple:

ASV 1 Kings 8:38 what prayer and supplication soever be made by any man, or by all thy people Israel, who shall know every man the plague of his own heart, and spread forth his hands toward this house:

- **prayer:** 2Ch 20:5-13 Ps 50:15 91:15 Isa 37:4,15-21 Joe 2:17 Am 7:1-6
- **the affliction:** 2Ch 6:29 Job 7:11 Ps 32:3,4 42:6,9,11 73:21,22 142:3-5 Pr 14:10 Ro 7:24 Php 4:6
- **spreading his hands:** 1Ki 8:22 Isa 1:15

Related Passages:

2 Chronicles 6:29+ whatever prayer or supplication is made by any man or by all Your people Israel, each knowing his own affliction and his own pain, and spreading his hands toward this house,

Whatever prayer ([tepillah](#); Lxx - [proseuche](#)) or **supplication** ([tehinnāh/techinnah](#); Lxx - [deesis](#)) **is made by any man or by all Your people Israel, each knowing the affliction of his own heart, and spreading his hands toward this house** - There is nothing "magical" about **spreading his hands toward this house**, but this simply speaks of one's willingness to humble themselves and plead with Jehovah (regardless of which direction you face, because He is omnipresent).

C H Spurgeon - "They each know their own affliction—as they spread out their hands toward this temple." The people especially looked toward the temple in prayer in times of national calamity. In drought, or when the crops were consumed by locusts or by caterpillars, or when blast and mildew destroyed the hope of harvest, or in time of war or pestilence, their supplications were presented unto the one Jehovah—all eyes looking toward his one sacred shrine where the one sacrifice smoked on the altar. But although there were those special opportunities when God heard their prayers as a nation, it is pleasant to observe that he regarded the griefs of individuals. Every person that knew his own affliction (or "the plague of his heart") was to spread his hands toward that one place of sacrifice and pray. And God would forgive him and deliver him. May the Lord God, the Holy Spirit, help us avail ourselves of the blessed peace stored up in the one great sacrifice that every restless heart may have if it will only come to him.

John Newton - The Lord gave Israel to understand from first to last, and especially when he was affording them signal mercies (ED: Refers to significant acts of kindness and deliverance that God bestowed upon the Israelites), that he knew them and knew what returns they would make to him (**ED**: This highlights that God was aware of the Israelites' tendencies and potential for both good and bad behavior, predicting their future actions based on their character.). He knew them, and long experience taught them to know themselves. Therefore it was often sounded in their ears, Not for your own sakes [Ezekiel 36:32]. The song of Moses was published with this view before they entered Canaan, that the grant might be known to be wholly of grace. The most glorious day perhaps ever seen by Israel was at the dedication of the first temple. The Lord had wrought wonderfully for them, subdued their enemies, given them rest, plenty riches, a king who was the wisest of men. The temple, built by divine direction, was finished in all its beauty and glory; the people, to appearance, all of one heart and mind; the sacrifices immense, the congregation innumerable, the glory of the Lord in view filling the house in token of his favour and acceptance. Yet the Lord then saw a day coming, which they were little aware of, when Israel would be delivered up into the hands of their enemies and their temple destroyed—not one stone left upon another (Mt 24:2+). The prayer of Solomon upon this occasion was doubtless pronounced under the immediate influence of the Holy Spirit, and gives throughout a prophetic intimation of the changes that would take place....

I shall speak of the **true Temple**. The type points out to us several things. Though the whole earth was filled with the providence and goodness of the Lord, he was only known in the temple worship. No other place or people had tokens of God's presence amongst them. Thus God is only known in Christ. The book of nature and even the book of Scriptures give us no comfortable apprehensions of him, any farther than Jesus the true Temple is acknowledged. If men have not eyes to see what is taught of the person, offices and saving work of Christ, even the Scripture is a sealed book to them, and with the Word of God in their hands and in their mouth, they stumble like the blind at noonday. Many who acknowledge the Scripture in words know no more of God in a way of comfortable dependence and influence than the heathens. All acceptable service was confined to the temple, or immediately referred to it. No sacrifices could be offered anywhere else, and prayers by those at a distance must be directed towards it. Thus, as there can be no knowledge of God, so no communion with God, but by Christ. He is the door and the way, and no one cometh to the Father but by him. In the temple there was a veil separating the things within it from the people's view, intimating the state of distance of the church under the law. But this veil was removed, and every partition broken down at his death. The hidden glories are revealed. All the Lord's people are priests and have right of access, and the temple, no more confined to one space, is open to people of all languages and nations.

Revelation 21:3+ And I heard a loud voice from the throne, saying, "Behold, the tabernacle of God is among men, and He will dwell among them, and they shall be His people, and God Himself will be among them,

Charles Simeon - THE REQUISITES FOR ACCEPTABLE PRAYER 1 Kings 8:38-39

"When a prayer or plea is made by any of your people Israel—each one aware of the afflictions of his own heart, and spreading out his hands toward this temple—then hear from Heaven, your dwelling place. Forgive and act; deal with each man according to all he does, since you know his heart—for you alone know the hearts

of all men."

Religion is often thought to be an employment fit only for weak minds, or for those who have nothing else to engage their attention; but it is worthy of the pursuit of the wisest and greatest of men. Never did Solomon appear more glorious than when uttering these words. At the head of all his subjects he dedicated his temple to God. He set a bright example for them, of piety and devotion; and interceded, not for them only, but for all succeeding generations.

In this portion of his instructive prayer we may see:

I. The requisites for acceptable prayer.

A humble, upright, fervent, believing, submissive, obediential frame of mind is necessary when we approach the throne of grace. But the most essential requisites for acceptable worship are comprised in:

1. A deep sense of our own depravity.

The "plague of one's own heart" is one's indwelling corruption. Some understand "plague" as expressing some loathsome disorder; and the rather because it is translated "sore" in the parallel passage, 2 Chronicles 6:29. This is the true sense of it when it relates to the body. But here the heart is represented as the seat of this disorder, and therefore it must be understood of sin. This is confirmed by what is said in the text, of God's knowing the heart.

"Every one" has some "sin that more easily besets him;" and this sin he ought to know. Not that a mere acquaintance with this plague is sufficient; we must know the depth and inveteracy of our disorder. Our knowledge too must produce a sincere self-abhorrence, and a full conviction of our utter helplessness; nor without this knowledge can we offer up one acceptable prayer. We cannot lament what we neither feel nor know; or seek for mercy, when we perceive not our need of it.

While ignorant of our depravity, we are not in a state to receive mercy; we should not even be willing to accept of mercy on God's terms. The very offers of salvation would rather excite our displeasure than our gratitude. A man, not sensible that he had subjected himself to capital punishment by breaking the laws of his country, would reject with indignation an offer of deliverance from an ignominious death. But a self-condemned criminal on the eve of his execution would receive such an offer gladly.

2. A believing view of Christ.

The temple of Solomon was the more immediate residence of God; all were on this account directed to look towards it when they prayed. That temple was typical of the Lord Jesus Christ. See John 2:19; John 2:21 and compare Exodus 23:21 with the expression, "My name shall be there," 1 Kings 8:29. In him "dwells all the fullness of the Godhead bodily;" to him our eyes are therefore to be directed, Isaiah 45:22. We are to offer all our petitions in his name, John 14:13-14. This regard to him is necessary to the acceptance of our prayers; it is through him alone that we gain access to God, Ephesians 2:18. We cannot approach the Father in any other way, John 14:6; nor is there any other channel whereby the divine blessings can flow down to us, John 1:16. On these accounts we must "stretch out our hands towards" him; we must view him as our only source of spiritual blessings.

They who truly seek after God will soon experience,

II. The efficacy of prayer when attended with those requisites.

Cold or unbelieving petitions will receive no answer! James 4:3; Matthew 15:8-9; James 1:6-7. But humble and believing prayer will obtain the richest blessings:

1. National blessings.

The passage before us relates to the whole Jewish nation; it supposes them to have incurred the heavy displeasure of God, and teaches them how they are to avert his wrath. Nor did God leave them in suspense about the outcome of such humiliation; he declared in a vision to Solomon that his petitions were accepted, 2 Chronicles 7:12-14.

The Jewish history affords many striking instances of deliverance given to a repenting people. Jehoshaphat praying according to the direction in the text, 2 Chronicles 20:5-13, expressly reminded God of his promise, verse 9. And the success of his prayer far exceeded all reasonable expectation; see verse 22-25. Nor can we doubt but that the same means will still be crowned with the like success.

2. Personal blessings.

He who "knows our heart" will grant all that we can desire, 1 John 5:14-15."

Forgiveness of sin.

Who was more infamous and abandoned than that woman? Luke 7:37; Luke 7:39. Yet she, in humility and faith, applied to Jesus, Luke 7:38, and received an assurance that her iniquities were forgiven, Luke 7:47-48; Luke 7:50. And shall not we obtain mercy if we apply to him in the same humble and believing way?

Peace of conscience.

How troubled, almost to distraction, were the murderers of our Lord, Acts 2:37. But, according to Peter's direction, they looked to Jesus, Acts 2:38, and were immediately filled with "peace and joy in believing, Acts 2:46."

Deliverance from temporal troubles.

We cannot conceive greater temporal affliction than that endured by Jonah, Jonah 2:1-3. Tet, when to appearance irrecoverably lost, he prayed in this manner, Jonah 2:4; Jonah 2:7, and experienced a most unparalleled deliverance, Jonah 2:10.

Victory over our spiritual enemies.

With what vehemence did Satan assault the Apostle Paul, 2 Corinthians 12:7. The afflicted saint cried with earnestness to the Lord Jesus, 2 Corinthians 12:8; his troubles were immediately turned into triumphant exultations, 2 Corinthians 12:9.

Renewal after the divine image.

Nothing on earth does a believer desire so much as this; yet this shall be attained in the same way. An humble and believing view of Christ shall effect it, 2 Corinthians 3:18.

A peaceful death.

Stephen died by the hands of cruel and blood-thirsty enemies, Acts 7:54; but he offered a humble and believing prayer to Christ, Acts 7:59, and his death was to him as a serene and peaceful sleep, Acts 7:60.

A glorious immortality.

He who died justly by the hands of the public executioner must have merited in a high degree the wrath of God, Luke 23:41; nevertheless in his last hour he directed his eyes to Christ, Luke 23:42; and that very day was he admitted with Christ to Paradise! Luke 23:43.

APPLICATION.

Let none despair on account of the greatness of their sins, or of the judgments of God which are already inflicted on them. God will allow none to "seek his face in vain." Let every one then bewail "the plague of his own heart," and offer up believing prayers!

C H Spurgeon - [The Plague of the Heart](#) (When the regular congregation unanimously left their seats to be occupied by strangers, who crowded the building to its utmost capacity).

You all know that the temple at Jerusalem was the one place of sacrifice throughout all the holy land, for thus had the Lord spoken, "Whatsoever man there be of the house of Israel, or of the strangers which sojourn among you, that offereth a burnt offering or sacrifice, and bringeth it not unto the door of the tabernacle of the congregation, to offer it unto the Lord; even that man shall be cut off from among his people." According to God's law there was one altar, and it was counted a high crime when the tribes which dwelt beyond Jordan built another, and their brethren besought them, saying, "Rebel not against the Lord in building you an altar beside the altar of the Lord our God." (Josh. xxii.19.) As there was only one high priest, so there was only one altar; and sacrifice might not be offered anywhere else but on that altar at Jerusalem. Hence when a man wished to present his offerings to God he went tip to the one temple which Solomon dedicated by the prayer in which our text occurs. The people did afterwards build altars on high hills and in green groves, but these places, and the sacrifices offered there, were contrary to the mind of God. There was but one altar and one sacrifice, and that was at the temple. Hence when the godly Israelite prayed he looked towards the one place of sacrifice, not in superstition, but in believing remembrance of the one sacrifice, and the one altar, and the one glorious token of the divine presence which shone over the mercy-seat within the veil. He knew that God could only accept him through the one sacrifice, and therefore he looked that way.

The people especially looked toward the temple in prayer in times of national calamity. In drought, or when the crops were consumed by locusts or by caterpillars, or when blast and mildew destroyed the hope of harvest, or in time of war, or pestilence, their supplications were presented unto the one Jehovah, all eyes looking towards his one sacred shrine where the one sacrifice smoked upon the altar. But, although there were those special opportunities, and God heard his people's cry, as a nation, it is very pleasant to observe that he regarded the griefs of individuals. Every man, says the text, that knew the plague of his own heart was

to spread forth his hands towards that one place of sacrifice and pray, and God would forgive him and deliver him. That is my subject to-night. The Lord will hear whatsoever prayer and supplication is made by any man in reference to his own personal affliction, if his heart is turned towards God's own temple.

But what is that temple? and where is it? There are now no material temples beneath the whole heaven, unless the bodies of believers may be so called, and no one thinks of looking to them. No, "The Most High dwelleth not in temples made with hands." No one place is more sacred than another.

"Where'er we seek him he is found,
And every place is hallowed ground."

There remains one temple, however, and that is the body of the Lord Jesus Christ. He is temple, altar, and sacrifice; and if you would look the right way in prayer, and if you desire your prayers to speed, you must look to him by the eye of faith. See, there he sits at the right hand of God. Having finished the one sacrifice, and made atonement for sin for ever, there he sits— priest, altar, offering, temple; and every true supplicant must enter into the holiest by his blood, "by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh." Whoever beneath the wide heavens is conscious of the plague of his own heart, or has anything that plagues him or aught that troubles him, may turn his eyes towards Christ, the true temple, with a certainty that God will hear his prayer and answer his request, and send to him deliverance. "We have an altar," and that altar is our Lord's own blessed person; we have but one, and we tremble for those who set up another, but to that one we look with confident hope, being assured that the sacrifice once offered there has made our peace with God, and procured acceptance for our supplications.

"We rear no altar— thou hast died;
We deck no priestly shrine;
What need have we of creature-aid?
The power to save is thine."

But now I must come nearer to the point in hand. The text speaks of "every man which shall know the plague of his own heart." I am going to talk to you about that knowledge, and the plague with which it deals.

These are home affairs that we shall speak of to-night; not matters beyond our line, and unpractical, but our own personal concerns, Every man the plague of his own heart." A great many men think they know the plague of other people's hearts, and there is a great deal of talk in the world about this family, and that person, and the other. I pray you let the scandals of the hour alone, and think of your own evils. This night let each man consider his own home affairs, and not other people's business. He would be a bad farmer who ploughed other people's lands, and left his own untilled. He would be a poor gardener who used his hoe on other men's weeds, and not on his own. To-night I pray you let each man think of home affairs. Yes, and let him think, of heart affairs; for, whatever may be wrong about us, the worst place to have anything wrong is the heart. Out of it are the issues of life. We can endure the burdens of life, but "a wounded spirit who can bear?" A plague in the body is not half so bad as a plague in the heart— a plague in the soul: of all plagues the plague of the heart is the sorest. It is not the plague of another man's heart which I have to think of to-night, but the plague of my own heart, for the text speaks of knowing, "Every man the plague of his own heart."

It is a dreadful mischief that there should be a plague in the heart, for a plague is a dreadful thing. A plague means, first, something which brings pain; and there is many a secret heart-ache in this world where we least suspect it. If you could take the roofs off the houses of London strange sights would be seen, but if once you could proceed to put a window into every heart, some of those whose faces look gladdest would appear to us to be among the most miserable of men. The plague of the heart means pain, care, worry, grief, and trouble of mind: but it means more than that, for the plague is a disease. Now, a diseased heart is something terrible. Often we see it reported that a man died suddenly of disease of the heart, which I suppose frequently means that the doctors do not know what he died of; but certainly anything that ails the heart is a disease in a most important organ. The hand may be cured, or we may even lose it and live; but when the heart is affected the whole system gets out of gear, and life itself verges dangerously upon the edge of death. As it is with the heart of the body so is it with the soul's heart: its depravity, or, in other words, its moral disease, puts all the faculties out of order and ruins our whole nature. Nothing can be right with the immortal nature till the heart is cured of the plague which came upon it through the Fall. The worst point about the plague of the heart is the fact that if it be not removed it will ultimately bring death upon the soul. Plague at the heart is mortal, and I am much surprised if I have not in this great congregation some who have a present pain, a present disease of the heart, and who will, unless God of his grace lead them to adopt the cure we shall set before them to-night, perish through this deadly plague. O that while I am speaking to you the Holy Spirit may lead many a sin-sick soul to breathe out some such desire as that expressed by John Newton when he wrote,—

"Physician of my sin-sick soul,
To thee I bring my case;
My raging malady control,
And heal me by thy grace.

Pity the anguish I endure,
See how I mourn and pine;
For never can I hope a cure
From any hand but thine. Lord,
I am sick, regard my cry,
And set my spirit free:
Say, canst thou let a sinner die,
Who longs to live to thee?"

To come to close quarters. Our first point will be forms of this plague, the next will be mode of treatment, and the third will be help to be expected.

I. First, let us mention various FORMS OF THIS PLAGUE OF THE HEART. They are very many, perhaps almost as many as the hearts themselves. Some have this plague of the heart in the form of a terrible memory. With blood-red line remorse has scored their memories in an ineffaceable manner. We need not go into particulars— a secret something known scarcely to anyone but themselves hides away in the tenderest part of their nature and eats out their vitals. They sinned— sinned terribly, and the sin haunts them. They could be happy if they could forget, but that one sin is ever before them as though a blood spot were painted on their very eyeballs. They are reminded of it by the simplest events, for it seems as though God had put an accusing tongue into the stones they tread upon and the walls which surround them. Even their beds refuse them repose; they wake in the darkness and sit in speechless horror, or if they fall asleep the visions of the night scare them. Few know of their fault, and yet they imagine that they are universally suspected. Nobody has cried shame upon them, but they cry shame upon themselves. It may not be one sin alone, but perhaps all their sins in one pack bay at them and pursue them like bloodhounds eager to devour. They can hear the voice of their sins above all notes of music or shouts of laughter. When they would be quiet and at rest they cannot be, for they are tossed to and fro like ocean in a storm. They have the plague of remembered sin upon them and see no remedy for it: to-night it is my gladsome message that there is a cure for this form of heart-plague, an effectual cure. Transgression can be blotted out, even the greatest trespass can be altogether forgiven. Sin can be put away so that it shall not be mentioned against you any more for ever. Messed be God for this. If this be the plague of your heart, have confidence and embrace the cure to-night.

With others it takes another shape. Their heart-plague has assumed the form of dissatisfaction and unrest. They cannot be quiet. They are like the troubled sea, which cannot rest. They were a little pleased at one time when they had a new scheme on hand to divert their thoughts and amuse their minds. The scheme has prospered, but that prosperity has brought them no contentment; they must now be at something else, and while the new plan is in full swing they will a little forget, but when that also is accomplished they will sit down and cry, "What next? I am sick of all things, and most of all of myself. Life is worry and disappointment. I cannot be quiet. I crave a something, I know not what." There are hundreds and thousands of men who have all that heart can wish, and yet are miserable. On the other hand I could point you to many hundreds who have but little in this world and yet are almost as happy as the angels, in foil contentment rejoicing in their God. The plague in the heart rages fiercely in those who lack for nothing except the power to enjoy what they have. They have succeeded in their learning, and gained their degree, but increased learning has only enlarged the sphere of their disquietude. They have succeeded in business and have retired, but retirement is a weariness to them. They have prospered in everything, and this has become their adversity. Like the wise roan of old, they cry, "Vanity of vanities! All is vanity." They mourn over all earthly good, saying, "There is nothing in it. It is an empty thing. Woe is me! Where is rest for my soul?" Again it is my glad errand to-night to tell you where perfect rest and sweet contentment can be found; where your soul shall dwell at ease and possess the earth, and inherit worlds to come, and your peace shall be like a river, and your righteousness like the waves of the sea. The Lord God, the Holy Spirit, help you to avail yourselves of the blessed peace stored up in the one great Sacrifice which every unresting heart may have, if it will come to him.

This plague takes another shape, and I mention several, that I may come home to many hearts, and depict many experiences; in many it is a wretched tendency to some one sin, which, nevertheless, the man in his better moments does not wish to commit. Some are horribly plagued by their passions. They stand out against them occasionally, and come to a pause, and resolve, "It shall not be. In the name of everything that is good, it shall not be." They hate and despise themselves for it, and yet they yield to overwhelming lust, and are hurried forward by their passions like sear leaves in the tempest, or spray dashed aloft by the storm.

Many individuals are plagued with the temptation to strong drink. They vow that they will abstain, but the serpent stings and they thirst for the fire-water, and will have it, though it degrades their manhood below the level of the swine. With others wantonness and chambering have gained the mastery, and the plague is foul indeed. With another class it is ungovernable anger, quickness of wrath, or that slow-burning, smouldering fire called malice, which is nearest akin to the fire of hell. Better burn with a life-long fever than be the prey of these fierce heats. Some know the evil which twines about them like a python, and they wish to resist it, and yet they are so fascinated by the sin that they cannot tear away the serpent's folds. Many are as though they were taken in a net, or garmented about with lusts, till they are comparable to Hercules of old when he put on the tunic which burned into his flesh and clung to his body, so that when he laboured to tear it off as best he could, he tore away his flesh therewith. Many are enshrouded in a horrible

robe of habit which has become a part of their being, the very skin of their souls. They cannot get rid of that awful fire-tunic— a tendency to sin. To them also I have the joy to proclaim, in the name of God, the all-merciful, that from this they can be redeemed: they can be delivered from the bondage of corruption, and brought into the glorious liberty of the children of God.

In others, this plague of the hearts is a wretched indecision— a perpetual vacillation. They are resolved at times, but their resolve ends in nothing. Oh, there are numbers of men who know it themselves — that they never can succeed in life because they are “everything by turns, and nothing long,” and especially in matters of religion they wax and wane like the moon. Today they repent: to-morrow they return to their sin. To-day they are in earnest; to-morrow they are careless. To-day they are almost persuaded to be Christians; to-morrow they are quite persuaded to find pleasure in sin. False as the waves and fickle as the winds, they are never long enough in one stay to take root anywhere. Unstable as water, they shall not excel. Who can heal them of this moral palsy? Can nothing decide them in the right direction? Yes, there is One who can decide them. There is One who can throw the weight of his sweet love into the quivering balance, and make it turn in the right direction. O hesitating mortal, if you have grace to look to-night towards the one Sacrifice, the Holy Spirit will root you and ground you in love, Jesus will make a steadfast man of you, and you shall yet say, “O God, my heart is fixed, my heart is fixed: I will sing and give praise.”

I have known this plague of the heart in some to take the form of a mournful hardness, so that they cry, “I would, but cannot, repent. I would feel, but I cannot feel. I seem to be given up, seared as with a hot iron, and insensible.” This is a fearful plague, perhaps worse than all I have previously mentioned because more fatal. Is there, then, no hope? Yes, there is one who can make the dead to live, who can take away the heart of stone and give a heart of flesh, and it is his name we preach tonight, the name of Jesus, who shall save his people from their sins.

There are others whom I meet pretty constantly who have a faintness of heart, a despondency of spirit, and this is their plague. They cannot believe that there is mercy for them. They cannot hope that they could live a new life. At times they feel a desire to turn unto the Lord, but they think it is impossible; and that grim impossibility drives them back from Christ, and forward to yet grosser sin. Many a man has said, “Because there is no hope, therefore will I sin to the very length of my tether. I cannot be saved, and so I may as well have the pleasures of sin to the full.” I pray thee, dear hearer, let not despair thus saddle thee and ride thee, for there is no cause for it. There is salvation where Jesus comes, and he comes here to-night. No man need say he is denied a hope since Christ came into the world to seek and to save that which is lost. Oh, my hearer, hope as long as you live. To the very confines of death’s dominions, and to the borders of hell-shade let this word of mercy fly, “There is hope: there is hope.” For the most hopeless there is still hope. “Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon.”

One other form of heart-plague is a constant, dread of the future. Multitudes of persons are always under apprehension, and especially under apprehension of death. You must not mention death in some places, the very word is horrible. Some would like, I dare say, that the etiquette of the age should respect their coward fears and be as daintily absurd as that of the French monarch who would not allow death to be mentioned in his presence, and when his secretary read the words, “the death of the king of Spain,” he sharply asked, “What is that? what is that?” in anger that such a thing should be mentioned in his sacred presence. The secretary was obliged to say that it was a circumstance which occasionally happened to kings in Spain. Scores of people would like us to be just as delicate as that upon the subject of their end. But, O sirs, ye must die. The youngest among us who is in best health will die— may die soon; but where the snows of winter lie upon your heads, and where already the tenement begins to crumble through old age, death must come. Are you not prepared, my friend? Are you not prepared? Then I do not wonder that you tremble at the very thought of being summoned before your Maker’s bar. But be not as the ostrich which hides its silly head from the hunter, and then dreams of being secure. Learn to look death in the face, for it will soon stare you out of countenance. Do you call yourself a Christian, and are you afraid to die? Oh! if God had made you such a man as you ought to be you would not dread to die, for death is a mere undressing to the true believer, an undressing which leads to his being arrayed in glory. Death to the saint is the gate of endless joy, and shall he dread to enter there? To such as are in Christ who have looked to the one temple, to the one sacrifice, to the one priest, to the one altar, the fear of death is gone. Within them God has wrought such a work, and for them Christ has prepared such a heaven, that without apprehension they may look through the gates of pearl, and often clap their hands for very joy, as they sing—

“See that glory, how resplendent!
Brighter far than fancy paints;
There in majesty transcendent,
Jesus reigns, the King of saints.
Spread my wings, my soul, and fly
Straight to yonder world of joy.”

So elevated is the joyous experience of the true believer, that death to him would be unmingled gain, and he knows it to be so, and therefore at times he is even in haste to be gone.

Have I, in any of these descriptions, picked you out, my dear friend, to-night? Have you a heart-plague like to any of these? Or is it some other form of the great spiritual pestilence? I cannot tarry to describe it, for now I want to speak upon the mode of treatment. May the Holy Ghost help you to feel the plague, and accept the remedy upon the spot.

II. You desire to get rid of this heart-plague— effectually rid of it; let us then consider the MODE OF TREATMENT which will work a cure. I hope you are not so foolish as to say, "I shall not think about the matter, for it would only plague me more." That is a very bad habit, and only such as a frivolous or a wicked person would follow. A man is in trade, and he says to his clerk, "Don't bring me the books, I do not want to know anything about my accounts. Don't let me see day-book or ledger; I had rather not be troubled with them." The confidential clerk replies, "Sir, I think you ought to see your account at the bank." "No," answers the silly one "I should not like to be perplexed with figures, and balances, and losses, and deficits. I should not enjoy my dinner if I attended to these matters; let us drive dull care away and enjoy life while we may. Don't worry me, but keep those wretched books away." I do not think it needs a prophet to foretell that this tradesman will soon be in his creditors' hands, with very small assets. By such avoidance of knowing his position he will be ruined as sure as doomsday. And whenever a man dares not look into the state of his own soul and dreads a half-an-hour alone, he may conclude that there is something rotten in the state of Denmark — something far, far gone with regard to his soul's estate. He need not question that, I think. But let us not be so unwise, for the first mode of treatment we prescribe to-night, in order to the remedy, is that every man should know the plague of his own heart; that is to say, he should endeavour to get a true and accurate knowledge of his spiritual condition as in the sight of God.

What is this sin that troubles you? Honestly look at it. What is this fear that haunts you? Do you know what it is? I would advise you to write it down and see it in black and white. What is this tendency to sin that enslaves you? What is this wretched indecision. Get a diagnosis of the disease and be sure it is a correct one. Look your own case through and through. It very much helps towards salvation when a man knows something of his need of it, and he will be very much helped to a sense of his need if he will impartially examine his own state. Might I ask such a thing, I fear it would not be granted, but I am sure good would come of it if I could get it—that every person to-night on his going home would sit down in his chamber, look into the state of his heart before God, and then write on a piece of paper one of two words—"saved" or "lost"? My friend, do not write that word "saved" unless you can honestly and sincerely say, "I have looked to the Saviour, and he has saved me." But suppose you are forced in honesty to your own conscience to write down the word "lost" as your true description, it will be both manly and useful to do so. I have known this to be done in cases in which, before the morning light, that piece of paper has been burned and another word has been written in its stead, even the bright consoling word "saved," Only foolish people object to enquiry as to their state: be not one of them. Write down the condition of your soul. Take stock, and make sure. Write down "impenitent," if you are so: put it before you in black and white. Write "unbelieving," if you are so. It cannot hurt you to know the truth, and it may be of lasting benefit to you. We prescribe that to begin with.

Then, next, as Solomon bade those who knew the plague of their own heart turn their eyes to the great sacrifice at the temple, so the next thing to do is to turn, your eye to God. You cannot help yourself, and nobody on earth can help you. Your case, apart from divine grace, is desperate. This heart-plague will not die out of its own accord, nor will any change of your outward condition eradicate it. Turn, then, to the great Physician and cry to him thus, "Lord God, thou didst make me, thou canst mend me. Thou didst make me, thou canst make me over again. I am lost. Creator, Redeemer, Sanctifier, thou canst save me." Look heavenward and Christward. Look to the bleeding Lamb, to the risen Redeemer. To look within will breed despair, but to look to Christ on the cross, nay, to Christ, now at the right hand of God, will beget lively hope. Jesus is "able to save to the uttermost them that come unto look God by him seeing he ever to make intercession for them"— to look to him is the main part of the cure. Bring God into the business; bring Christ into your trouble, for here lies your help. Look that way, I pray you. Look and live.

And when you have looked that way, the next thing to do is to spread the trouble before God. Some do not know how to pray. When you cannot pray begin your attempt in this manner: "Lord, I cannot pray; I cannot pray; oh, teach me to pray." But you say you do not feel: then I would urge you to confess, "Lord, I do not feel. My heart is hard, Lord, cause me to feel." Oh, but you say you are so disquieted, and so unrestful. Go, and tell him, "Lord, I am so disquieted: I cannot rest, Help me; help me." Tell it all to Jesus without reserve. I am persuaded that if you will confess the plague to God, you will soon find help from that act of confession. The Lord Jesus will speedily relieve your conscience in a very special and effectual manner. Tell it unto no man; tell it unto God alone. Judas confessed unto the priests, and you know what he did next. Confess to God, and you shall not go forth to hang yourself, but you will go forth to find that he is able to help you, for "if we confess our sins, he is faithful and just to forgive us our sins, and to save us from all unrighteousness." Pour out your heart before him, and it will ease you mightily.

After confession is made, with your eye to the sacrifice, pray, with your eye still upon the Lord Jesus. Pleading the blood of Jesus, be importunate for pardon. No man has truly sought God in prayer, looking to Jesus Christ, and has been refused, and there never shall be such a man. I remember how I was struck with what my mother said to me when she was pleading with me to lay hold on Christ, and I was despairing. She said, "There was never yet a man so wicked as to say that he had sincerely sought the Lord and asked mercy at his hands through Christ, and yet had been denied." Now, I thought that I had done so, and I felt sure that

the Lord had refused me, and I half resolved in my mind that I would say as much; but I have never said it, for this reason, that I sought him again and found him, to the joy of my spirit. So shall it be with you, poor, weary seeker. You shall find him soon if you seek him with your whole heart. Eternity shall not reveal a single instance in which Christ Jesus cast away a sinner that came to him. All hell shall be searched through, and they shall ask them, "Is there one here that can say that Christ rejected him when he came to him?" and though glad enough to blaspheme, there shall not be found among the damned a single tongue that shall dare to utter such a baseless slander against the Friend of sinners. My hearer, if you repentingly believe and yet are rejected, you will be the first. Come, then, ay, come to-night, and tell out the plague of your heart with your eye to Christ, and then plead with God, "Lord, save me." I would put words into your mouth, if I could. Say, "Lord, save me. I am lost, save me. There is a plague in my heart, heal it. I confess my great sin, Lord, blot it out. I acknowledge my present depravity and tendency to sin, Lord, tear up my sin by the roots. Thou knowest my disquietude, and my hardness of heart, Lord give me peace. There is something in me, I scarce know what it is, that I must get rid of; Lord, rid me of it, for Jesus' sake. Oh, for his Son's sake, for his blood's sake, for his death's sake, for his resurrection's sake, I beseech thee, hear me." Earnest, childlike pleading shall certainly have its answer. Only do thou believe that the Lord can do this, and he will do it. Faith is the starting point of salvation, yea, it brings you to salvation itself. Jesus Christ said, "Believest thou that I am able to do this?" and the poor man answered, "Lord, I believe." Follow his example. My Lord Jesus Christ is God as well as man. He is the Son of the Highest, and he came into this world, and took the form of man, and in that form he suffered, the Just for the unjust, to bring us to God; why, then, should we doubt him? The merit of his precious blood is exceeding great beyond compare, and he would have us believe in its eternal efficacy; why should we not? again." The mercy is that ye may be born again. New life shall enter old hearts, or old hearts shall be made new and filled with the life eternal which for ever has the dew of its youth. Turning your eye to the great sacrifice, altar, temple, priest, even Jesus Christ, and crying to him the prayer of faith, his Spirit will come upon you, and working miracles upon you, will make you a new creature in Christ Jesus. Old things shall pass away, and all things shall become new.

After that the Lord will continue to do great things for you. He will keep you to the end; he will lead you from strength to strength and from joy to joy. He will make you useful, and that is what you never dreamed you could be: the thorny waste shall bear fruit a hundredfold. He will take you from among sinners, and put you among saints; and putting you among the saints he will make your very experience of sin to be instrumental for good. As none make better gamekeepers than old poachers when they are reclaimed, so none seem better able to bring others to Christ than those who know what sin and salvation mean by actual experience: Such persons talk of what they have felt in their own case, and when they are saved they speak of a salvation which is manifest to everybody, for they are such changed men and changed women that no one can deny the power of grace upon them. How eagerly do I hope that my Lord Jesus will quarter on the enemy to-night. O Lord, come in and capture some out of this crowd. Say to many who throng this building, "To-night I must abide in thy house." O my brother, live no longer an indifferent life, but begin to care for your soul's eternal interests. No longer oppose your Saviour. Become one of his disciples. He has many such as you are, and he does not despise them because they once rioted in sin; on the contrary, he binds them to himself by the greatness of their former guilt. They love him much because they have had much forgiven, and they serve him all the more earnestly because of what he has done for them. The Lord grant that the like may happen in your case, for Jesus Christ's sake, and he shall have all the glory. Amen and Amen.

Our Own Hymn Book no. 531 v. 3—Thomas Gibbons, 1769)

'Transgressors of the deepest stain in Him salvation find:
His blood removes the foulest guilt, His Spirit heals the mind.'

AMEN!

1 Kings 8:39 then hear in heaven Your dwelling place, and forgive and act and render to each according to all his ways, whose heart You know, for You alone know the hearts of all the sons of men,

KJV 1 Kings 8:39 Then hear thou in heaven thy dwelling place, and forgive, and do, and give to every man according to his ways, whose heart thou knowest; (for thou, even thou only, knowest the hearts of all the children of men;)

BGT 1 Kings 8:39 κα σ ε σακ ο σ κ το ο ρα νο ξ το μου κατοικητη ρ ου σου κα λεω ς σ κα ποι σεις κα δ σεις νδρ κατ τ ς δο ς α το καθ ς ν γν ς τ ν καρδ αν α το τι σ μον τατος ο δας τ ν καρδ αν π των υ ν νθρ πων

LXE 1 Kings 8:39 then shalt thou hearken from heaven, out of thine established dwelling-place, and shalt be merciful, and shalt do, and recompense to every man according to his ways, as thou shalt know his heart, for thou alone knowest the heart of all the children of men:

NET 1 Kings 8:39 then listen from your heavenly dwelling place, forgive their sin, and act favorably toward each one based on your evaluation of his motives. (Indeed you are the only one who can correctly evaluate the motives of all people.)

CSB 1 Kings 8:39 may You hear in heaven, Your dwelling place, and may You forgive, act, and repay the man, according to all his ways, since You know his heart, for You alone know every human heart,

ESV 1 Kings 8:39 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),

NIV 1 Kings 8:39 then hear from heaven, your dwelling place. Forgive and act; deal with each man according to all he does, since you know his heart (for you alone know the hearts of all men),

NLT 1 Kings 8:39 then hear from heaven where you live, and forgive. Give your people what their actions deserve, for you alone know each human heart.

NRS 1 Kings 8:39 then hear in heaven your dwelling place, forgive, act, and render to all whose hearts you know-- according to all their ways, for only you know what is in every human heart--

NJB 1 Kings 8:39 then listen from heaven where you reside; forgive and, since you know what is in the heart, deal with each as their conduct deserves -- for you alone know what is in every human heart-

NAB 1 Kings 8:39 listen from your heavenly dwelling place and forgive. You who alone know the hearts of all men, render to each one of them according to his conduct; knowing their hearts, so treat them

YLT 1 Kings 8:39 then Thou dost hear in the heavens, the settled place of Thy dwelling, and hast forgiven, and hast done, and hast given to each according to all his ways, whose heart Thou knowest, (for Thou hast known -- Thyself alone -- the heart of all the sons of man),

GWN 1 Kings 8:39 Hear them in heaven, where you live. Forgive them, and take action. Give each person the proper reply. (You know what is in their hearts, because you alone know what is in the hearts of all people.)

BBE 1 Kings 8:39 Give ear in heaven your living-place, acting in mercy; and give to every man whose secret heart is open to you, the reward of all his ways; for you, and you only, have knowledge of the hearts of all the children of men:

RSV 1 Kings 8:39 then hear thou in heaven thy dwelling place, and forgive, and act, and render to each whose heart thou knowest, according to all his ways (for thou, thou only, knowest the hearts of all the children of men);

NKJ 1 Kings 8:39 "then hear in heaven Your dwelling place, and forgive, and act, and give to everyone according to all his ways, whose heart You know (for You alone know the hearts of all the sons of men),

ASV 1 Kings 8:39 then hear thou in heaven thy dwelling-place, and forgive, and do, and render unto every man according to all his ways, whose heart thou knowest; (for thou, even thou only, knowest the hearts of all the children of men;)

- Then hear: 1Ki 8:32,36
- give to every man: Ps 18:20-26 28:4 Jer 17:10 32:19 Eze 18:30 Rev 22:12
- for thou: 1Sa 16:7 1Ch 28:9 2Ch 6:30 Ps 11:4,5 Joh 2:25 21:17 Ac 1:24 Heb 4:12,13 Rev 2:23

Related Passages:

2 Chronicles 6:30 then hear from heaven Your dwelling place, and forgive, and render to each according to all his ways, whose heart You know for You alone know the hearts of the sons of men,

SOLOMON PLEADS WITH JEHOVAH TO HEAR & FORGIVE

then hear in heaven ([see summary above](#)) **Your dwelling place, and forgive** ([salach](#); Lxx - be [hileos](#) - "be merciful") **and act and render to each according to all his ways, whose heart You know, for You alone know the hearts of all the sons of men** - [See Courson's summary](#). Note the phrase **render to each according to all his ways** which is probably meant to be taken "positively" in this prayer, but rendering to each according to his ways clearly can be taken negatively if one's "ways" are "way off" the path that pleases Jehovah.

Utley - Choices have consequences in time and eternity. This verse expresses a recurrent theme in both the OT and the NT.

1. Old Testament – Job 34:11; Ps. 28:4; 62:12; Prov. 24:12; Eccl. 12:14; Jer. 17:10; 32:19
2. New Testament – Matt. 16:27; 25:31-46; Rom. 2:6; 14:12; 1 Cor. 3:8; 2 Cor. 5:10; Gal. 6:7-10; 2 Tim. 4:14; 1 Pet. 1:17; Rev. 2:23; 20:12; 22:12

Utley - "**You alone know the hearts of all of the sons of men**" This is imagery of God's sovereign knowledge of all things (cf. 1 Sam. 2:3; 16:7; 1 Kgs. 8:29; 2 Chr. 6:30; Ps. 7:9; 33:15; 44:21; 139:1-4; Prov. 15:11; 21:2; 24:12; Jer. 11:20; 17:9-10; 20:12; Luke 16:15; Acts 1:24; 15:8; Rom. 8:27). No one informs YHWH about anything!

1 Kings 8:40 that they may fear You all the days that they live in the land which You have given to our fathers.

- **fear:** Ge 22:12 Ex 20:20 De 6:2,13 1Sa 12:24 Ps 115:13 130:4 Jer 32:39,40 Ho 3:5 Ac 9:31 10:2 Heb 12:28 Rev 15:4 19:5

Related Passages:

2 Chronicles 6:31 that they may fear You, to walk in Your ways as long as they live in the land which You have given to our fathers.

THE FEAR OF THE LORD THE SECRET TO A BLESSED LIFE

that they may fear You all the days that they live in the land which You have given to our fathers Fear is not shaking fear, but reverential fear (mixed with a "touch of shaking") of God's holiness and His right to command His people to be holy as He is holy. Of course the only way that is possible for us (and was possible for true believers in Israel in the OT) is by reliance on the supernatural enablement of the Holy Spirit. A right type of "fear" should motivate and drive our "walk" toward righteousness and holiness. Job is a great example for even the first verse demonstrates this timeless principle of linking godly fear with a godly walk (behavior, lifestyle). SEE [The Fear of the Lord](#).

THOUGHT - In Job 1:1 we read "There was a man in the land of Uz whose name was Job; and that man was blameless, upright, fearing God and turning away from evil." (Compare also Ro 3:18+) Did you see the fear/walk dynamic in Job's life? Why did Job habitually turn away from evil (in LXX of Job 1:1 "**turning away**" is Greek verb [apechomai](#) [as used in 1Pe 2:11+] and in the present tense calls for making this one's habitual practice)? Obviously even at this stage of Biblical knowledge (some think Job is the oldest Biblical book) Job had sufficient revelation to possess a healthy fear of Jehovah. How are you doing beloved child of God? Is the direction (not perfection) of your daily walk characterized by turning away from evil (and our godless/God hating [world](#), [flesh](#) and [devil](#) give us ample opportunities each day to turn away!)? If not, perhaps you need a boost in your "fear of God," to motivate and empower your walk (enabled by the Spirit, not legalistic constraints or rules). Let me suggest the same instruction that was given to the kings of Israel in Dt 17:19+ "(PENTATEUCH BUT FOR US TODAY ALL OF SCRIPTURE IS PROFITABLE - 2Ti 3:16,17+) shall be with him (THE KING) and he shall read it (HIS HAND WRITTEN COPY OF PENTATEUCH) all the days (HOW OFTEN?) of his life, **SO THAT** (TERM OF PURPOSE - WHAT A GREAT PURPOSE!) **he may learn to fear the LORD his God**, by carefully observing all the words of this law and these statutes." Note that fear of God is something we **learn** as we take in His holy word. His Spirit then works that life giving Word supernaturally in our hearts and renews our minds so that our godly fear is increased which in turn enables a more godly walk, and all for His glory. Amen? Amen!

Rayburn Again and again the assumption here is that these disasters that befall the people of God are the consequence of their sin and Yahweh is asked to forgive them as they repent and return to him. And, again, in each case the prayer may be offered by the people as a whole or, as in v. 38, by an individual Israelite.

1 Kings 8:41 "Also concerning the foreigner who is not of Your people Israel, when he comes from a far country for Your name's sake

- a stranger: 1Ki 10:1,2 Ru 1:16 2:11 2Ch 6:32 Isa 56:3-7 Mt 8:5,10,11 15:22-28 Lu 17:18 Joh 12:20 Ac 10:1-4

- cometh out: 1Ki 10:1,2 Ex 18:8-12 2Ki 5:1-7,16,17 Isa 60:1-10 Mt 2:1 12:42 Ac 8:27-40

Related Passages:

2 Chronicles 6:32+ "Also concerning the foreigner who is not from Your people Israel, when he comes from a far country for Your great name's sake and Your mighty hand and Your outstretched arm, when they come and pray toward this house,

Also concerning the foreigner (KJV - stranger) who is not of Your people Israel, when he comes from a far country for Your name's sake - [See Courson's summary](#) God is concerned not just about salvation of Jews but also of Gentiles

Believer's Study Bible - As in Gen. 1:28; 12:3; Isa. 66:20-24, in His work of redemption through Israel the Lord continually has His eyes on the whole earth. The ultimate purpose of this temple was to bring glory to the Lord (cf. v. 60).

Utley - 1 Kings **8:41-43** This is such an important paragraph. It shows clearly that YHWH's heart extends to all people (lit. "foreigner," "non-Israelite" – BDB 648, cf. v. 43). Israel was meant to inform and draw the nations to faith in YHWH. YHWH has always wanted humans made in His image (Gen. 1:26-27) for fellowship (Gen. 3:8) to know Him! His house was meant to be a house of prayer for Jew and Gentile (cf. Isa. 56:7; Mark 11:17).

THE STRANGER - 1 Kings 8:37-53.

YES, indeed, what space has "the stranger" in my supplications? Has he any place at all? Are my intercessions private enclosures, intended only for the select among my friends? Do I ever open the door to anyone outside my family circle? Are my ecclesiastical sympathies large enough to include "outsiders" from afar? What do I do with "the stranger"?

There is nothing which keeps prayer sweet and fresh and wholesome like the letting in of "the stranger"! To let a new guest sit down at the feast of my intercession is to give my own soul a most nutritious surprise. It is a most healthy spiritual habit to see to it that we bring in a new "stranger" every time we pray. Let me be continually enlarging the circle of hospitality! Let some new and weary bird find a resting-place in the branches of my supplications every time I hold communication with God.

A prayer which has no room for "the stranger" can have little or no room for God.

1 Kings 8:42 (for they will hear of Your great name and Your mighty hand, and of Your outstretched arm); when he comes and prays toward this house,

- For they shall: Ex 15:14 De 4:6 Jos 2:10,11 9:9,10 2Ch 32:31 Da 2:47 3:28 Da 4:37
- great name: Ex 3:13-16 34:5-7 Jos 7:9 Ps 86:8,9 Eze 20:9
- thy strong hand: Ex 3:19 9:15 13:14 De 3:24 4:34 11:2,3 2Ki 17:36 Ps 89:13 Ps 136:12 Isa 51:9 63:12 Jer 31:11 32:17
- when he shall: Isa 66:19,20 Jer 3:19 Zec 14:16 Ac 8:27

Related Passages:

2 Chronicles 6:32+ "Also concerning the foreigner who is not from Your people Israel, when he comes from a far country for Your great name's sake (THEY HEAR OF JEHOVAH'S GREAT NAME) and Your mighty hand and Your outstretched arm, when they come and pray toward this house,

for they will hear of Your great name and Your mighty hand, and of Your outstretched arm); when he comes and prays (palat; Lxx - proseuchomai) toward this house - God's heart is seen in this passage - that all the world would hear of His Great Name (and ultimately come to truly know Him - John 17:3+).

1 Kings 8:43 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, to fear You, as do Your people Israel, and that they may know that this house which I have built is called by Your name.

- that all the people, 1Sa 17:46 2Ki 19:19 2Ch 6:33 Ps 22:27 67:2 72:10,11 86:9 Isa 11:9 Rev 11:15
- fear thee: Ps 102:15 117:1,2
- this house: Heb. thy name is called upon this house, 1Ki 8:29

Related Passages:

2 Chronicles 6:33+ then hear from heaven, from 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 which I have built is called by Your name.

hear in heaven (see summary above) 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, to fear You, as do Your people Israel, and that they may know that this house which I have built is called by Your name.

Rayburn There is no specific mention of anyone's sin in the case of the prayer of a foreigner. But here too we learn, as often in the OT, that while the door was not yet thrown wide open to the world to find salvation by faith in Yahweh the door was certainly ajar!

Guzik - The temple was in Israel, but it was always intended to be a house of prayer for *all* nations (Isaiah 56:7). God wanted the court of the Gentiles to be a place where the nations could come and pray. The violation of this principle made Jesus angry. When He came to the temple and found the outer courts – the only place where the Gentile nations could come and pray – more like a swap meet than a house of prayer, He drove out the moneychangers and the merchants (Matthew 21:13).

1 Kings 8:44 "When 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 which You have chosen and the house which I have built for Your name,

- go out to battle: De 20:1-4 31:3-6 Jos 1:2-5 2Ch 6:34
- whithersoever: Nu 31:1-12 Jos 6:2-5 8:1,2 Jdg 1:1,2 4:6 6:14 1Sa 15:3,18 1Sa 30:8 2Sa 5:19,23
- shall pray: 2Ch 14:9-12 18:31 20:6-13 32:20
- toward the city: Heb. the way of the city, 1Ki 8:16 Ps 78:67-69 132:13,14 Da 9:17-19

Related Passages:

2 Chronicles 6:34+ "When Your people go out to battle against their enemies, by whatever way You shall send them, and they pray to You toward this city which You have chosen and the house which I have built for Your name,

When Your people go out to battle against their enemy, by whatever way You shall send them, and they pray (palal; Lxx - proseuchomai) to the LORD toward the city which You have chosen and the house which I have built for Your name- Solomon's reign was one of peace, but the Spirit inspired this word "WHEN" (not IF). War would come to Israel after Solomon's reign. [See Courson's summary](#)

Solomon prayed with the idea that God should answer the prayers for victory made in foreign lands towards the temple, but only when they battle as God *sent* them. This was not a blanket request for blessing on every military adventure.

PRAY BEFORE THE BATTLE. —1 Kings 8:44–45 See [77 Irrefutable Truths of Prayer - Page 25](#)

When Your people go out to battle against their enemy, wherever You send them, and when they pray to the LORD toward the city which You have chosen and the temple which I have built for Your name, then hear in heaven their prayer and their supplication, and maintain their cause.

—1 Kings 8:44–45

Before Israel went into battle, Solomon prayed entreating God for victory.

Before battling Jericho, the people of Israel marched, blew the trumpets and then shouted to the Lord. Before the battle of Jericho, God revealed to Joshua that the city was already his—the battle was already won! (Read Joshua 6:1–2)

Before battling the Midianites, Gideon spoke with the Lord, built an altar of worship, and obeyed what God told him.

Before battling Goliath, David declared that the battle belonged to the Lord.

Before facing the Assyrians in battle, King Hezekiah prayed unto the Lord and the battle was won by God before any stone was cast or weapon thrown.

Before facing the Ammonites and Moabites in battle, King Jehoshaphat and the people bowed before God, praised Him and stood still to see the salvation of the Lord (2 Chron. 20).

Before facing the battle of Golgotha and triumphing over the enemies of death and sin on the cross, Jesus prayed in Gethsemane, "Thy will not mine be done."

Here's the prayer key we need to understand: proactive prayer anticipates both the coming battle and the victory that God has already won.

Be proactive not reactive. Our tendency in prayer is to be reactive instead of proactive. In the midst of the battle when the tide turns against us, then we cry out, "Oh God, save me." Our problem is that we have entered the battle in our own strength and fought with our own weapons instead of fighting the battle God's way with His weapons. "For the weapons of our warfare are not carnal but mighty in God for pulling down strongholds" (2 Cor. 10:4).

Pray before the battle. Get the mind of the Lord for the battle. Ask God to maintain His cause and purpose for the battle. Rest in the truth that the battle is never against flesh and blood (Eph. 6). Remember that the enemy is never the other person but always the father of lies who seek to steal, kill and destroy (John 10:10).

Spirit of God, Capture my attention before any battle. Keep my focus on you not the enemy. Reveal to me the device and wiles of the enemy. Release your power and might to win the victory. I praise you in advance for the victory! Amen.

1 Kings 8:45 then hear in heaven their prayer and their supplication, and maintain their cause.

- **cause:** Ge 18:25 Ps 9:4 Jer 5:28

Related Passages:

2 Chronicles 6:35+ then hear from heaven their prayer and their supplication, and **maintain their cause**.

2 Chronicles 6:39+ then hear from heaven, from Your dwelling place, their prayer and supplications, and **maintain their cause** and forgive Your people who have sinned against You.

VINDICATE ISRAEL WHEN THEY PRAY

Then hear in heaven ([see summary above](#)) **their prayer** ([tepillah](#); Lxx - [deesis](#)) **and their supplication** ([tehinnāh/techinnah](#); Lxx - [proseuche](#)), **and maintain their cause** (accomplish their justice; Septuagint =) - **NET** = "Vindicate them". [See note](#) for "maintain their cause." [See Courson's summary](#)

[Rayburn](#) Again, no mention of the people's sin, but of their need in the day of battle. All our problems and times of need are by no means the fruit of sins that we have committed. Sometimes life becomes difficult and we become needy in some way because we are *doing* the work of the Lord not because we *are failing* to do it.

1 Kings 8:46 "When they sin against You (for there is no man who does not sin) and You are angry with them and deliver them to an enemy, so that they take them away captive to the land of the enemy, far off or near;

- **there is no man:** 2Ch 6:36 Job 14:4 15:14-16 Ps 19:12 130:3 143:2 Pr 20:9 Ec 7:20 Isa 53:6 64:6 Ro 3:19 Ga 3:22 Jas 3:2 1Jn 1:8-10
- **to the land:** Lev 26:34-39 De 4:26-27 28:36,64-68 29:28 2Ki 17:6,18,23 25:21 Da 9:7-14 Lu 21:24

Related Passages:

2 Chronicles 6:36+ "When they sin against You (for there is no man who does not sin) and You are angry with them and deliver them to an enemy, so that they take them away captive to a land far off or near,

JEHOVAH'S JUDGMENT FOR COVENANT DISOBEDIENCE

When they sin ([chata'](#); Lxx - [hamartano](#)) **against You** (for there is no man who does not sin ([chata'](#); Lxx - [hamartano](#))) **and You**

are angry with them and deliver them to an enemy, so that they take them away captive to the land of the enemy, far off or near - [See Courson's summary](#) Notice first that sin is AGAINST a holy God (oh, how this pains me when willfully commit sins!) When Adam sinned "through one man sin entered into the world, and death through sin, and so death spread to all men, because **all sinned**" (Ro 5:12+) ([Do we sin daily?](#)) Second, notice God's reaction is anger at sin. Third, in this context, God disciplines Israel by delivering His "chosen people" over to a fierce and strong enemy (for the northern 10 tribes it was the Assyrians in 722 BC and for the southern 2 tribes, Judah and Benjamin, it was Babylon in 586 BC).

This verse is a succinct Old Testament statement of the principle most clearly stated in Romans 3:23+ = "for all have sinned and fall short of the glory of God."

Rob Salvato - Sin causes captivity –Forgiveness and Freedom are the Result when the Sinner runs to the Lord in Repentance.

- The Church is a place where Strife gets healed!
- The Defeated get built up and restored
- Those who are Dry get refreshed.
- Those who are Hungry get fed.
- Those who are Foreigners find a home and family.
- Those who are in the Battle find strength and a refuge.
- Those who are captives get set free.

The one Condition for experiencing the Lord's touch in those areas is confessing and repenting of sin.

1 Kings 8:47 if they take thought in the land where they have been taken captive, and repent and make supplication to You in the land of those who have taken them captive, saying, 'We have sinned and have committed iniquity, we have acted wickedly';

- **if they:** Lev 26:40-45 De 4:29-31 30:1,2 2Ch 6:37 33:12,13 Eze 16:61,63 Eze 18:28 Hag 1:7 Lu 15:17
- **saying:** Ezr 9:6,7 Ne 1:6-11 9:26-30 Ps 106:6 Isa 64:6-12 Da 9:5-11 Zec 12:10
- **committed iniquity:** Job 33:27,28 Jer 31:18-20 Lu 15:18

Related Passages:

2 Chronicles 6:37+ if they take thought in the land where they are taken captive, and repent and make supplication to You in the land of their captivity, saying, 'We have sinned, we have committed iniquity and have acted wickedly';

Deuteronomy 4:29-31+ "But from there (Dt 4:27-28) you will seek the LORD your God, and you will find Him if you search for Him with all your heart and all your soul. 30 "When you are in distress and all these things have come upon you, in the latter days (THE END OF THIS AGE) you will return to the LORD your God and listen to His voice (SEE Zechariah 13:8-9+, Romans 11:26-27+). 31 "For the LORD your God is a compassionate God; He will not fail you nor destroy you (**NOTE: ISRAEL WILL BE DISCIPLINED BUT NOT DESTROYED BECAUSE HE IS A COVENANT KEEPING GOD!**) nor forget the covenant with your fathers which He swore to them.

SOLOMON'S REQUEST AND CONDITION

if they take thought (Literally "bring back to their heart") **in the land where they have been taken captive**- This would be Assyria and Babylon. The statement "bring back to their heart" will result in confession ('**We have sinned** ([chata](#)'; [Lxx](#) - [hamartano](#)) **and have committed iniquity, we have acted wickedly**) what is in their heart (their sin against Jehovah) for out of the mouth comes that which fills the heart! [See Courson's summary](#)

And repent ([shub/sub](#); [Lxx](#)- [epistrepho](#) = turn around) **and make supplication** ([chanan](#); [Lxx](#) - [deomai](#) - ask for something pleadingly) **to You in the land of those who have taken them captive, saying, 'We have sinned** ([chata](#)'; [Lxx](#) - [hamartano](#)) **and have committed iniquity, we have acted wickedly** ([rasha](#)) - The desired effect of their discipline would be confession and repentance which in the next passage is associated with a wholehearted response.

1 Kings 8:48 if they return to You with all their heart and with all their soul in the land of their enemies who have taken them captive, and pray to You toward their land which You have given to their fathers, the city which You have chosen, and the house which I have built for Your name;

- **return:** De 4:29 6:5,6 Jdg 10:15,16 1Sa 7:3,4 Ne 1:9 Ps 119:2,10,145 Pr 23:26 Isa 55:6,7 Jer 3:10 24:7 29:12-14 Da 9:13 Ho 14:1,2 Ac 8:37 Ro 10:10
- **pray:** 1Ki 8:29,30 Da 6:10
- **the city:** 1Ki 8:44

Related Passages:

2 Chronicles 6:38+ if they return to You with all their heart and with all their soul in the land of their captivity, where they have been taken captive, and pray toward their land which You have given to their fathers and the city which You have chosen, and toward the house which I have built for Your name.

CONDITIONS FOR RESTORATION

if they return to You with all their heart and with all their soul in the land of their enemies who have taken them captive, and pray (palal; Lxx - proseuchomai) to You toward their land which You have given to their fathers, the city which You have chosen, and the house which I have built for Your name - Solomon appeals to God with an "if-then" prayer when Israel is taken into exile. The conditions for God to respond affirmatively include confession, repentance, wholehearted return to God and prayer to God. [See Courson's summary](#)

1 Kings 8:49 then hear their prayer and their supplication in heaven Your dwelling place, and maintain their cause,

- **Then hear:** 1Ki 8:30
- **cause:** 1Ki 8:45 2Ki 19:19 Zec 1:15,16

Related Passages:

2 Chronicles 6:35+ then hear from heaven their prayer and their supplication, and **maintain their cause**.

2 Chronicles 6:39+ then hear from heaven, from Your dwelling place, their prayer and supplications, and **maintain their cause** and forgive Your people who have sinned against You.

SOLOMON PLEADS FOR GOD TO HEAR ISRAEL'S PRAYER

Then - This word marks the conclusion of the conditional statement. If the return and pray to Yahweh after being taken captive. [See Courson's summary](#)

Hear their prayer (tepillah) (see summary above) and their supplication (tehinnāh/techinnah) in heaven Your dwelling place - Solomon is praying God would hear their prayers emanating from a heart of brokenness and contrition (as described in the previous passages). Note even though in other passages Solomon speaks of the people praying toward the Temple, here he clearly recognizes God is not confined to the Temple and that His true dwelling place is heaven.

And maintain their cause (mishpat/mispat) (Heb "and accomplish their justice" = idea is "vindicate them") - The Hebrew phrase translated as "maintain their cause" (מִשְׁפָּט וְיִשְׁפֹּט, wə'āsītā mišpāṭām) carries the idea of vindicating them (declaring them righteous or restoring justice), defending their case (acting as their advocate in a legal or covenantal sense) and restoring them (bringing them back to favor and right standing before God). Ultimately, this prayer will be fully answered when Messiah returns as King of kings at the end of this age (Rev 19:11-21+) and "all Israel (**all** that repent and receive Yeshua as Redeemer) will be saved; just as it is written, "THE DELIVERER WILL COME FROM ZION, HE WILL REMOVE UNGODLINESS FROM JACOB." (Ro 11:26+)

Prayer (08605) tepillah from **palal** = to intervene, to interpose, to pray) describes the act of speaking to God, of making requests of Him. Request, petition. Often in the form of a plea "Hear my prayer" (Ps 4:1 - cp Ps 6:9, 39:12, 54:2, 55:1, 61:1, Da 9:17 - all of

these uses are translated in Lxx with [proseuche](#) the general word for prayer and is used only of prayer to God). The root verb palal conveys the idea of to cause another to intervene or arbitrate in one's case. And indeed this is exactly what we are often doing in prayer asking Him to intervene?

ive Psalms are specifically referred to as a "prayer" in their superscription (Ps 17:1, 86:1, 90:1, 102:1, 142:1) and all are translated in the Lxx with proseuche. The idea that the Psalms are called "prayers" has led to the practice of "praying the psalms" as a devotional exercise. In Hab 3:1 tepillah is used as an introduction to the rest of the chapter, indicating that what followed was his prayer. Tepillah is occasionally paired with other words such as "cry" or "supplication" (1Ki 8:28, Ps 6:9, Da 9:3). Tepillah is paired with shawah meaning a cry (as for help) (Ps 39:12, Jer 7:16) In Ps 54:2 "the words of my mouth" are synonymous with "my prayer." In Ps 141:2 prayer is paired with "lifting of my hands."

The first use of tepillah is in David's prayer of response to God's covenant with him (2Sa 7:27). At the dedication of the Temple, Solomon prays to God (1Ki 8:28-29, 38, and in 1Chr 6:19-20) and asks God to hear their prayer when His people go to battle or when they sin and return to Him (1Ki 8:45, 49) Jehovah told Solomon He had heard his prayer (1Ki 9:3). In 2Ki 20:5 He heard Hezekiah's prayer for healing. Wicked Manasseh was given a chance to repent, which he did in his prayer to God (2Chr 33:18-19). Nehemiah is well known as a man of prayer (Neh 1:6, 11) as was Job (Job 16:17). The most unusual location for a prayer was Jonah in the belly of a fish (Jonah 2:7). Daniel's prayer for God to end Judah's exile in Babylon was answered by the arrival of Gabriel the archangel who brought God's answer (Da 9:3, 17, 21). King Hezekiah was instructed to pray for the remnant that still survived (2Ki. 19:4); and in Jeremiah, the word is used to denote what not to do, i.e., do not pray with any plea or petition (Jer. 7:16).

Supplication (08467) **teḥinnāh/techinnah** is a feminine noun derived from chānan meaning a request for favor, "to show favor," "to be gracious," techinnāh occurs twenty-five times in the OT, with the consistent meaning of "pleading" or "supplication" in prayer. The dominant use of the word is in Solomon's dedicatory prayer for the Temple. The request for favor is always directed toward God—with two exceptions when the request is made to the king (Jer. 37:20; 38:26). This seldom-used term occurred predominately in connection with Solomon's dedication of the Temple (1 Ki. 8:28, 30, 38, 45, 49, 52, 54; 2 Chr. 6:14-42).

The same pattern of supplication directed toward God appears in the Psalms (Ps. 6:9; 55:1; 119:170) and in other passages (Jer. 36:7; 42:9; Dan. 9:20). There are, however, a few instances where petitions were presented to humans. Jeremiah used the word twice to describe a request made to the king of Judah (Jer. 37:20; 38:26), and he repeated it as he recounted a plea made by the Jewish remnant to him (Jer 42:2).

Two passages use techinnāh to describe the grace or mercy which the petitioner receives as a result of the prayer. God showed grace to Israel (Ezra 9:8), but none to the Canaanites (Josh. 11:20).

Teninnah - 25x/24v - grace(1), mercy(1), petition(4), supplication(18), supplications(1). Jos. 11:20; 1 Ki. 8:28; 1 Ki. 8:30; 1 Ki. 8:38; 1 Ki. 8:45; 1 Ki. 8:49; 1 Ki. 8:52; 1 Ki. 8:54; 1 Ki. 9:3; 2 Chr. 6:19; 2 Chr. 6:29; 2 Chr. 6:35; 2 Chr. 6:39; 2 Chr. 33:13; Ezr. 9:8; Ps. 6:9; Ps. 55:1; Ps. 119:170; Jer. 36:7; Jer. 37:20; Jer. 38:26; Jer. 42:2; Jer. 42:9; Dan. 9:20

1 Kings 8:50 and forgive Your people who have sinned against You and all their transgressions which they have transgressed against You, and make them objects of compassion before those who have taken them captive, that they may have compassion on them

- and give them: 2Ch 30:9 Ezr 7:6,27,28 Ne 1:11 2:4-8 Ps 106:46 Pr 16:7 Da 1:9,10 Ac 7:10

Related Passages:

2 Chronicles 30:9 "For if you return to the LORD, your brothers and your sons will find compassion before those who led them captive and will return to this land. For the LORD your God is gracious and compassionate, and will not turn His face away from you if you return to Him."

And forgive ([salach](#); Lxx - be [hileos](#) - "be merciful") **Your people who have sinned** ([chata'](#); Lxx - [hamartano](#)) **against You and all their transgressions** ([peshah](#)) **which they have transgressed** ([pasha](#)) **against You, and make them objects of compassion** ([racham](#); Lxx - [oiktirmos](#)) **before those who have taken them captive, that they may have compassion** ([racham](#); Lxx - [oikteiro](#)) **on them** [See Courson's summary](#) Note Solomon's repeated mention of their need for forgiveness (1 Ki 8:30, 34, 36, 39, 50).

1 Kings 8:51 (for they are Your people and Your inheritance which You have brought forth from Egypt, from the midst of the iron furnace),

- **people:** 1Ki 8:53 Ex 32:11,12 Nu 14:13-19 De 9:26-29 2Ch 6:39 Ne 1:10 Isa 63:16-18 64:9 Jer 51:19
- **furnace:** De 4:20 Jer 11:4

Related Passages:

Deuteronomy 9:26-29+ "I prayed to the LORD and said, 'O Lord GOD, do not destroy Your people, even Your inheritance, whom You have redeemed through Your greatness, whom You have brought out of Egypt with a mighty hand. 27'Remember Your servants, Abraham, Isaac, and Jacob; do not look at the stubbornness of this people or at their wickedness or their sin. 28'Otherwise the land from which You brought us may say, "Because the LORD was not able to bring them into the land which He had promised them and because He hated them He has brought them out to slay them in the wilderness." 29'Yet they are Your people, even Your inheritance, whom You have brought out by Your great power and Your outstretched arm.'

SOLOMON REMINDS GOD ISRAEL IS HIS INHERITANCE

for they are Your people and Your inheritance ([nachalah](#); Lxx - [kleronomia](#)) which You have brought forth from Egypt, from the midst of the iron furnace - Solomon appeals to God to have mercy on Israel, for they are His chosen people. The implication is that the pagans know they are His people and are watching what happens to them. Like Moses in Deuteronomy 9:26-29+, Solomon desires that God be glorified and not impugned or disparaged by the pagans.

1 Kings 8:52 that Your eyes may be open to the supplication of Your servant and to the supplication of Your people Israel, to listen to them whenever they call to You.

- That thine: 1Ki 8:29 2Ch 6:40
- in all that: Ps 86:5 145:18

Related Passages:

2 Chronicles 6:40+ "Now, O my God, I pray, let Your eyes be open and Your ears attentive to the prayer offered in this place.

That Your eyes ([an anthropomorphism](#)) may be open to the supplication ([tehinnāh/techinnah](#); Lxx - [deesis](#)) of Your servant and to the supplication ([tehinnāh/techinnah](#); Lxx - [deesis](#)), of Your people Israel, to listen to them whenever they call to You.[See Courson's summary](#)

Warren Wiersbe - (on 2 Chr 6:40 but relates to 1Ki 8:52) Now, my God, I pray, let Your eyes be open and let Your ears be attentive to the prayer made in this place. 2 Chr 6:40 (See [Old Testament Words for Today: 100 Devotional Reflections](#))

This place" refers to the temple in Jerusalem, which King Solomon was dedicating that day. The temple was to be "a house of prayer for all nations" (Isa. 56:7; Mark 11:17), and Solomon's prayer set a good example for the people to follow. He emphasized praying in the temple when they were in Jerusalem (2 Chron. 6:24, 32, 40) and toward the temple when away from home (vv. 20, 21, 26, 34, 38). David prayed toward the temple when he needed the Lord's help (Ps. 28:2; 138:2) and so did the prophet Jonah when he was in the belly of the great fish (Jonah 2:4). The prophet Daniel opened his windows toward Jerusalem when he prayed (Dan. 6:10), and King Jehoshaphat prayed on the battlefield (2 Chron. 18:31–32). If this geographical rule applied to believers today, I would be in real trouble, because I have almost no sense of direction! But all the Lord wants his children to do is lift their hearts heavenward, and in faith say, "Father!"

When we pray in the will of God, we participate in a miracle, because prayer transcends both time and space. We don't have to worry about geography. David prayed in a cave (Ps. 57; 142), Paul and Silas prayed in prison (Acts 16:25), King Hezekiah prayed while on his sickbed (Isa. 38), Peter cried out to Jesus while sinking into the Sea of Galilee (Matt. 14:29–33), and Jesus prayed while being nailed to a cross (Luke 23:34). When it comes to praying, Christians need no special equipment, schedule, or environment. If they did, Paul could not have written "pray without ceasing" (1 Thess. 5:17) or "praying always" (Eph. 6:18), and Jesus would never

have said that we “always ought to pray and not lose heart” (Luke 18:1).

Prayer is not limited by time, because we are linked to the eternal God who knows the end from the beginning. King Solomon prayed about future situations confronting people yet to be born; and in his prayer recorded in John 17, Jesus prayed for believers who would live in centuries yet to come. He even prayed for the church today, for you and me (vv. 20–26). When you come to the throne of grace, ignore calendars, clocks, and maps, and by faith touch the lives and circumstances of people anywhere on planet earth. We don't have to “go to church” to pray. I have prayed in an ambulance as it was hastening me to the hospital after a speeding drunken driver had wrecked my car and almost killed me. I have prayed in a plane that was ditching gas over the Atlantic Ocean. I have prayed in hospital rooms with people whose loved ones were in grave danger. I have prayed while preaching when I sensed the enemy was at work. Claiming Romans 8:28, I have given thanks when everything seemed to be falling apart.

If we stop thinking of prayer as a miracle, our prayer life will start to falter and then cease. We will end up praying so timidly that we're just talking to ourselves instead of to the Lord. Preaching to his London congregation on Sunday morning, October 1, 1882, Charles Haddon Spurgeon said, “However, brethren, whether we like it or not, remember, asking is the rule of the kingdom.... It is a rule that never will be altered in anybody's case.” This reminds us of James 4:2. “Yet you do not have because you do not ask.”

“Some people think God does not like to be troubled with our constant coming and asking,” D. L. Moody said. “The only way to trouble God is not to come at all.”

Are you coming to him and praying?

So I say to you, ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you. Luke 11:9

1 Kings 8:53 "For You have separated them from all the peoples of the earth as Your inheritance, as You spoke through Moses Your servant, when You brought our fathers forth from Egypt, O Lord GOD."

- **separated:** Ex 19:5-6 Ex 33:16 Nu 23:9 De 4:34 Dt 7:6-8 Dt 9:26,29 Dt 14:2 Dt 32:9 2Co 6:14-18 Tit 2:14 1Pe 2:9
- **inheritance:** De 32:9 Jer 10:16 Eph 1:18
- **as You spoke through Moses:** De 33:1-3,26-29

Related Passages:

Deuteronomy 4:34+ “Or has a god tried to go to take for himself a nation from within another nation by trials, by signs and wonders and by war and by a mighty hand and by an outstretched arm and by great terrors, as the LORD your God did for you in Egypt before your eyes?”

Deuteronomy 7:6-8+ “For you are a holy people to the LORD your God; the LORD your God has chosen you to be a people for His own possession out of all the peoples who are on the face of the earth. 7 “The LORD did not set His love on you nor choose you because you were more in number than any of the peoples, for you were the fewest of all peoples, 8 but because the LORD loved you and kept the oath which He swore to your forefathers, the LORD brought you out by a mighty hand and redeemed you from the house of slavery, from the hand of Pharaoh king of Egypt.

For You have separated ([badal](#); Lxx - diastello) them from all the peoples of the earth as Your inheritance ([nachalah](#); Lxx - [kleronomia](#)), as You spoke through Moses Your servant ([ebed](#); Lxx - [doulos](#)), when You brought our fathers forth from Egypt, O Lord GOD." - Separated ones is essentially synonymous with those were were called to be holy as He is holy (cf Lev 11:43-45+).

THOUGHT - Even as Israel was God's chosen people separated from the profane pagan world, even more are believers in Christ separated from the world. Are you living like a separated one or a "compromising" one? The latter will sap your spiritual power and your joy, for it grieves the Holy Spirit! Meditate (even memorize) 2Co 6:14-7:1+ (note especially the term of conclusion in 2Co 7:1+ - which is a "bad" chapter break)

Do not be bound together ([present imperative with a negative](#) see [our need to depend on the Holy Spirit to obey](#)) with unbelievers; for what partnership have righteousness and lawlessness, or what fellowship has light with darkness? 15 Or what harmony has Christ with Belial, or what has a believer in common with an unbeliever? 16 Or what agreement has the temple of God with idols? For **we are the temple of the living God**; just as God said, “I WILL DWELL IN THEM AND WALK AMONG THEM; AND I WILL BE THEIR GOD, AND THEY SHALL BE MY PEOPLE. 17 “Therefore, **COME OUT** FROM THEIR MIDST AND **BE SEPARATE**,” says the Lord. “AND **DO NOT TOUCH** WHAT IS UNCLEAN; And I will welcome

you. 18 "And I will be a father to you, And you shall be sons and daughters to Me," Says the Lord Almighty. 1 **Therefore**, having these promises, beloved, let us cleanse ourselves from all defilement of flesh and spirit, perfecting holiness **in the fear of God**.

Rayburn - The last case of the seven concerns the people when they have suffered the maximum penalty of the covenant for their unbelief and disobedience and have lost possession of the Promised Land. Remember, when Kings was finished and published, its readers were the very people described in the last petition of Solomon's prayer. They *had* lost the Promised Land! This prayer becomes, therefore, a theological interpretation of the destruction of Israel, the northern kingdom, and of the Babylonian exile, the two terrible climaxes of the history still to be recounted in Kings.

*We are his servants whose sole
and only business is to wait on him.*

-- C H Spurgeon

C H Spurgeon - "For you, Lord God, have set them apart as your inheritance from all peoples of the earth." Israel was a type of the church of God. The apostle, in the epistle to the Romans, clearly shows that Abraham was the father, not of the circumcision only, but of all those who walk in the steps of the faith of Abraham, and that the promise that he should be heir of the world was not to Abraham or his seed through the law but through the righteousness of faith. For the covenanted inheritance was not to be given according to descent through the flesh, or the inheritance would have fallen to Ishmael. But the peculiar blessings God promised to Abraham are the heritage of those who are born after the Spirit, according to the promise, even as Isaac was. We may, therefore, without any violence, apply what is said of ancient Israel to the present people of God. The promises that were made to the great patriarch had an eye to us. So as Israel's safety and glory lay in being distinct from all other people, that truth holds good concerning the church of God at this day, for we, also, are not of this world. And what has the Lord aimed at by separating his people from the world? The text tells us, "as your inheritance." When someone accepts his inheritance, he expects to use it for his own purposes. So if we are the Lord's inheritance, all that we are capable of producing belongs to him, and he looks to have it. To him every power, every faculty, every passion, every ability, yes, even life itself, belongs to him. All the clusters of our vine are his. We are his servants whose sole and only business is to wait on him. We dare not look on ourselves as our own, or as belonging to others, for we are bought with a price. And therefore it is reasonable that we should serve the Lord in our bodies and our spirits, which are his. Also, when someone takes an inheritance, he means never to give it up. A Jew was never to give up his inheritance. And we are the inheritance of God, the Lord's own portion. Sooner than give us up, the one and only Son shed his heart's blood. We are his and he will not lose us.

Many of us are not separated enough from the world.

God intends the difference to be very marked

Spurgeon - Many of us are not separated enough from the world. God intends the difference to be very marked; he would have the line between the church and the world drawn very clearly. I could wish to obliterate for ever the unhappy and artificial distinction which is constantly made between sacred and secular, for a world of mischief has come out of it. The truth is that a real Christian may be known by this, that to him everything secular is sacred, and the commonest matters are holiness unto the Lord. I do not believe in the religion which only lifts its head above water on Sunday, and confines itself to praying, preaching and carrying hymn books about: we must have a religion which gives a true yard when it is measuring its cloth, a religion which weighs a true pound when it is dealing out shop goods, a religion which scorns to puff, lie and take advantage of a gullible public, a religion which is true, upright, chaste, kind and unselfish. Give me a man who would not lie if the whole earth or heaven itself were to be won thereby. We need among professed Christians a high morality; far more, we need unsullied holiness. O Holy Spirit, work it in us all! Holiness means wholeness of character in contradistinction to the cultivation of some few virtues and the neglect of others. O that we were like the Lord in this, that we loved only that which is right, and abhorred that which is evil; that we kept along the straight and narrow path, and could not be decoyed from it, fearing not the frown of man nor courting his smile, but resolved as God lives in us that we will live in our daily actions according to his will. This would make Christians to be indeed a separated people, and this is precisely what their God would have them to be.

Spurgeon - 1KI 8:53 FOR THOU DIDST SEPARATE THEM.

Solomon's plea

I. THE FACT. "Thou didst separate them from among all the people of the earth."

1. That separation commenced in the eternal purpose of God. Or ever the earth was He had set apart unto Himself a people whom He looked upon in the glass of His foreknowledge, and viewed with infinite affection.

2. This first act of separation was followed up by a distinct act of grace, in which the chosen were given over to the Lord Jesus Christ. "Thine they were," says Jesus, "and Thou gavest them Me."

3. So far the separation is hidden from us, but what is hidden in the purpose in due time develops itself in the event, for all the people of God are at the proper moment called out by effectual calling, and in this way they are separated from among the people of the world.

4. Believers become separate from the hour of their conversion by possessing a new nature.

5. The separateness of the believer comes out in his life.

6. There shall be a final separation by and by when the wheat shall be gathered into the garner, and the tares cast into the oven, when the great Shepherd shall come and set His sheep on the right hand and the goats on the left. Oh, in that day of final separation, may we be found among those of whom He has said, "They shall be Mine in the day when I make up My jewels."

II. THE DESIGN. What has the Lord aimed at by separating His people from among men?

1. The text tells us: "to be Thine inheritance." God has made choice of a people who are to be called "the Lord's portion, the lot of His inheritance," by which is meant that He would have a peculiar interest in them.

2. A man when he takes anything to be his inheritance expects to have it used for his own purposes.

3. A man will generally take up his abode in the spot which he has selected to be specially his own. "For the Lord hath chosen Zion; He hath desired it for His habitation. This is My rest for ever; here will I dwell; for I have desired it."

4. In a man's inheritance He takes His delight. "The Lord thy God in the midst of thee is mighty; He will save, He will rejoice over thee with joy; He will rest in His love, He will joy over thee with singing."

5. When a man takes a portion to be his inheritance he means never to give it up.

III. A PLEA. If you have realised that you are separated to belong to the Lord, this is a plea; and the plea applies in prayer to all your trials. (C. H. Spurgeon.)

Separated (set apart) (0914) **badal** carries the basic connotation = be separated or to separate or divide as clearly portrayed by the 1st Biblical use (Ge 1:4 "...and God separated the light from the darkness.") In Lev 20:24 badal is used of God Who separated Israel from the Gentile nations and unto a place of privilege. As a result Israel is to make a distinction (badal) between clean and unclean animals (Lev 20:25).

BADAL - 40V - came over(1), dismissed(1), divide(1), excluded(2), made a separation(1), made...distinction(1), make a distinction(3), partition(1), selected(1), separate(6), separated(10), serve(1), set you apart(1), set apart(6), set aside(2), sever(2), single(1), surely separate(1). Gen. 1:4; Gen. 1:6; Gen. 1:7; Gen. 1:14; Gen. 1:18; Exod. 26:33; Lev. 1:17; Lev. 5:8; Lev. 10:10; Lev. 11:47; Lev. 20:24; Lev. 20:25; Lev. 20:26; Num. 8:14; Num. 16:9; Num. 16:21; Deut. 4:41; Deut. 10:8; Deut. 19:2; Deut. 19:7; Deut. 29:21; 1 Ki. 8:53; 1 Chr. 12:8; 1 Chr. 23:13; 1 Chr. 25:1; 2 Chr. 25:10; Ezr. 6:21; Ezr. 8:24; Ezr. 9:1; Ezr. 10:8; Ezr. 10:11; Ezr. 10:16; Neh. 9:2; Neh. 10:28; Neh. 13:3; Isa. 56:3; Isa. 59:2; Ezek. 22:26; Ezek. 39:14; Ezek. 42:20

Inheritance (gift, heritage) (05159) **nachalah** from **nāḥal** = signifies giving or receiving property which is part of a permanent possession and as a result of succession) means Inheritance, heritage, possession. A possession is any piece of property that passes by law to an heir on the death of the owner. It also speaks of God's promises to His people, such as the promise of the land to national (redeemed **remnant**) Israel. Used 3 times in 1 Kings 8 - 1 Ki. 8:36; 1 Ki. 8:51; 1 Ki. 8:53.

1 Kings 8:54 When Solomon had finished praying this entire prayer and supplication to the LORD, he arose from before the altar of the LORD, from kneeling on his knees with his hands spread toward heaven.

- **when Solomon:** Lu 11:1 22:45
- kneeling: 2Ch 6:13 Ps 95:6 Lu 22:41,45 Ac 20:36 21:5
- with his hands: 1Ki 8:22 2Ch 6:12

Related Passages:

2 Chronicles 6:12-13+ Then he stood before the altar of the LORD in the presence of all the assembly of Israel and spread out his hands. 13 Now Solomon had made a bronze platform, five cubits long, five cubits wide and three cubits high, and had set it in the midst of the court; and he stood on it, knelt on his knees in the presence of all the assembly of Israel and spread out his hands toward heaven.

**FROM BENDED KNEE
TO UPLIFTED HANDS**

When Solomon had finished praying ([palal](#); Lxx - [proseuchomai](#)) **this entire prayer** ([tepillah](#); Lxx - [proseuche](#)) **and supplication** ([tehinnāh/techinnah](#); Lxx - [deesis](#)) **to the LORD, he arose from before the altar of the LORD, from kneeling on his knees with his hands spread toward heaven** - Solomon's postures of kneeling and then arising with uplifted hands indicates he was totally immersed and consumed in this prayer to Yahweh.

THOUGHT- O to imitate Solomon, to be on our knees and then to rise and hold our hands toward the One Who has heard and will answer our prayers! A fitting end to the beginning of the day, with uplifted hands reflecting an "uplifted" heart, sending us off into our day with a Colossians 3:1-2+ attitude! What a difference such a day makes! O Lord, give all of your children many such glorious days, their days filled with hearts uplifted to You and Your Christ, all made possible by Your Spirit and all for Your majesty and glory. Amen

[Guzik](#) - Ezra prayed on his knees (Ezra 9:5), the Psalmist called us to kneel (Psalm 95:6), Daniel prayed on his knees (Daniel 6:10), people came to Jesus kneeling (Matthew 17:14, Matthew 20:20, Mark 1:40), Stephen prayed on his knees (Acts 7:60), Peter prayed on his knees (Acts 9:40), Paul prayed on his knees (Acts 20:36, Ephesians 3:14), and other early Christians prayed on their knees (Acts 21:5). Most importantly, Jesus prayed on His knees (Luke 22:41). The Bible has enough prayer not on the knees to show us that it isn't required, but it also has enough prayer on the knees to show us that it is good.

[Rayburn](#) - The following "blessing" is not a benediction properly so called, nor is it entirely a prayer, but a mixture of thanksgiving to God, an expression of desire and a further prayer for his continued blessing, and a challenge to the people.

Jon Courson -This is the first time in Scripture we see someone kneeling in prayer. While it is certainly the posture of the heart rather than the posture of the body that matters, I believe it is also true that the posture of the body often reflects the posture of the heart. Haven't you found that when you're really pressed, you naturally find yourself on your knees or face before the Lord? Solomon was so intense in the Spirit, so concerned about the petitions he was raising to the Lord that, although the normal posture of prayer at this time was to stand, he found himself inevitably on his knees with his hand's lifted up, a telling insight regarding the posture of his heart. First Chronicles 7 tells us that, after he prayed this prayer, fire was sent from heaven to consume the sacrifices on the altar. This means Solomon literally prayed down fire from heaven. I believe one of the reasons for this was that there was an intensity, a burning within his own heart as he prayed. Oh, that God would give us the ability to pray down fire, that He would give us understanding so that we might be potent and powerful in our prayer lives as well. [Jon Courson's Application Commentary: Volume 1, Old ... - Page 981](#)

Charles Simeon - SOLOMON'S THANKSGIVING PRAYER 1 Kings 8:54-61

To men, Solomon might appear most glorious when seated on his throne, and surrounded by all his courtiers; but in the eyes of God he never was so glorious, as when he was leading the devotions of all his people, and imploring blessings on them from above. Neither actuated by ostentation, nor restrained by shame, he erected a stage or pulpit in the court of the temple near the altar, and there in the midst of all the congregation kneeled down upon his knees, and with his hands stretched out to Heaven poured forth his soul in the devoutest supplications.

The prayer he uttered was of considerable length, and, as it should seem, the extemporaneous effusion of his own heart. How happy would it be, if all our kings were so disposed, or even if all the ministers of the sanctuary were alike earnest in their acknowledgment of God, and qualified to conduct from the abundance of their own hearts, the service of his sanctuary!

After having offered to God his prayer and supplication, he rose from his knees to bless the people. By "blessing them," we are not to suppose that he pretended to have any fullness in himself, whereby to make them blessed; it is not in man, however great, to make others blessed; he can only ministerially declare what God has promised, or implore in their behalf the blessing of God upon them. This is what was done by the priests of old, Numbers 6:23-26, and this is what he did on this occasion.

The words in which he blessed them contain,

I. An address to God.

This consisted of two parts:

1. A thanksgiving for mercies received.

God had now fulfilled in its utmost extent the promises which he had given to Israel. "The whole land, from the river of Egypt to the river Euphrates, Genesis 15:18 with Deuteronomy 11:24," was under Solomon's dominion. The most perfect rest and peace prevailed throughout the whole empire, 1 Kings 5:4; and a place was now erected, on a spot chosen by God himself, for his worship and service, Deuteronomy 12:11. Of "all the promises which God had given by Moses, not one word had failed;" all was come to

pass; and the whole nation enjoyed a state of unprecedented prosperity. For these things Solomon now "blessed the Lord," both in his own name, and in the name of all the people.

Have we received such blessings from the Lord? Let us then bless him too. Have we a peaceable enjoyment of God's ordinances, and freedom from the assaults of open enemies? Have we union also and harmony among ourselves? Let us be thankful for these mercies; it is not every Church that enjoys them; nor can anything but the peculiar favor of Heaven continue them to us.

But what if we have experienced an accomplishment of that promise of our Lord, "Come unto me, and I will give you rest?" What if we have obtained a victory over all our spiritual enemies, and are living in a sweet sense of God's love, and the habitual enjoyment of his presence? Shall not we bless the name of our God, yes, bless him too with all our faculties and all our powers?

2. A prayer for the continuance of God's mercies.

The presence of God with them comprehended every blessing that Solomon could desire; and therefore Solomon entreated God "never to leave them nor forsake them, verse 57." This alone could "incline their hearts" to serve the Lord, verse 58; this alone could secure to them a complete enjoyment of their happiness, verse 59; this alone could enable them to glorify their God in the world, verse 60.

And what can anyone desire more in your behalf? If "God is with you," and operates in you effectually for these ends and purposes, you are blessed, you must be blessed forever. On the contrary, "Woe be to them," says God, "when I depart from them! Hosea 9:12." Yes, if God departs, we shall have no more "inclination to walk in his ways," but shall surely "walk after the imagination of our own evil hearts;" we shall no more be able to "maintain our own cause" against our spiritual adversaries, but shall fall a prey to every lust; we shall no more constrain the world to admire "the exceeding grace of God in us," but shall rather cause them "to blaspheme his holy name.

May God therefore bless you with his continued presence and his effectual grace!

This address to God he concluded with,

II. An exhortation to the people.

Solomon would not dismiss the people without exhorting them to perform their duties to God, who had so loaded them with his richest benefits; he therefore besought them,

1. To be committed to the Lord.

Absolute perfection is not to be attained in this world, Ecclesiastes 7:20; James 3:2. But there is a commitment which every Christian must attain: a commitment of desire, of purpose, and of endeavor. We should desire such a beauty in holiness as to long for the utmost possible attainment of it. We should desire to "be holy as God is holy," and "perfect as our Father who is in Heaven is perfect." At this too we should aim at: the great object of our lives should be to mortify everything that is contrary to God's will, and to get his law perfectly engraved upon our hearts. To be "cast into the very mold of the Gospel," and to be "renewed after the perfect image of our God in righteousness and true holiness," should be the ambition of our souls. After this also should we labor—never thinking that we have attained anything, while anything remains to be attained. This was the state of the Apostle Paul in Philippians 3:12-14, and must be the state of every one that would be approved by his God, Philippians 3:15.

Is it thought by any, that, in requiring this, we require too much? I ask, For what has "God given us such exceeding great and precious promises," but that "by them we may be partakers of the divine nature, and escape the corruption that is in the world through lust, 2 Peter 1:4."

I ask again, What is the use which God teaches us to make of his promises? Is it not to "cleanse ourselves by their means from all filthiness both of flesh and spirit, perfecting holiness in the fear of God, 2 Corinthians 7:1."

I ask yet further, What is the desire which every pious minister will feel in behalf of his people; and to what will he endeavor, both in his private prayers and his public labors, to bring them? Is it not, "that they may stand perfect and complete in all the will of God? Colossians 4:12."

Away then with all apprehensions that we require too much; we require only what God requires, and what every soul that shall ever be saved, must desire. In actual attainments there will, in spite of our utmost exertions, be much lacking; but in desire, purpose, and endeavor—we must be perfect, not willingly harboring the smallest imperfection, 1 Chronicles 28:9, but striving to "grow up into Christ in all things, as our living Head."

2. To preserve continually the frame they now possessed.

The people now, as well as their king, were in a very devout and heavenly frame; there was nothing they would not now have done, or sacrificed, for the honor of their God. Solomon therefore says to them, "Be committed to the Lord, as at this day."

Now there are times when every godly person has felt himself more especially alive to the concerns of eternity; he has been humbled in the dust under a sense of his own guilt and helplessness; he has been filled with admiration at the divine goodness to him; he has longed to have God ever with him, and to find all his happiness in the presence of his God.

If such, then, has ever been our state, is there not the same reason that it should be so now? Does God deserve less at our hands, than he did at the period referred to? Why then do we not feel the same towards him? Perhaps we may be disposed to look back upon such seasons with delight; but we should rather look upon all other seasons with shame and sorrow. O labor, brethren, to preserve upon your minds those better feelings which you have at any time experienced; and, instead of declining from them, to get them revived and strengthened from day to day!

Such is the blessing, which, were it at our disposal, we would bestow upon you; and such is the blessing which we entreat of God to confer on every one among you.

J R Miller - The Temple Dedicated 1 Kings 8:54-63

The temple was seven and a half years in being built. It rose silently. The stones were dressed in the quarries and all the timbers were made ready in the shops, so that no ax or hammer was heard in its erection.

Thousands of workmen were engaged in the construction of the temple. The building was magnificent, with its terraced courts, its marble cloisters; then within all this mass of splendor, the temple itself, rising above all, a pile of marble and gold.

Then came the dedication. It was a great day. All that vast and costly building had been erected for a definite purpose. It was not to be a great place of meeting for the people, like a Christian cathedral, or a modern church. While the people came to the courts of the temple, none ever entered the temple itself, except the priests. The temple was built expressly to be the home of the ark of God. It would have had no meaning, but for that little wooden chest, with the golden lid, surmounted by the cherubim. So the first thing when the building was finished, was to carry the ark from its old dwelling place in the tabernacle, which Moses had made for it, to this new abiding place now prepared for it.

We are to be temples of the Holy Spirit. Our lives, however beautiful, cultured, and worthy they may be, do not reach to their real glory or the divine purpose in their existence, until God is enshrined in them. This is the object of our creation and redemption. If we miss having God in us—we have failed in our highest purpose.

A great sacrifice was offered. That was the way they worshiped God in those days. The offerings told of praise and rejoicing in the people's hearts. It was a great day, not only for the king who had built the temple—but for the people who had watched its rising. The offerings also spoke of the divine holiness, and of the atonement that must be made for sin. We know that there was no real spiritual efficacy in the sacrifices themselves, which were offered at that service. They had no power to put away sin. They did not cleanse the temple and make it fit to be God's dwelling place. The Lord did not draw near to the people because of the many animals offered up by them in sacrifice to Him. Yet these offerings had their meaning. They declared that "apart from shedding of blood—there is no remission of sin."

We know, too, that they had another meaning—that they prefigured the great all-availing sacrifice, "the Lamb of God, who takes away the sin of the world." There came another day, a thousand years afterwards, when upon another hilltop close by, the Son of God offered Himself without spot to God as the Redeemer of the world. In His sacrifice, He actually opened the way to God for all who will come to Him. The sacrifices which Solomon and the people offered that day, had their fulfillment and their real meaning in Christ's sacrifice, when on Calvary He gave His life a ransom for many.

After the offering, the ark of God was brought in and taken into its place in the inner sanctuary. This holy apartment was not open to the people. Indeed, no one of them was ever admitted, excepting the high priest. This was not meant to teach that men were really shut away from God; for God is merciful and has always welcomed sinners to Him. The exclusion of men from the Holy of holies, taught that God was holy and that sin could not dwell in His presence. It taught also that access to God can be had only through the Great High Priest. Heaven's gates are wide open—they are never shut; but we can enter only through Christ. "He is able to save to the uttermost all who draw near unto God through Him."

"The cloud filled the house." This was the Lord actually taking possession of the house which had been built for His dwelling place. It was not an ordinary cloud at all, as we understand the use of the word, that filled the house that day—it was the sacred symbol of the divine presence. It was an expression of the wonderful condescension of God, that He should actually accept an earthly temple as a dwelling place. It showed His love for the people of our race. We understand, too, its remoter meaning. This coming of God into

the temple—was the prefiguration of the Incarnation, when the Word was made flesh and tabernacled among us. Christ was the true temple. Thus God came down and dwelt with us in very truth.

There is still another fulfillment which is to be realized only in the heavenly Jerusalem. This is pictured for us in the book of Revelation, where we read, "Behold, the tabernacle of God is with men, and He shall dwell with them, and they shall be His people, and God Himself shall be with them, and be their God." In another place in Revelation, we have a glimpse also of the same glory: "Therefore are they before the throne of God; and they serve Him day and night in His temple; and He who sits on the throne shall spread His tabernacle over them. They shall hunger no more, neither thirst any more; neither shall the sun strike upon them, nor any heat: for the Lamb that is in the midst of the throne shall be their Shepherd, and shall guide them unto fountains of waters of life: and God shall wipe away every tear from their eyes."

It was a wonderful prayer that the king offered that day at the dedication of the temple. He asked God to accept the house he had built, and make it His dwelling place. We have a temple to dedicate to the Lord. It is a great deal more wonderful building than the house Solomon erected. It is in our own heart! The king asked, "Will God indeed dwell on the earth?" We know that God wants to dwell on the earth, not in houses of marble and cedar and gold—but in human hearts. God has two homes, "I dwell in the high and holy place; with him also that is of a contrite and humble spirit." So we may have a home for God in our heart, which we can dedicate to Him, to be used by Him as a temple. If we have not yet dedicated it to Him, why should we not do so now? Then God will come into our heart.

It is said of the king: "He arose from before the altar of the Lord, from kneeling . . . with his hands spread forth toward heaven." There are three things in Solomon's attitude in prayer which are suggestive.

He prayed before the altar. The altar was the place of sacrifice, and sacrifice meant atonement. All our prayers should be made before the altar; that is, in dependence on the atonement of Christ. That is what we mean when we ask for blessings and favors for Christ's sake. To pray anywhere but "before the altar" is to pray at unopened doors. We must come in Christ's name, if we would gain access to the mercy-seat. "No one comes unto the Father—but by Me."

The second thing to notice in Solomon's attitude, is his posture of kneeling. This indicated reverence, humility, submission. Kneeling is always a fit posture before God. He is infinitely greater than we are, and infinitely holy and good. Kneeling also implies submission. A conquered prince kneels to his conqueror, thus indicating surrender, the laying down of arms, and a full allegiance. Whatever may be the posture of our body in prayer, our hearts should always kneel before God.

The third thing to mark in the king's praying, is the spreading of his hands forth toward heaven. Holding out the hands open and empty toward heaven, implies that we expect blessing from God and are ready to receive it. This, too, should be part of every true prayer—sense of need, confidence that God will give us what we desire, expectancy, emptiness to be filled.

In the building of the temple, Solomon saw the fulfillment of a promise which God had made to Moses hundreds of years before. He praised God for this and testified that not one word of all His good promise had failed. We can say now just as confidently as the king did that day, that in all these centuries since, not one word of all God's good promise has failed any one of His people. No believer has ever leaned upon a divine promise—and had it give way under him. No one has ever trusted the Word of God—and had it fail of fulfillment. The most real and sure things in this world—are the Words of God. In every one of them, God's own almighty hand is gloved; we clutch them and find ourselves clutched by Divinity—out of whose clasp we never can fall, nor can anyone ever snatch us.

We lean upon these Words, and find ourselves encircled and upborne by the everlasting arms! We pillow our heads in weariness or sorrow upon God's Words of love and comfort—and find ourselves drawn close to our Father's heart and held in His warm bosom and soothed by His tenderness, which is greater and gentler than a mother's. So all through life in every experience, we may trust the promises of God and commit all our interests to them, and not one of them ever will fail us. We may trust them, too, in death, and we shall find everything just as God has said—the divine presence in the dark valley, dying but going home, and absent from the body—being at home with the Lord.

It is a fit prayer to be always on our lips—that God may incline our hearts unto Him, to walk in all His ways, to keep His commandments. Our hearts are prone to wander—and need divine keeping. Fenelon's prayer was: "Lord, take my heart—for I cannot give it to You; and when You have it, O, keep it—for I cannot keep it for You; and save me in spite of myself." God will never compel us to be good and obedient—but He will incline us, persuade us, draw us, help us. We need continually, therefore, to pray Him to throw over us—the mystic influence of His Holy Spirit, that we may desire holiness and may seek to walk in God's ways.

Solomon asked that God might not forget his prayers, that they might be kept before Him day and night. Many prayers are for more than one answering. When a mother pleads for her child—she would have her petition kept before God day and night. She would have God keep His eye ever on her boy, wherever he may be, whatever his danger may be. It is a precious thought that we do not need to be always reminding God of our desires for our friends—but that our prayers stay before Him, are not filed away and

forgotten, as are so many requests we make in places of power—but are always remembered. Even if sometimes we forget to pray, God does not forget, for He knows our love and our heart's wishes, and will do more for us—than we ask or think. Our prayers are kept in heaven. We are told that God keeps our tears in His bottle—that is, He remembers our sorrows, and our cries are sacred to Him!

John Henry Jowett - THE PRAYER WHICH ENDS IN SACRIFICE 1 Kings 8:54,-66.

AND that is the healthy order of all true worship. It begins in spacious supplication in which “the stranger” finds a place. Then there is a lavish consecration of self and substance. And then the wedding-bells begin to ring, and “the joy of the Lord is our strength!” “They went unto their tents joyful and glad of heart for all the goodness that the Lord had done.”

But so many suppliants miss the middle term, and therefore the gladness is wanting. Supplication is not followed by consecration, and therefore there is no exultation. It is a fatal omission. When we are asking for “the gift of God” our request must be accompanied by the gift of ourselves to God. If we want the water we must offer the vessel. No gift of self, no bounty of God! No losing, no finding! “When the burnt offering began, the song of the Lord began.”

*“Take my life, and let it be
Consecrated, Lord, to Thee.”*

1 Kings 8:55 And he stood and blessed all the assembly of Israel with a loud voice, saying,

- **blessed:** 1Ki 8:14 Nu 6:23-26 2Sa 6:18 1Ch 16:2

SOLOMON'S BENEDICTION

And he stood and blessed ([barak](#); Lxx - [eulogeo](#)) **all the assembly of Israel with a loud voice, saying** - Notice that Solomon's mode of blessing the people was to bless their God. Solomon did not whisper these words but with a great cry, knowing our Great God Alone is deserving of such an exalted blessing.

1 Kings 8:56 "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 promised through Moses His servant.

- **Blessed be:** 1Ki 8:15
- **given rest:** De 3:20 Dt 12:10,12 Jos 21:44 2Ch 14:6 Heb 4:3-9
- **there:** Jos 21:45 Jos 23:14,15 Lu 1:54-55,72-73 Lk 21:33
- **failed:** 1Sa 3:19 2Ki 10:10

Related Passages:

Deuteronomy 12:10+ “When you cross the Jordan and live in the land which the LORD your God is giving you to inherit, and He gives you rest from all your enemies around you so that you live in security (**NOTE:** REST IS A GIFT FROM GOD, REST IS CIRCULAR - FROM ENEMIES ALL AROUND, REST IS A LIFE LIVED WITH ASSURANCE OF SECURITY - FOR BELIEVERS ALL OF THIS IS REALIZED IN CHRIST JESUS! HALLELUJAH!)

Hebrews 4:3-11+ (For we who have believed enter that **rest**, just as He has said, “AS I SWORE IN MY WRATH, THEY SHALL NOT ENTER MY **REST**,” although His works were finished from the foundation of the world. 4 For He has said somewhere concerning the seventh day: “AND GOD **RESTED** ON THE SEVENTH DAY FROM ALL HIS WORKS”; 5 and again in this passage, “THEY SHALL NOT ENTER MY **REST**.” 6 Therefore, since it remains for some to enter **it**, and those who formerly had good news preached to them failed to enter because of disobedience (EQUATES WITH DISBELIEF), 7 He again (THIS IS AMAZING GRACE) fixes a certain day, “Today,” saying through David after so long a time just as has been said before, “TODAY IF YOU HEAR HIS VOICE, DO NOT HARDEN YOUR HEARTS.” 8 For if Joshua had given them **rest**, He would not have spoken of another day after that. 9 So there remains a Sabbath**rest** for the people of

God. 10 For the one who has entered His **rest** has himself also **rested** from his works, as God did from His. 11 **Therefore let us be diligent to enter that rest**(BY GRACE THROUGH FAITH - Eph 2:8-9+), **so that no one will fall** (ETERNALLY INTO THE ABYSS), **through following the same example of disobedience.**

Joshua 21:45+ **NOT ONE** of the good promises which the LORD had made to the house of Israel failed; **ALL** came to pass.

Joshua 23:14-15+ "Now behold, today I am going the way of all the earth, and you know in all your hearts and in all your souls that **NOT ONE WORD** of all the good words which the LORD your God spoke concerning you has failed; **ALL** have been fulfilled for you, **NOT ONE** of them has failed. 15 "It shall come about that just as **ALL** the good words which the LORD your God spoke to you have come upon you, so the LORD will bring upon you **ALL** the threats, until He has destroyed you from off this good land which the LORD your God has given you.

Luke 21:33+ "Heaven and earth will pass away, but My words will not pass away.

2 Corinthians 1:20+ For as many as may be the promises of God, in Him (CHRIST) they are **YES**; wherefore also by Him is our **AMEN** to the glory of God through us.

BLESSED REST FROM THE BLESSED GOD

Blessed ([barak](#)) **be the LORD, Who has given rest** ([menuchah](#); Lxx = [katapausis](#)) **to His people Israel, according to all that He promised** - Jehovah gives rest to His people just as He had **promised** (see Scriptures above). Ultimately that OT rest foreshadows and points to the One Who Alone is perfect Rest, Christ Jesus, personal faith in Him giving that person's soul eternal rest. (See great topic [Rest in the Bible](#))

For we who have believed enter that rest...

Hebrews 4:3+

THOUGHT - Are you resting in Jesus today dear one? Or are you striving and straining (cf Ps 46:10+) for perishable things of this passing world (1Jn 2:17+), when you have in your possession every spiritual blessing in the heavenly places in Christ (Eph 1:3+)? May God's Spirit, renew our minds and stir our hope (not hope so, but hope sure) so that we can rest in the assurance that we each have an "an inheritance which is imperishable and undefiled and will not fade away, reserved in heaven for" (1Pe 1:4+).

Not one word has failed of all His good promise, which He promised through Moses His servant - How many? **NOT ONE WORD!** The Great I Am is truly the great promise keeping God, which underscores His wonderful attribute of [Faithfulness](#). ([What does the Bible say about faithfulness?](#)) We can trust Him with our souls today and forever. Amen!

THOUGHT - This verse should be "tattooed" across our forehead (figuratively speaking of course), that it might guide and "guard your going out and our coming in from this time forth and forever." (Ps 121:8+)

Blessed ([01288](#)) [barak](#) is a verb which literally can mean to kneel (to go to one's knees - Camel in Ge 24:11, Solomon in 2Chr 6:13) as contrasted with standing position or even a bowing at the waist). And so barak can refer to an act of adoration sometimes on bended knee. To give divine blessings (Ge 1:22, 9:1-7) To esteem greatly or adore God for His blessings (Ge 24:48, Ps 103:1) To invoke blessings upon another (Ge 24:60, 27:4, 27)

The Greek ([Septuagint](#)) translates **barak** in 1Ki 8:56 with [eulogetos](#) which is related to the verb [eulogeo](#) (from **eú** = good, well + **logos** = word. English = eulogize, eulogy = commendatory formal statement or set oration; high praise; to extol) means literally to a good word and so to speak a good word of , to speak well or favorably of someone (especially God - Lk 1:64, 1Cor 14:16) or some thing. To say something commendatory, to praise, to extol.

Rest (**resting place**) ([04496](#)) [menuchah](#) means resting place, a settling down after movement or wandering and is used in several ways to denote places where peace, quiet, and trust are present. The Hebrew root signifies not only absence of movement but being settled in a particular place. It often refers to security (as would be provided in marriage). The related Hebrew word **manoah** is used in Ru 3:1+ ([Ge 8:9](#))

Hubbard adds **menuchah** "was used of the place where Yahweh and his ark permanently settled after its wanderings en route to Jerusalem from Philistine captivity (Ps. 132:8, 14; cf. 1 Chr. 22:9). It is a synonym for "the promised land," the place of settlement for the wandering Israelites (Deut. 12:9; Ps. 95:11; cf. Gen. 49:15).

It also means relief from enemies (1 K. 8:56) or from weariness (Isa. 28:12; Jer. 45:3). In essence, it connotes permanence, settlement, security, and freedom from anxiety after wandering, uncertainty, and pain. It is primarily something which only Yahweh gives. That is why Naomi seeks it from Yahweh. (See context in [The Book of Ruth](#) - NICOT or borrow [The book of Ruth](#))

Menuchah invariably conveys the idea of relief, for example David's thirst (He makes me lie down in green pastures; He leads me beside quiet waters. Ps. 23:2-note), fatigue (He who said to them, "Here is rest, give rest to the weary," And, "Here is repose," but they would not listen. Isa. 28:12), hostile nations ("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 promised through Moses His servant. 1Ki 8:56), and sorrow ("You said, "Ah, woe is me! For the LORD has added sorrow to my pain; I am weary with my groaning and have found no rest." Jer. 45:3). In the present context note that the rest is in the sphere of marriage, "in the home of another husband".

John Henry Jowett - HE IS FAITHFUL! 1 Kings 8:54-61.

"THERE hath not failed one word of all His good promise." Supposing one word had failed, how then? If one golden promise had turned out to be counterfeit, how then? If the ground had yielded anywhere we should have been fearful and suspicious at every part of the road. If the bell of God's fidelity had been broken anywhere the music would have been destroyed. But not one word has failed. The road has never given way in time of flood. Every bell of heaven is perfectly sound, and the music is full and glorious. "God is faithful, who also will do it."

"God is love," and "love never faileth." The lamp will not die out at the midnight. The fountain will not fail us in the wilderness. The consolations will not be wanting in the hour of our distresses. Love will have "all things ready." "He has promised, and shall He not do it?" All the powers of heaven are pledged to the fulfilment of the smallest word of grace. We can never be deserted! "God cannot deny Himself." Every word of His will unburden its treasure at the appointed hour, and I shall be rich with the strength of my God.

1 Kings 8:54–66 BLESSED BE THE LORD - Cyril Hocking - [Day by Day Through the Old Testament](#)

SOLOMON, at the dedication of the Temple, opened by blessing and thanking God, 1 Kings 8:12–21, followed by prayer and supplication as he looked back over the past, 1 Kings 8:23–30, and forward to the future, 1 Kings 8:31–53, and closed with a great benediction, 1 Kings 8:54–60, exhortation, 1 Kings 8:61, and time of sacrifice and rejoicing, 1 Kings 8:62–66.

"Blessed be the Lord", 1 Kings 8:56. The chapter abounds with references to Him under six different tides, together with a frequent use of "the (my, thy) name". Such an unfolding of Himself leads to praise. They enjoyed the Lord in His fullness.

He is the giving God. He had given a son, 1 Kings 3:6; 5:5, wisdom, 1 Kings 3:5, 12; 4:29, riches, and honour to a unique degree, 1 Kings 3:13. Despite sin, He gave parts of the kingdom to respective rulers, 1 Kings 11:13, 36; 14:7; 16:2. He would give rain to the parched earth, 1 Kings 18:1, and even gave to the sinning Northern kingdom "a saviour", 2 Kings 13:5. Here, He had "given rest to his people", and freed from fear, and foes, they could at last enjoy their God-given inheritance; cf. Deut. 12:9–14.

He is the faithful God. Israel's God, and ours, is a speaking God. His ark is placed in the oracle, 1 Kings 8:6, for He is the God that speaks with His mouth, 1 Kings 8:15, cf. 1 Kings 8:20 (3), 1 Kings 8:24 (2), 1 Kings 8:26 (2), 1 Kings 8:53, the verb and noun also occurring four times in v. 56 ("promise(d)" here is the same word). He need not have made known "his good promise", but such is His nature that He would have them (and us) live in the joy and encouragement of it before it materialized. Think of the magnitude of His bounty suggested by "all that he promised", and "all his good promise". Ponder His attention to minute detail suggested by "there hath not failed one word". Everything here is conditional, "promised by the hand of Moses", part of that old covenant closely associated with Moses' prophetic history of the nation; see Lev. 26; Deut. 28. God has since provided something better, having its guarantee in "the blood of the new covenant", the better covenant established on better promises.

Blessed be the God and Father of our Lord Jesus Christ, who has given us a living hope, an inheritance in heaven, blessed us now with all spiritual blessings, and all that pertains to life and godliness, and precious promises.

Donnie L. Martin excerpt from [Spirit filled living](#) - Folks, the Holy Spirit of God can't give you direction, comfort, or insight through the Word of God if you choose not to believe it. But you can stand on the promises of the Bible with complete confidence, for **not one of God's promises has ever failed** (1 Kings 8: 56). Here are just a few promises from God's Word:

A promise from God is a statement we can depend on with absolute confidence. Here are 12 promises for the Christian to claim.

- God's presence — "I will never leave thee" (Heb. 13:5) God's protection—"I am thy shield" (Gen. 15:1)

- God's power — "I will strengthen thee" (Isa. 41:10) God's provision—"I will help thee" (Isa. 41:10)
- God's leading — "And when He putteth forth His own sheep, He goeth before them" (John 10:4)
- God's purpose s— "I know the thoughts that I think toward you, saith the Lord, thoughts of peace, and not of evil" (Jer. 20:11)
- God's rest — "Come unto Me, all ye that labor and are heavy laden, and I will give you rest" (Matt. 11:28)
- God's cleansing — "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9)
- God's goodness — "No good thing will He withhold from them that walk uprightly" (Psalm 84:11)
- God's faithfulness — "The Lord will not forsake His people for His great name's sake" (1 Sam. 12:22)
- God's guidance — "The meek will He guide" (Psalm 25:9)
- God's wise plan — "All things work together for good to them that love God" (Rom. 8:28)

1 KINGS 8:54-618:54-61

"Blessed be the Lord... There has not failed one word of all His good promise" (1 Kings 8:56).

A man who lived in northern Michigan went for a walk in a dense forest so immense that a person could easily get lost. When darkness began to settle in, he decided it was time to head home. He was used to being in the woods and had a keen sense of direction, so he didn't bother to look at his compass. After walking for a long time, however, he decided he'd better check to make sure he was going in the right direction. He was surprised when the compass indicated he was going west-not east as he had thought. But the man was so sure of his own sense of direction that he thought there must be something wrong with the compass. He was about to throw it away in disgust when the thought came to him:

My compass has never lied to me yet-maybe I should believe it. The man eventually found his way out of the woods and arrived home safely because he trusted his compass and didn't rely on himself.

Solomon told the congregation of Israel that not "one word of all His good promise" had failed. That assurance still stands. What God promises, He performs. His instructions are always trustworthy. He will never lead us astray. If we think so highly of our own judgment that we refuse to rely on God's sure word, we are asking for trouble and will only become more confused. His words have never failed, and they never will. -R W De Haan (Reprinted by permission from [Our Daily Bread Ministries](#). Please do not repost the full devotional without their permission.)

The Bible always points the believer in the right direction.

1 Kings 8:56 8:56

A Promise Kept

"Blessed be the Lord... There has not failed one word of all His good promise." --1 Kings 8:56

A close, longtime friend died after a 6-year battle with Alzheimer's disease. A few days after her death, my wife and I attended a wedding. As the bride and groom exchanged their vows, I pondered the whole matter of promising. It was beautiful to witness two excited young people in their twenties pledging their lives to each other. But it was profound to remember the faithfulness of our recently departed friend. She and her husband had kept their wedding vows for more than half a century, even when the final years were darkened by her memory loss and decline.

Lewis Smedes wrote, "Some people still make promises and keep those they make. When they do, they help make life around them more stably human. Promise-keeping is a powerful means of grace in a time when people hardly depend on each other to remember and live by their word."

Psalm 15 proclaims the qualities of the steadfast, God-honoring person who enjoys fellowship with our promise-keeping Lord (1 Kings 8:56). This individual keeps his promises even when it hurts (Ps. 15:4).

Our most important commitments are fulfilled one day at a time. "I do." "I will." "You can count on me." There is power in every promise that is made and kept. --D C McCasland (Reprinted by permission from [Our Daily Bread Ministries](#). Please do not repost the full devotional without their permission.)

Thinking It Over

Are you a person whose word can always be trusted?

What commitments have you made to your family,

your spouse, your friends, your church, God?

When you give your word, keep it.

1 KINGS 8:54-61 8:54-61

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The Bible always points the believer in the right direction.

The Faithful Promise James Smith, 1856

"Praise the Lord who has given rest to his people Israel, just as he promised. Not one word has failed of all the wonderful promises he gave through his servant Moses." 1 Kings 8:56

The magnificent temple was now finished. The people were assembled to dedicate it to God. Solomon, the happy monarch officiated on the occasion; he reviewed the past, he gazed with rapture on the present; he looked at the promises, he recognized their fulfillment; he turned witness for God, and in the fullness of his heart, exclaimed, "Not one word has failed of all His wonderful promises!" Beloved, let us imitate Solomon. Look back — look around. Compare what God has said — with what God has done; examine carefully, closely. What is the fact? You must say, "Not one word has failed of all His wonderful promises!"

Here is an allusion to a fact. God had made promises — promises to Abraham, and to his descendants, the people of Israel, and now after a long series of years, these promises were recognized, acknowledged, and made good.

Just so, God has made promises to us; great, glorious, precious promises. They are scattered over his Word, they are gathered up into Christ, they are confirmed to us by his death. There are promises that refer to the SOUL: promises of pardon, peace, strength, instruction, deliverance — in a word, promises of salvation; promises as various as the soul's needs — as vast as its desires — as durable as its existence. Promises which comprise all that it can require — and all God can confer.

There are promises for the BODY. God has given us his Word that he will feed us, clothe us, and at length raise us from the dead in the likeness of the glorious body of his Son. He has not promised luxuries — but he has promised necessities.

There are promises to meet all our CIRCUMSTANCES.

Promises for times of prosperity — and promises for times of adversity;

promises for times of sickness — and promises for times of health;

promises for life — and promises for death.

The promises of God embrace all of his people, anticipate all their needs, and provide for all their necessities. Let us now look at the text again —

Here is a testimony borne. "Not one word has failed of all His wonderful promises!" God has kept his eye on his promises — he has not lost sight of them for one moment. Man may forget his promises — but God never will; they are as fresh in his memory today — as if he had only made them this morning. He has regulated his dealings with his people by his promises. His precepts are our rule; promises are his responsibility. He is every day making good his Word. In our darkest seasons, in our most trying times — he is but fulfilling his Word. Therefore, in looking back, we see with Solomon that he has exactly made good his Word.

We have doubted, and, in so doing, have dishonored him, for what reason had we to doubt? Did he ever break his Word? Did he ever fail his people? Did he ever violate his promise? Never! "It is impossible for God to lie." Yet our doubts and fears go far to make God a liar. For this he will correct us. Because of this he often frowns upon us — but he will keep his Word notwithstanding; hence the Apostle says, "Though we believe not — yet he abides faithful, he cannot deny himself."

Our doubts are very often our disgrace. We should look upon them as sinful, confess them before God as such — and seek pardon for them, as much as for any crime we commit. Satan has often suggested that the promises do not belong to us, and that God will not make them good in our experience; but Satan is a liar, and therefore not to be listened to or believed. We are directed to give him no place — but order him out of the house as soon as he comes in. We must resist him, steadfast in the faith; steadfastly believing what God has spoken and recorded in his Word, in opposition to all that Satan may suggest or say.

Satan is the great enemy of our holiness and happiness; therefore as God sanctifies us, and makes us happy through his own Word, especially through his precious promises — he does all he can to make us disbelieve them. Sometimes he suggests that they are too great and too good to belong to such poor, base, and worthless worms as we are; as if anything was too good or too great for God to confer on us, for whom he has delivered up his own Son.

Providence has frowned. True, providence seems often to work in order to try our faith in the promises. But we may rest assured of this, that the work of God's hand will never run counter to the Word of his grace. The promise is . . .

the staff on which we are to lean,
the compass by which we are to steer,
the manna on which we are to live.

Providences change — but promises are immutable;
providences are intricate — but promises are plain.

We cannot tell what a providence means, until we get to the end of it — but we can see the meaning of the promise at once.

Though we have doubted,
though Satan has suggested,
though providence has frowned —
yet God has kept his Word, and "Not one word has failed of all His wonderful promises!"

Brother, let us witness for God. He calls to us, and says, "You are my witnesses." And are we not? Have we not proved him faithful? Have we not found his promises true?

We have been in difficulties and dangers,
we have been tempted and tried,
we have doubted and feared,
we have listened to Satan, and judged by appearances;
but, notwithstanding, all the promises have been made good! We must say, with Paul, "Having obtained help from God — we continue unto this day." We have often broken our word — but our God has never broken his.

Let us, therefore, not only witness for him — but give thanks unto him. All he asks of us for all the favors he confers on us — is to praise his name. Let us then unite heart and voice in praising and thanking the Lord.

Having praised him for the past — let us ask of him more for the future. "He gives more grace." What he has already given us — is but a pledge of what he will give us; his promises are true this day — never more true. God is willing to make them good in our experience, he never was more willing. We know not what a day may bring forth — but let it bring forth what it will, the grace of Jesus will be sufficient for us, and we have his Word, that as our day — so shall our strength be. Jesus is saying to us at this moment, "Whatever you ask the Father in my name — he will give it to you. Ask, and you shall receive, that your joy may be full."

Let us renew our confidence in God. Never, never had we so many reasons, or so much cause, to be confident in God as now. We have received so much mercy; he has answered so many prayers; he has kept his Word during so many years. Oh for confidence, strong confidence in God! May the Holy Spirit work it, both in the writer's and the reader's heart.

Let us, in conclusion, consecrate ourselves afresh to the service of our God; he never has failed us, he never will. He has used us, he will use us still. Let us, then, seek grace that we may afresh consecrate our persons and powers, our time and our talents — all that we have, all that we are, and all that we can do — entirely and forever to the service of our God.

If we think — let us think for God;
if we eat — let us eat for God;
if we give — let us give to God;
if we speak — let us speak for God.

Never were we under such powerful obligations as at present, to dedicate ourselves, and our all, to the service and praise of God. Witness for us then, O angels of God, you servants of Jesus — that we bear our testimony for God, that "Not one word has failed of all His wonderful promises" — and that from a sense of his great love to us, and unquestionable right in us — we dedicate ourselves body, soul, and spirit, to his service and praise forever!

1 Kings 8:57 "May the LORD our God be with us, as He was with our fathers; may He not leave us or forsake us,

- De 31:6,8 Jos 1:5,9 1Ch 28:9 2Ch 32:7-8 Ps 46:7,11 Isa 8:10 Isa 41:10 Mt 1:23 28:20 Ro 8:31 Heb 13:5

Related Passages:

1 Chronicles 28:9+ "As for you, my son Solomon, know the God of your father, and serve Him with a whole heart and a willing mind; for the LORD searches all hearts, and understands every intent of the thoughts. If you seek Him, He will let you find Him; but if **you forsake Him, He will reject you forever.** (To forsake God is to make an active choice to in essence reject Him! There is no middle ground. Either we are for Him or against Him. **Reject you forever** is not easy to understand (IMO). I personally think Solomon was a saved man who got entangled in sin and backslid his way out of this life.)

Deuteronomy 31:6; 8+ "Be strong and courageous, do not be afraid or tremble at them, for the LORD your God is the one who goes with you. He will not fail you or forsake you." (31:8) "The LORD is the one who goes ahead of you; He will be with you. He will not fail you or forsake you. Do not fear or be dismayed."

Joshua 1:5; 9+ "No man will be able to stand before you all the days of your life. Just as I have been with Moses, I will be with you; I will not fail you or forsake you. 1:9) "Have I not commanded you? Be strong and courageous! Do not tremble or be dismayed, for the LORD your God is with you wherever you go."

Hebrews 13:5+ Make sure that your character is free from the love of money, being content with what you have; for He Himself has said, "I WILL NEVER DESERT YOU, NOR WILL I EVER FORSAKE YOU,"

A PRAYER FOR HIS PRESENCE

May the LORD our God be with us, as He was with our fathers- Note the term of comparison (simile) which is calling on Yahweh to surround His people just as He surrounded, guided and protected the initial recipients of the Abrahamic Covenant. His Name is [Immanuel](#), God with us! Forever! Amen!

May He not leave (['azab](#); Lxx - [egkatalaipo](#)) **or forsake** ([natash](#); Lxx - [apostrepho](#)) **us** - A great request for Solomon and one sadly he did not fully realize, for when Solomon was older, his wives turned his heart away from God and in a sense God forsook him because the kingdom was divided. Ultimately, the [Davidic Covenant](#) (David's "throne will be established forever" 2Sa 7:16+) will be perfectly fulfilled in David's greater Son, Jesus Christ (Mt 1:1+).

THOUGHT - The good, yea even great, news is God in Christ Jesus has affirmatively answered Solomon's prayer for the people of God, those who have personally placed their faith in Christ (Eph 2:8-9+). Hebrews 13:5+ (see above) has 5 negatives (*ou me, oude ou me*) in succession emphasizing the absolute impossibility that God will ever forsake His sons and daughters (2Co 6:18+). In short our soul is eternally secure, not because of our merit or good works, but because of the finished work of Christ (Jn 19:30+) as our [Substitute](#). You are safe in the "Ark" Who is Christ and when the flood of His wrath comes in the great Day of the Lord, rest assured you will not be forsaken then or forever. Amen!

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

Forsake (abandon)([05203](#)) [natash/natas](#) means to abandon, to forsake, to leave alone. About 50% of the 40 uses convey the idea

to forsake, reject leave alone. The idea is to cause a relationship or association to cease until there is the possibility of renewal. Things abandoned or forsaken - Of land that should be "forsaken" in the seventh year (Ex. 23:11), of Israel who abandoned God (Dt. 32:15), of Saul's father who forgot about the donkeys (1 Sa 10:2), of David who left his flock (1 Sa 17:20), of the psalmist who pleaded with God not abandon him (Ps. 27:9), of God abandoning His dwelling place at Shiloh (Ps 78:60), of abandoning a quarrel (Pr 17:14), of a mother's teaching which should not be forsaken (Pr 6:20). Natash means to not permit when Laban was not allowed to kiss his grandchildren good-bye (Ge 31:28).

Ps 94:14 is good news for us who are prone to wander "For the LORD will not abandon His people, Nor will He forsake His inheritance."

Prayer for the Divine Presence and Influence William Nicholson, 1862

"May the LORD our God be with us, as He was with our fathers. May He not leave us nor forsake us, that He may incline our hearts to Himself, to walk in all His ways, and to keep His commandments and His statutes and His judgments, which He commanded our fathers!" 1 Kings 8:57-58

This chapter contains the sublime prayer of Solomon at the dedication of the temple. After which he proceeded to bless the people.

He pronounced the blessing standing, as one having authority. It is beautiful, appropriate, and very impressive. It consists of a solemn and earnest appeal to God to manifest his presence, and continue it with Israel, as his chosen people.

The same prayer is applicable to the Church now. Its necessities are great — nothing but the Divine presence can comfort and prosper her.

Solomon's prayer embraced the Divine presence — its continuance — its influence.

I. The Realization of the Divine Presence: "The Lord our God is with us."

He does not mean the essential presence of God, Jeremiah 23:24; Psalm 139:7.

It is God's gracious presence.

He is present with his people, in a way in which he is present with no other. The judge on the bench is present with the criminal at the bar; but in his own house he is present as a father with his family. What a difference between the two! God in his nature and essence is as near that wicked man, as he is near the righteous man, as near to his enemies as his friends — but how great the difference!

God is graciously present with his people as their Father. He is present with them by the operations of his grace and Spirit. See Psalm 5:11. God is in the sanctified soul as in his holy temple, 1 Corinthians 3:16. He is with them because he takes a particular interest in them — he delights in them. Beautifully expressed, Isaiah 62:3, 4. There is,

1. His guiding presence. It is not in man to direct his steps. God has promised to guide. Psalm 25:9; 143:10. And Asaph says, Psalm 73:23, 24.
2. His protecting and defending presence. Genesis 17:1; Psalm 5:11; 20:1; 7:10; 59:9, 16, 17; 46, Isaiah 54:10, 17.
3. His strengthening presence. Isaiah 41:10; Psalm 84:11; Isaiah 40:29.
4. His comforting presence, John 14:16-18. He communes with them, 1 John 1:3. This they enjoy in prayer — in ordinances — in solitude- in affliction — in death. Psalm 23:4.

God has ever been present with his people. "As he was with our fathers." See how he guided Israel, Exodus 13:21; Deuteronomy 32:10; Numbers 23:21-23.

II. The Continuance of the Divine Presence. "Let him not leave us nor forsake us."

Hence the presence of God is essential your comfort, strength, happiness, and the consummation of salvation. Therefore leave us not,

1. To our own wisdom — or we shall fall into error and darkness.
2. To our own strength — for we are weak, and shall stumble, and fall, and perish.
3. Leave us not without your Holy Spirit. Let not our sins chase away the Holy One from our hearts. "Uphold us by your free Spirit."

If we have not the Divine presence, no earthly object can make up the deficiency. Neither wealth, honor, friends, etc. If we have it

not, then perdition is our prospect.

III. The Influence of the Divine Presence. "That He may incline our hearts to Himself, to walk in all His ways, and to keep His commandments and His statutes and His judgments."

The language is expressive,

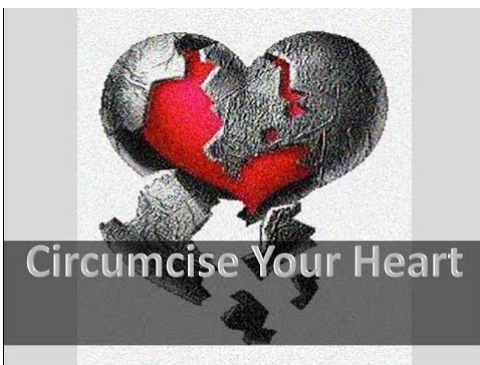
1. Of love. The heart is inclined to God. As the heart of a child to a parent. This must be the effect of the Divine presence. The more we feel of it, the more will our hearts be inclined to him. Without the heart in it, religion will avail us nothing.

2. Obedience. "To walk in all his way." "This is the love of God, that we keep his commandments." Faith has works; without them, it is dead. The ways of God are holy, safe, pleasant — and the heart of a Christian is inclined to them. He desires to walk as Christ walked.

3. Fidelity. "Keep his commandments," etc. Not merely to obey his statutes, etc., for a season — but to keep them perpetually. Love the truth, the precepts, the promises, the ordinances, and hold them fast. Your fathers observed them. So do you. Maintain your faith — maintain your obedience — maintain your hope.

1 Kings 8:58 that He may incline our hearts to Himself, to walk in all His ways and to keep His commandments and His statutes and His ordinances, which He commanded our fathers.

- incline: Ps 110:3 119:36 Song 1:4 Jer 31:33 Eze 36:26,27 Php 2:13 Heb 13:21
- his commandments: De 4:1,45 6:1



A PRAYER FOR HEARTS THAT WALK RIGHTEOUSLY & OBEY WILLINGLY

that He may incline our hearts to Himself- Solomon is praying in effect that our fallen flesh would be overwhelmed by God's grace to move and motivate us to seek first His kingdom and His righteousness.

THOUGHT - This verse is a great passage to turn into a petition to God confident that He will answer because of the truth in 1Jn 5:14-15+. I would add two other inclination passages...

Ps 119:36+ - Incline my heart to Your testimonies And not to dishonest gain.

Ps 141:4+ - Do not incline my heart to any evil thing, To practice deeds of wickedness With men who do iniquity; And do not let me eat of their delicacies.

to walk in all His ways - If the heart is inclined to Jehovah, the steps will be inclined to follow Him. Solomon is asking God to give His people a lifestyle that is "all in" for God and His ways. What comes out of our mouth is what fills our heart and what motivates our walk is also what fills our heart!

And to keep His commandments and His statutes and His ordinances which He commanded our fathers- Solomon's ultimate desire is with hearts fixed on Him and steps taken for Him, we would be obedient to Him in all His good law, even as He spoke to Abraham, Isaac and Jacob. Ultimately the ability to keep His law calls for hearts that are circumcised, a "spiritual surgery" which only God's Spirit can carry out (Dt 10:16+, Dt 30:6+). See [Circumcision of the Heart](#). Fallen flesh cannot if left to itself incline, walk or keep! This is only possible by a supernatural work of God's Spirit (Jn 3:3+). There is simply no "Plan B" as they say! I would therefore submit that Solomon is asking in essence for Yahweh to save the people, to give them circumcised hearts, even as Paul

taught declaring "For he is not a Jew who is one outwardly; neither is circumcision that which is outward in the flesh. But he is a Jew who is one inwardly; and circumcision is that which is of the heart, by the Spirit, not by the letter; and his praise is not from men, but from God." (Ro 2:28-29+, cf Col 2:11-12+).

1 Kings 8:59 "And may these words of mine, with which I have made supplication before the LORD, be near to the LORD our God day and night, that He may maintain the cause of His servant and the cause of His people Israel, as each day requires,

KJV 1 Kings 8:59 And let these my words, wherewith I have made supplication before the LORD, be nigh unto the LORD our God day and night, that he maintain the cause of his servant, and the cause of his people Israel at all times, as the matter shall require:

BGT 1 Kings 8:59 κα στωσαν ο λγοι ο τοι ο ς δεδ ημαι ν πιον κυρ ου θεο μ ν γγ ζοντες πρ ς κ ριον θε ν μ ν μ ρας κα νυκτ ς το ποιε ν τ δικα ωμα το δο λου σου κα τ δικα ωμα λαο σου Ισραηλ μα μ ρας ν μ ρ α το

LXE 1 Kings 8:59 And let these words, which I have prayed before the Lord our God, be near to the Lord our God day and night, to maintain the cause of thy servant, and the cause of thy people Israel for ever.

NET 1 Kings 8:59 May the LORD our God be constantly aware of these requests of mine I have presented to him, so that he might vindicate his servant and his people Israel as the need arises.

CSB 1 Kings 8:59 May my words I have made my petition with before the LORD be near the LORD our God day and night, so that He may uphold His servant's cause and the cause of His people Israel, as each day requires,

ESV 1 Kings 8:59 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,

NIV 1 Kings 8:59 And may these words of mine, which I have prayed before the LORD, be near to the LORD our God day and night, that he may uphold the cause of his servant and the cause of his people Israel according to each day's need,

NLT 1 Kings 8:59 And may these words that I have prayed in the presence of the LORD be before him constantly, day and night, so that the LORD our God may give justice to me and to his people Israel, according to each day's needs.

NRS 1 Kings 8:59 Let these words of mine, with which I 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;

NJB 1 Kings 8:59 May these words of mine, of my entreaty before Yahweh, be present with Yahweh our God day and night, that he may uphold the cause of his servant and the cause of Israel his people, as each day requires,

NAB 1 Kings 8:59 May this prayer I have offered to the LORD, our God, be present to him day and night, that he may uphold the cause of his servant and of his people Israel as each day requires,

YLT 1 Kings 8:59 and these my words with which I have made supplication before Jehovah, are near unto Jehovah our God by day and by night, to maintain the cause of His servant, and the cause of His people Israel, the matter of a day in its day;

- let these my words: This and the following verse are a sort of supplement to the prayer; and there is an important addition to this prayer in 2 Ch 6:41, 42, apparently taken from one of the Psalms.
- nigh: Ps 102:1,2 141:2 Joh 17:9,20-24 1Jn 2:2
- at all times: Heb. the thing of a day in his day, Lu 11:3
- as the matter: De 33:25

Related Passages:

2 Chronicles 6:35+ then hear from heaven their prayer and their supplication, and **maintain their cause.**

2 Chronicles 6:39+ then hear from heaven, from Your dwelling place, their prayer and supplications, and **maintain their cause** and forgive Your people who have sinned against You.

A PRAYER FOR SPIRITUAL MAINTENANCE

And may these words of mine, with which I have made supplication([chanan](#)) before the LORD, be near to the LORD our God day and night - This is a fascinating request for the prayers to continually be before Yahweh. In a sense our prayers are continually before Him because John tells us that "the prayers of all the saints upon the golden altar which was before the throne. And the smoke of the incense, with the prayers of the saints, went up before God." (Revelation 8:3-4+)

That - Solomon's purpose clause. It explains the purpose of supplications continually before the throne of grace.

He may maintain the cause of His servant and the cause of His people Israel, as each day requires- I love the last phrase **as each day requires!** Indeed every **day requires** God to **maintain the cause** of His servants! In Him we live and move and have our being (Acts 17:28KJV+)! But while God did keep His end with Solomon, when Solomon began to backslide, God did not maintain his cause but disciplined him by dividing the Kingdom.

Supplication (pity)([02603](#)) [chanan](#) is verb meaning to be gracious toward, to favor, to have mercy on. Generally implies extending "favor" neither expected nor deserved. It is the heartfelt response by someone who has something to give to one who has a need. It reflects the action from a superior to an inferior who has no real claim for gracious treatment. The verb is used in social or secular contexts as well as theological ones. It often has the sense of showing kindness to the poor and needy.

F B Meyer - 1 Kings 8:59 That He maintain the cause of His servant, as every day shall require. (r. v.)

The R. V. marginal reading is, "The thing of a day in its day." What rest would come into our lives, if we really believed that God maintained the cause of His servants! Men hate you, and say unkind or untrue things about you; on your part, though you are quite prepared to admit that you have made mistakes, yet you know that you desire above all things to act as God's servant should, that your motives are sincere, and your hands clean— be of good courage then, God will maintain your cause, as every day may require.

Or, you are beset by strong competition; and, in order to hold your own, you have been tempted to do what is not perfectly the best — to spice your teaching with a little heterodoxy, puff your wares with misleading titles, to adulterate your goods. But there is no need to do this; if only you are faithful to God, He will maintain your cause, as every day may require.

Or, you are tempted almost beyond endurance, and think that you must yield. The seductions are so insidious, the pitfalls so carefully concealed, the charm of evil so subtle. But, if you will only look away to God, you will find Him a very present help to maintain your cause. Oh, trust Him; for none of them that do so can be desolate. Daily strength for daily need; daily manna for daily hunger; daily maintenance for daily temptation. These are assured.

As we stand on the hilltop in the morning and look across the valley of the coming day, its scenes are too closely veiled in heavy-hanging mists for us to specify all our requests. We can breathe the comprehensive petition, "Give us this day our daily bread." And God will suit His help to each requirement. As the moment arrives "the thing" will be there.

1 Kings 8:60 so that all the peoples of the earth may know that the LORD is God; there is no one else.

- **so that all the peoples of the earth:** 1Ki 8:43 Jos 4:24 1Sa 17:46 2Ki 19:19
- **the LORD is God:** 1Ki 18:39 De 4:35,39 Isa 44:6,8,24 45:5,6,22 Jer 10:10-12 Joe 2:27

THE GREAT PURPOSE TO KNOW THE LORD IS GOD

So that (term of purpose or result) **all the peoples of the earth may know** ([yada](#); Lxx - [ginosko](#) - know by experiencing) **that the LORD is God** - The Hebrew word for **know** ([yada](#)) speaks of knowing Yahweh intimately (and personally). When the people of Israel saw the glory of the LORD they rightly responded "The LORD, He is God; the LORD, He is God." Solomon says the purpose (so that clause) of Israel is world evangelism, that the Gentiles would come to know God. In Acts 13:47+ Paul declared "the Lord has commanded us, 'I HAVE PLACED YOU AS A LIGHT FOR THE GENTILES, THAT YOU SHOULD BRING SALVATION TO THE END

OF THE EARTH." Quoting Isa 42:6, Paul showed that he clearly understood God's intention for the Jewish nation to be a light to the Gentiles. In Jesus' high priestly prayer He prays "This is eternal life, that they may **know** You, the only true God, and Jesus Christ whom You have sent." (John 17:3+) God has always sought the salvation of the Gentiles Ps 2:8+ addressed to Messiah "Ask of Me, and I will surely give the nations (GENTILES) as Your inheritance, And the very ends of the earth as Your possession. "

There is no one else - In the Lxx, **no one** is "[ou, ouk, ouch](#)" signifying absolutely no one else! This is Solomon's declaration of the doctrine of monotheism ([How many gods are there?](#)) As Peter declared "there is salvation in no one else; for there is no other name under heaven that has been given among men by which we must be saved." (Acts 4:12+)

Guzik - Solomon again shows the often-neglected missionary impulse God wanted in Israel. Blessing to Israel wasn't meant to end with Israel; God wanted to bless the world *through* Israel.

Rayburn - As before in 1 Kings 8:43, the concern is that through Israel all the world might know the Lord God. This is about as close to a *great commission* as one finds in the OT and it is something and utterly unlike anything else in the religious teaching of the ANE!

Know (03045) **yada** means to know, to learn, to perceive, to discern, to experience, to confess, to consider, to know people relationally, to know how, to be skillful, to be made known, to make oneself known, to make to known. As noted below in several examples, the Septuagint translates yada often with the Greek verb ginosko, which conveys the sense of to know by experience and/or to know intimately (as used in Mt 1:25KJV+ and ESV which says Joseph "knew her not" which the NAS paraphrases "kept her a virgin"). And many of the uses of **yada** also have this experiential emphasis as with the Greek ginosko.

Yada is often used in Scripture in a protective sense and refers to God's providential care and love, which includes the eternal security of believers and His divine provision. It means that God looks out for the righteous as in (Ps 1:6) which says "For the LORD **knows** (Lxx = [ginosko](#)) the way of the righteous, But the way of the wicked will perish (Hebrew = [abad](#); Lxx = [apollumi](#) - not loss of being but of well being - see [a study of eternal punishment](#)). Ps 9:10 says "those who **know** (yada; Lxx = ginosko) Your name will put their trust in You, For You, O LORD, have not forsaken those who seek You." Ps 16:11 says "You **will make known** (Lxx = ginosko) to me the path of life; In Your presence is fullness of joy; In Your right hand there are pleasures forever." In a great prayer for all of us to pray David prayed "**Make** me **know** Your ways, O LORD; Teach me Your paths." (Ps 25:4, cf Ps 39:4). In Ps 32:5 David "**acknowledged**" (yada) his to God. And one of favorite (well, not always) prayers to pray is Ps 139:23-24 "Search me, O God, and **know** my heart; Try me and **know** my anxious thoughts; 24 And see if there be any hurtful way in me, And lead me in the everlasting way." A great proverbial promise is found in Pr 1:23-[note](#) "Turn to my reproof, Behold, I will pour out my spirit on you; I will make my words **known** to you." In Pr 3:6 we read "In all your ways **acknowledge** Him, And He will make your paths straight." Solomon uses yada three times in Eccl 1:17 "And I set my mind to **know** wisdom and to **know** madness and folly; I **realized** that this also is striving after wind." David has a great response to Solomon's frustration of "striving after the wind," writing ""Cease striving and **know** (Lxx = [ginosko](#) in [aorist imperative](#) = do this now! Do not delay!) that I am God; I will be exalted among the nations, I will be exalted in the earth." The antidote for restless, anxious, futile striving after the things of this world is to know the One Who is out of this world! In Da 11:32-[note](#) there is a great promise for those who live in the end times (THAT'S YOU AND ME BELOVED!) - By smooth words he will turn to godlessness those who act wickedly toward the covenant, but the people who **know** their God will display strength and take action." And take heart in the truth in Nah 1:7 "The LORD is good, A stronghold in the day of trouble, And He **knows** those who take refuge in Him." (cf similar idea in Ps 1:6). And then the glorious prophetic promise for all believers in Hab 2:14 "For the earth will be filled With the **knowledge** of the glory of the LORD, As the waters cover the sea."

The first OT use of **yada** was by Satan the great deceiver using it twice in Ge 3:5 to ensnare Eve declaring "For God **knows** that in the day you eat from it your eyes will be opened, and you will be like God, **knowing** good and evil." Sadly the next use is Ge 3:7 when "they **knew** that they were naked." And also sadly Satan's "prophecy" proved true when in Ge 3:22 the LORD God said "Behold, the man has become like one of Us, **knowing** good and evil...." **Yada** is a word of intimacy and in fact speaks in some contexts of a man "knowing" a woman as in Ge 4:1KJV "Adam **knew** (had relations with) his wife Eve." (cf Ge 4:25, Jdg 11:39, 19:25, 21:11, 12) Gilbrant has an interesting comment about yada in these uses of intimacy between a man and a woman writing "The experiential emphasis of the Hebrew word for knowing is seen further in Gen. 4:1 and several other places in the Scriptures where it refers to sexual intercourse. **This is intended by God to be the ultimate human experience of intimacy between a man and a woman, and thus the deepest "knowing" of another person.**"

1 Kings 8:61 "Let your heart therefore be wholly devoted to the LORD our God, to walk in His statutes and to keep His commandments, as at this day."

- **be wholly devoted to the LORD our God** 1Ki 11:4 15:3,14 Ge 17:1 De 18:13 2Ki 20:3 1Ch 28:9 Job 1:1,8 Ps 37:37 2Co 7:1 Php 3:12-16

Related Passages:

Mark 12:29-31+ (NT EQUIVALENT OF SOLOMON'S CHARGE TO ISRAEL) Jesus answered, "The foremost is, 'HEAR, O ISRAEL! THE LORD OUR GOD IS ONE LORD; 30 AND YOU SHALL LOVE THE LORD YOUR GOD WITH ALL YOUR HEART, AND WITH ALL YOUR SOUL, AND WITH ALL YOUR MIND, AND WITH ALL YOUR STRENGTH.' 31 "The second is this, 'YOU SHALL LOVE YOUR NEIGHBOR AS YOURSELF.' There is no other commandment greater than these."

CALL TO WHOLEHEARTED DEVOTION & OBEDIENCE

Let your heart ([lebab](#); Lxx = [kardia](#)) **therefore be wholly devoted** ([shalem](#); Lxx = [teleios](#) = attain the end/purpose as in Jas 1:4+) **to the LORD our God** - In the Lxx this is a charge in the [present imperative](#), a command which is impossible to keep without [relying on the Holy Spirit to give the desire and power to obey](#). It follows by implication that the Holy Spirit clearly had to have been active in the lives Old Testament believers. The fallen flesh of OT believers could never consistently have walked in God's statutes and kept His commandments without the supernatural provision of the Holy Spirit (and neither can we dear NT believer!) This has to be one of the saddest sentences ever uttered by Solomon, for in the very thing he charges the people, he fails at and falls short of! In 1Ki 11:4+ we read "when Solomon was old, his wives turned his heart away after other gods; and **his heart was not wholly devoted** ([shalem](#); Lxx = [teleios](#) = attain the end/purpose as in Jas 1:4+) **to the LORD his God**, as the heart of David his father had been."

THOUGHT - Oh, how important it is for older saints to beware and not fall into sin like Solomon did as he got older. As Solomon himself warned "Watch over your heart with all diligence, For from it flow the springs of life." (Pr 4:23+) Solomon failed and the result was "death" of the united Kingdom of Israel! Dear God, enable us to hold fast to the end, not wavering to the left or the right but continually fixing our eyes on Jesus. Amen

To walk in His statutes and to keep His commandments, as at this day- Notice the link between wholehearted devotion and obedience (walk...keep).

THOUGHT- One cannot say they are wholly devoted to God if they continually disobey. And conversely, one cannot whole heartedly obey if one is not wholeheartedly devoted to God!

Wholly devoted (08003) [shalem](#) is an adjective which describes something that is full, whole, made ready, perfected, complete. Shalem is occasionally used to mean safe or unharmed (Ge 33:18). As noted above in the discussion of Shalom, the Hebrew root sh-l-m implies completion, fulfillment, an entering into a state of wholeness and unity. **Shalem** describes iniquity which was not full or complete (Ge 15:16), stones which were whole (uncut) (Dt 27:6, Josh 8:31), stones that were whole or finished (for the Temple 1Ki 6:7), a weight that is full (Dt 25:15, Pr 11:1), wages that were full (abounding) (Ru 2:12), a heart that was whole (wholly devoted, complete, perfect - 1Ki 8:61, the antithesis = 1Ki 11:4), an army at full strength (Nah 1:12), a population, as entire or whole (taken captive) (Amos 1:6, 9), of hearts that were whole or undivided, wholly centered on the Lord

Beloved, considering that there are 14 uses (>50%) of the adjective shalem in passages dealing with the **heart** (the "control center" of a our being - see [kardia](#)) it would behoove each of us to read over these Scriptures (see list below) prayerfully pondering (meditating) in our own heart (doing a spiritual checkup as to our "heart condition") how we are relating to the LORD God Almighty. Is the condition of our heart one of "shalem" toward God? If the Spirit convicts us of sin (missing the mark of God's will for our life), then may He also strengthen us in our inner man with the will ("want to") and the power (Php 2:13+) so that we may be enabled to repent and return to Jehovah and experience the times of refreshing found only in our Lord Jesus Christ. Amen.

SHALEM - 27V - blameless(1), complete(1), completed(1), completely(1), entire(2), friendly(1), full(4), just(1), perfect(2), prepared(1), safely(1), uncut(2), whole(5), wholeheartedly*(1), wholly devoted(4).
Gen. 15:16; Gen. 33:18; Gen. 34:21; Deut. 25:15; Deut. 27:6; Jos. 8:31; Ruth 2:12; 1 Ki. 6:7; 1 Ki. 8:61; 1 Ki. 11:4; 1 Ki. 15:3; 1 Ki. 15:14; 2 Ki. 20:3; 1 Chr. 12:38; 1 Chr. 28:9; 1 Chr. 29:9; 1 Chr. 29:19; 2 Chr. 8:16; 2

Chr. 15:17; 2 Chr. 16:9; 2 Chr. 19:9; 2 Chr. 25:2; Prov. 11:1; Isa. 38:3; Amos 1:6; Amos 1:9; Nah. 1:12

2 Chronicles 16:9 (SEE COMMENTARY) “For the eyes of the LORD move to and fro throughout the earth that He may strongly support those whose heart is completely His. You have acted foolishly in this. Indeed, from now on you will surely have wars.”

QUESTION - What does it mean to be devout?

ANSWER - To be devout simply means to be deeply dedicated to a belief or cause. Many people are obsessed with, follow closely, or are devout followers of sports teams, political figures, environmental causes, or other lifestyles and beliefs. While being devoted to certain causes may impact the world, what ultimately matters is if a person is devoted to Jesus.

The Bible teaches that we should be devout followers of the Lord Jesus. The chief commitment of our lives should be to God. Jesus said, “[Love the Lord your God](#) with all your heart and with all your soul and with all your mind.’ This is the first and greatest commandment” (Matthew 22:37–38). Since God the Father sent the Son and glorifies Him, a commitment to God requires a commitment to the Son (John 5:38; 8:54; 14:6). Those who do not follow Jesus wholeheartedly are devoting themselves to something else and are thereby rejecting God. We are warned in Matthew 6:24 that we cannot serve two masters. There are no half measures; either a person is devoted to God, or he is not.

In the dedication of the temple, [King Solomon](#) challenges the people of Israel to be devout and in so doing explains what devotion to God entails: “Let your heart therefore be wholly devoted to the LORD our God, to walk in His statutes and to keep His commandments” (1 Kings 8:61, NASB). The essence of devotion is obedience. Unfortunately, Solomon did not heed his own advice but later fell into idolatry: “When Solomon was old, his wives turned his heart away after other gods; and his heart was not wholly devoted to the LORD his God, as the heart of David his father had been” (1 Kings 11:4, NASB).

Every true Christian is devout; you cannot halfheartedly serve or live for Jesus. You also cannot serve God and live for something else. Jesus made it clear that anyone who follows Him must first count the cost and decide if he will follow Him completely: “Whoever wants to be my disciple must deny themselves and take up their cross daily and follow me. For whoever wants to save their life will lose it, but whoever loses their life for me will save it” (Luke 9:23–24). A true follower of Christ is devout because he or she commits every part of his or her life to loving and living for God. This is not done out of obligation or to earn salvation or God’s favor. Instead, we give everything to God because He gave everything to us (John 3:16; Acts 17:25).

Being devoted to a cause can be good or bad, depending on the object of the devotion. Some people are devoted to [Buddhism](#), others to the [Virgin Mary](#), and still others to the writings of [L. Ron Hubbard](#). But not Buddha, Mary, or Hubbard can bring a person closer to God—devotion to them is misplaced.

The Bible says that God’s people are, first and foremost, to have “sincere and pure devotion to Christ” (2 Corinthians 11:3). We are to be devoted to prayer (Colossians 4:2) and to fellow believers: “Be devoted to one another in love” (Romans 12:10). Those who love God are to hate evil (Psalm 97:10), so being devoted to God is to practice personal holiness. The early church is described as being devoted to four important things: “They devoted themselves to the apostles’ teaching and to fellowship, to the breaking of bread and to prayer” (Acts 2:42).

The religious leaders of Jesus’ day were devout and pious outwardly, but Jesus said they were just performing religiously for show (Matthew 23:5). Jesus knew their true hearts and intentions. He told them, “Woe to you experts in the law, because you have taken away the key to knowledge. You yourselves have not entered, and you have hindered those who were entering” (Luke 11:52). Outward demonstrations of piety prompted by pride or selfishness, or adding rules to the Bible and claiming they are what God requires, are not a result of being devout to God. Rather, such things result from devotedness to self—devout self-righteousness. God wants devout followers—those who truly seek Him and follow Him—not religious followers who trust in their own strength, rules, or traditions in an attempt to earn God’s pleasure.

Likewise, we cannot claim to follow Christ yet live in a way that appeases the world in our doctrine or practice. In Revelation 3:15–16, the Lord says He will spit out the [lukewarm](#)—those who are neither hot nor cold. The Creator of the universe calls us to turn from our sinful ways and to follow Him: “If you hear his voice, do not harden your hearts” in rebellion (Hebrews 3:15). We are called to commit our lives wholeheartedly to the One who loves us and gave everything for us.

1 Kings 8:62 Now the king and all Israel with him offered sacrifice before the LORD.

- 2Sa 6:17-19 2Ch 7:4-7

EXORBITANT PRAISE AND THANKSGIVING

Now the king and all Israel with him offered sacrifice before the LORD The attendance of the entire population, and the huge numbers of sacrifices offered, (22,000 oxen and 120,000 sheep 1Ki 8:63) are intended to express the completeness of participation and consecration. Taken literally, this number of sacrifices would likely have required the abandonment of all activity by the entire people for two weeks during the fourteen days which the feast of dedication and the feast of tabernacles lasted, and the rate of sacrifice (even assuming non-stop activity) would have been one oxen and six sheep every minute!

John Butler - The Sovereign as well as the subjects offered sacrifices. In fact Solomon, the sovereign, led the way in sacrificing. Most rulers do not encourage worship of God; they are very reticent even to speak of their faith (mostly because there is nothing to speak about), but here Solomon by example and exhortation encouraged his people to do good, to worship the Lord, and to sacrifice to Him.

1 Kings 8:63 Solomon offered for the sacrifice of peace offerings, which he offered to the LORD, 22,000 oxen and 120,000 sheep. So the king and all the sons of Israel dedicated the house of the LORD.

- **a sacrifice:** Lev 3:1-17 1Ch 29:21 2Ch 15:11 29:32-35 30:24 35:7-9 Ezr 6:16,17 Eze 45:17 Mic 6:7
- **dedicated:** Nu 7:10,11,84-88 2Ch 2:4 7:5 Ezr 6:16,17 Ne 12:27 Joh 10:22

SOLOMON'S DEDICATION OF THE TEMPLE

Solomon offered for the sacrifice of peace offerings, which he offered to the LORD, 22,000 oxen and 120,000 sheep. So the king and all the sons of Israel dedicated the house of the LORD - See the preceding note. This is an extremely large number of sacrifices to be offered over 14 days.

Rayburn - The dedication ceremony was followed by days of worship in which king, priests, and people offered sacrifices to God. We have pointed out a number of times that the "peace offering" or "fellowship offering," the offering in which the food was shared by priests and people alike, is the direct OT antecedent of the Lord's Supper. It is to the ritual of the peace offering that the Lord refers in the institution of the Supper in the Upper Room the night of his betrayal.

Jon Courson - I have recently re-enrolled in the school of praise, working through the Book of Psalms, and learning the language of thanksgiving as I personalize the Psalms in my morning devotions. If you're finding it hard to verbalize praise, I would encourage you to enroll in this school as well. Work through the Psalms and make them yours. Put them in the first person. It's a wonderful tool and it will help you in becoming more expressive in offering praise and thanksgiving to our Lord. ([Jon Courson's Application Commentary: 3-Volume Set](#))

1 Kings 8:64 On the same day the king consecrated the middle of the court that was before the house of the LORD, because there he offered the burnt offering and the grain offering and the fat of the peace offerings; for the bronze altar that was before the LORD was too small to hold the burnt offering and the grain offering and the fat of the peace offerings.

- **On the same day the king consecrated the middle of the court:** 2Ch 7:7
- **On the same day the king consecrated the middle of the court:** 2Ch 4:1

SOLOMON MAKES ROOM FOR ALL THE OFFERINGS

On the same day the king consecrated ([qadash](#); Lxx - [hagiazo](#)) **the middle of the court that was before the house of the LORD, because there he offered the burnt offering** (['olah](#), see [note](#)) **and the grain offering** ([minchah](#); see [note](#)) **and the fat of the peace offerings** ([selem/shelem](#); see [note](#)) - Solomon set apart some of the court surrounding the Temple from profane activity to sacred offerings.

For (term of explanation) **the bronze altar that was before the LORD was too small to hold the burnt offering** (['olah](#), see [note](#)) **and the grain offering** ([minchah](#); see [note](#)) **and the fat of the peace offerings** ([selem/shelem](#); see [note](#)) - It was such a

great amount of sacrifice that they specially consecrated the area in front of the temple to receive sacrifices

Burnt offerings ([olah](#), see [note](#)) (Lev. 1.3-17+) were wholly consumed by fire at the initiative of the donor, and served to expiate any shortcomings not covered by purification or reparatory offerings. Meal offerings (Lev. 2.1-16), portions of grain burnt completely. The meal offering was a burnt offering that even poor people could afford (Lev. Rab. 8.4). Offerings of well-being (Lev. 3.1-16), sacrifice of an animal involving burning its inner organs (entrails, kidney, and liver) and the fat (suet) that is attached to them. These are thanksgiving or celebratory offerings, and the worshipper partakes of the meat that is not burnt.

Consecrated (Sanctified, made holy) ([06942](#)) [qadash](#) means to set apart for a specific use. Removed from common use. To be holy. To show one's self to be holy. To consecrate or dedicate. To set apart a person or thing from all common or secular purposes to some religious use. Everything consecrated to God was separated from all profane use.

Webster's Dictionary definition #2 for consecrate is convicting - " make or declare sacred; esp **devote irrevocably to worship of God** by a solemn ceremony."

Qadash could refer to anything reserved exclusively for God (Ex 13:2, 12, 13; Nu 18:15)

Qadash signifies an act or a state in which people or things are set aside for use in the worship of God, i.e., they are consecrated or made sacred for that purpose. They must be withheld from ordinary (secular) use and treated with special care as something which belongs to God (Ex 29:21). Otherwise, defilement makes the sanctified object unusable (cf. Dt 22:9; Eze 44:19; 46:20).

Qadash is used with various objects:

- people of Israel - Ex 19:10, 14; Joshua 7:13
- altar in the Temple - Ex 29:36; 1Ki 8:64
- priests - Ex 28:41; 29:1; 1Sa 7:1
- mountain - Ex 19:23
- Sabbath - Ge 2:3; Ex 20:8
- new building - Neh 3:1
- fast - Joel 1:14; 2:15

The root sense of this word group (see cognates below) describes an act of setting something apart from profane or ordinary use. For example in Ex 29:21 we see Jehovah set apart Aaron (and his sons) from the common laity of Israel, in effect consecrating them for His (holy) purposes. In another example, the special anointing oil was to be applied to the Tabernacle, the ark, the table of showbread, the altar of burnt offering, etc, so they were consecrated, made holy and whoever touched them was made holy (see Ex 30:26-29 - don't misinterpret this touching something holy as conferring "transferable divine energy," but that the person "entered into a state of holiness in the sense of becoming subject to cultic restrictions." Thomas McComiskey, TWOT)

[Brian Bell on consecration](#) -

1. **DEDICATION** *devote - consecrate*
2. Reminds me of the farmer's cow that became pregnant with **twins**. His wife encouraged him, since God blessed him w/2, to **dedicate** 1 cow to the Lord. So, he raised them both the same, but then 1 got sick. In caring for him he went out to the barn & found it had died. His wife saw him come into the house discouraged, she asked what happened. He responded, *the Lord's cow just died*.
3. Dedication - We need to make sure that *whatever we dedicate to the Lord* is a **milestone** but never a **millstone**. That it only begins a greater work & isn't the end of a finished work.
 1. What value is a dedicated temple w/o a dedicated people?
 2. What hypocrisy for **a business man** to *dedicate his business* to the Lord, but not his business practices.
 1. Eg. a fish on the business card, *but not* the Lord in his heart.
 3. What hypocrisy for **a family** to *dedicate their home* to the Lord, but not their family practices.
 1. Eg. a formal house dedication, *but not* the heart/home dedication.
 4. What hypocrisy for **a ministry leader** to *dedicate his ministry* to the Lord, but not himself.
 1. Eg. an open house ceremony, *but not* an open heart.
4. I've done **baby**/parent dedications, **church** dedications, **house** dedications, even **business** dedications.
 1. Regarding a **house**...What's the most important part of a house? (foundation, plumbing, electrical?) No, the **hearts** of the people who live there.
 2. That's what **David** said when he was *dedicating his house to the Lord*.

1. If you want to wreck your **house**, start wrecking your **home**. If you want to wreck your **home**, start wrecking your **heart**. But if you want your **house** & your **home** to be *all that God wants it to be*, then make your **heart** perfect.
5. Read **Psalm 101:1-5**
6. To dedicate your **house**, you must dedicate your **home**. To dedicate your **home**, you must dedicate your **heart**.
 1. David wanted *a perfect heart*. (i.e. blameless)
 1. As opposed to *a perverse heart* (4). Or a opposed to *a proud heart* (5).
 2. What is a Perfect heart? – not sinless but sincere, w/o pretense.
 1. John called it *walking in the light*. 1 Jn.1:5-10
 2. It has to do w/integrity, wholeness, oneness...a heart not divided.
7. (1) I will (9 x's). And shall (6 x's)
 1. This is *not so much* what he actually **is** as what he ought to **be**.
 2. 2nd Samuel tells the story of his **short falls** in his family & w/**his appointments** to office. (Absalom, Amnon)
 3. Its principles here are applicable to **all persons in authority in any age**.
8. (2) Heart – Your heart affects your home...**both** need to be dedicated to the Lord.
 1. (Phillips Brooks) *Strength of character may be acquired at work, but beauty of character is learned at home. There the affections are trained. There the gentle life reaches us, the true heaven life. In one word, the family circle is the supreme conductor of Christianity.*
9. Within my home – it seems much easier to walk perfectly among strangers than in one's house.
 1. *What we are at home, we are indeed.*
 2. Are you a saint abroad, but a devil at home?
 3. King David does not try to compartmentalize his ethics. He's accountable to *the same God* at **work** as at **home**.
 4. Understand that in **the home-life** God is educating & training you for the greatest victories.
 1. No need to run to *conventions, sermons, or books* on the subject, resolve to *walk in your house w/a perfect heart*.
 2. Seek the blameless heart in your home-life, then God will come to you & dwell beneath your roof, as He did in Bethany (Mary, Martha, Lazarus).
 5. So, the king pledges himself to **a godly morality** from the inside out.

QUESTION - [What is a burnt offering? | GotQuestions.org](http://GotQuestions.org)

ANSWER - The burnt offering is one of the oldest and most common offerings in history. It's entirely possible that Abel's offering in Genesis 4:4 was a burnt offering, although the first recorded instance is in Genesis 8:20 when Noah offers burnt offerings after the flood. God ordered Abraham to offer his son, Isaac, in a burnt offering in Genesis 22, and then provided a ram as a replacement. After suffering through nine of the ten plagues, Pharaoh decided to let the people go from bondage in Egypt, but his refusal to allow the Israelites to take their livestock with them in order to offer burnt offerings brought about the final plague that led to the Israelites' delivery (Exodus 10:24-29).

The Hebrew word for "burnt offering" actually means to "ascend," literally to "go up in smoke." The smoke from the sacrifice ascended to God, "a soothing aroma to the LORD" (Leviticus 1:9). Technically, any offering burned over an altar was a burnt offering, but in more specific terms, a burnt offering was the complete destruction of the animal (except for the hide) in an effort to renew the relationship between Holy God and sinful man. With the development of the law, God gave the Israelites specific instructions as to the types of burnt offerings and what they symbolized.

Leviticus 1 and 6:8-13 describe the traditional burnt offering. The Israelites brought a bull, sheep, or goat, a male with no defect, and killed it at the entrance to the tabernacle. The animal's blood was drained, and the priest sprinkled blood around the altar. The animal was skinned and cut it into pieces, the intestines and legs washed, and the priest burned the pieces over the altar all night. The priest received the skin as a fee for his help. A turtledove or pigeon could also be sacrificed, although they weren't skinned.

A person could give a burnt offering at any time. It was a sacrifice of general atonement—an acknowledgement of the sin nature and a request for renewed relationship with God. God also set times for the priests to give a burnt offering for the benefit of the Israelites as a whole, although the animals required for each sacrifice varied:

Each Sabbath (Numbers 28:9-10)

The beginning of each month (Numbers 28:11)

Every morning and evening (Exodus 29:38-42; Numbers 28:2)

At Passover (Numbers 28:19)

With the new grain/firstfruits offering at the Feast of Weeks (Numbers 28:27)

At the Feast of Trumpets/Rosh Hashanah (Numbers 29:1)

At the new moon (Numbers 29:6)

The ultimate fulfillment of the burnt offering is in Jesus' sacrifice on the cross. His physical life was completely consumed, He ascended to God, and His covering (that is, His garment) was distributed to those who officiated over His sacrifice (Matthew 27:35). But most importantly, His sacrifice, once for all time, atoned for our sins and restored our relationship with God.

QUESTION - [What is a grain offering?](#) | [GotQuestions.org](#)

ANSWER - A grain offering is a type of sacrifice described in the Old Testament (Leviticus 2) that the Israelites offered to God. A grain offering would have most likely been one of wheat or barley, depending on what was available. While other sacrifices had very specific instructions from God as to how they were to be offered, the rules governing grain offerings had some flexibility.

A grain offering could be given to God either uncooked or cooked in an oven or pan (Leviticus 2:1; 4—5). The requirements for the grain offering were that it had to be finely ground and have oil and salt in it (Leviticus 2:1, 4, 13). It could not have any yeast (also called leaven) or honey in it (Leviticus 2:11). When a person brought a grain offering to the priests, a small portion of it was offered to God, with some frankincense, on the altar. The rest of the grain offering went to the priests (Leviticus 2:10). No specific amount of grain was required for an offering; people were free to give what they had.

The grain offering is described as “a most holy part of the food offerings presented to the Lord” (Leviticus 2:10b). Grain offerings would often be presented after a [burnt offering](#), which was an animal sacrifice God required for the atonement of sin. Blood had to be shed for the remission of sins to take place, so a grain offering would not serve the same purpose as a burnt offering. Instead, the purpose of a grain offering was to worship God and acknowledge His provision. The burnt offering, which had strict regulations and could have nothing added to it, aptly represents the fact that we take no part in our atonement for sin. The grain offering, however, could be somewhat “personalized” in its presentation. It was to be given out of a person's free will, just as our worship is our free will offering to God today.

It's interesting to note that during the Israelites' forty years of wilderness wandering grain would have been quite scarce. This made grain offerings more costly and precious for the people to offer to God. Giving a grain offering in those circumstances represented the Israelites' complete dependence on God to provide for their needs each day. Jesus fulfilled the Law (Matthew 5:17), and we no longer have to do sacrifices as they did in the Old Testament. But, if the grain offering is similar to our offering of worship, it's interesting to consider: how much does our worship today cost us?

QUESTION - [What is a peace offering / fellowship offering?](#) | [GotQuestions.org](#)

ANSWER - The modern idea of a peace offering, also known as a fellowship offering, is that of “a propitiatory or conciliatory gift.” A man who offends his wife will often visit a florist with the thought that bringing home flowers will help smooth things over—the bouquet will be a “peace offering” of sorts. Propitiate means “to make someone pleased or less angry by giving or saying something desired,” and conciliatory means “intended to placate or pacify.” These definitions are interesting because the phrase peace offering has come to mean something completely different—almost the exact opposite—of what it originally meant in the Bible.

A peace offering in the Old Testament Law is described in Leviticus 7:11–21. It was a voluntary sacrifice given to God in three specific instances. First, a peace offering could be given as a freewill offering, meaning that the worshiper was giving the peace offering as a way to say thank you for God's unsought generosity. It was basically just a way to praise God for His goodness. The second way a peace offering could be given was alongside a fulfilled vow. A good example of this was when Hannah fulfilled her vow to God by bringing Samuel to the temple; on that occasion she also brought a peace offering to express the peace in her heart toward God concerning her sacrifice—it was a way to say, “I have no resentment; I am holding nothing back in the payment of my vow.” The third purpose of a peace offering was to give thanksgiving for God's deliverance in an hour of dire need. None of these three reasons to sacrifice had anything to do with propitiation, with appeasing God, or with pacifying Him.

There were under the Old Covenant sacrifices intended to represent propitiation (Leviticus 1—2; 4) but with the understanding that God has always been a God of grace (see Ephesians 2:8–9). He does not expect us to appease Him with our works but only to confess our need and dependence on Him. Under the Old Covenant, this relationship was expressed by the sacrificial system, which always looked forward to the sacrifice of the Messiah. Under the New Covenant, the Law has been written on our hearts (2 Corinthians 3:3), and the Holy Spirit of God gives us the power to live our lives accordingly (Romans 8:1–8; 1 Thessalonians 1:5). The sacrifices we give now are spiritual (Hebrews 13:15) and living (Romans 12:1).

Most sacrifices in the Old Testament system were not eaten by worshipers, but the peace offering was meant to be eaten—only a portion of the animal or grain brought to the altar was burned; the rest was given back to the worshiper and to the poor and hungry. The beautiful picture here is of God's provision for His people, both physically and spiritually. His grace and goodness are present throughout the offerings. In the peace offering, God was providing what we need: a way to thank Him for His goodness and physical

sustenance.

God is not interested in taking from us. That is not His heart at all. But the lie we so often believe is that our good actions bring about His goodness, and our sinful actions must be paid for in personal sacrifice. The peace offering shows that worshipers in the Old Testament were not any more responsible for their salvation than worshipers in the New Testament. Throughout the ages, people have been tempted to think that sacrifices create God's favor. This belief is evident in our modern understanding of a peace offering as a propitiation for wrongdoing. But only Christ's sacrifice creates favor with God and covers wrongdoing, and the Old Testament sacrifices were a picture of that future provision.

1 Kings 8:65 So Solomon observed the feast at that time, and all Israel with him, a great assembly from the entrance of Hamath to the brook of Egypt, before the LORD our God, for seven days and seven more days, even fourteen days.

- held: 1Ki 8:2 Lev 23:34-43 2Ch 7:8,9
- a great: 2Ch 30:13 Ps 40:9,10
- from the entering: 1Ki 4:21,24 Nu 34:5,8 Jos 13:5 Jdg 3:3 2Ki 14:25 Am 6:14
- the river: Ge 15:18 Ex 23:31 Nu 34:5 Jos 13:3
- seven days: 2Ch 7:8,9 30:23

JOY CALLS FOR AN EXTRA SEVEN DAYS

So Solomon observed the feast at that time, and all Israel with him, a great assembly from the entrance of Hamath to the brook of Egypt, before the LORD our God, for seven days and seven more days, even fourteen days.

1 Kings 8:66 On the eighth day he sent the people away and they blessed the king. Then they went to their tents joyful and glad of heart for all the goodness that the LORD had shown to David His servant and to Israel His people.

- the eighth day: In the parallel passage of Chronicles this is termed "the three and twentieth day of the seventh month;" that is, the ninth day of the dedication; which Jarchi reconciles by supposing that Solomon gave them leave to return on the eighth day, and many of them did return; and that he dismissed the remainder on the ninth, or twenty-third of the seventh month: See Note on ver. 1. 2Ch 7:10 31:1
- blessed: or, thanked, 1Ki 8:1,47
- joyful: De 12:7,12,18 16:11 2Ch 29:36 30:26,27 Ne 8:10 Ps 95:1,2 Ps 100:1,2 106:4,5 122:6,9 Isa 61:9,10 66:13,14 Jer 31:12-14 Zep 3:14 Zec 9:9,17 Ac 2:46 Ga 5:22 Php 4:4

PEOPLE FILLED WITH JOY DEPART

On the eighth day he sent the people away and they blessed the king. Then they went to their tents joyful and glad of heart for all the goodness that the LORD had shown to David His servant and to Israel His people - This is what happens when we praise the Lord in His Temple and His Spirit gives us the great gift of abundant joy and a sense of contentment which is found only in the presence of Jehovah. Psalm 16:11 [+](#) says "You will make known to me the path of life; In Your presence is fullness of joy; In Your right hand there are pleasures forever."

Spurgeon on Ps 16:11 - Verse 11. "*Thou wilt shew me the path of life.*" To Jesus first this way was shown, for he is the first begotten from the dead, the first-born of every creature. He himself opened up the way through his own flesh, and then trod it as the forerunner of his own redeemed. The thought of being made the path of life to his people, gladdened the soul of Jesus. "*In thy presence is fulness of joy.*" Christ being raised from the dead ascended into glory, to dwell in constant nearness to God, where joy is at its full for ever: the foresight of this urged him onward in his glorious but grievous toil. To bring his chosen to eternal happiness was the high ambition which inspired him, and made him wade through a sea of blood. O God, when a worldling's mirth has all expired, for ever with Jesus may we dwell "*at thy right hand,*" where "*there are pleasures for evermore;*" and meanwhile, may we have an earnest by tasting thy love below. Trapp's note on the heavenly verse which closes the Psalm is a sweet morsel, which may serve for a contemplation, and yield a foretaste of our inheritance. He writes, "Here is as much said as can be, but words are too weak to utter it. For *quality* there is

in heaven joy and pleasures; for *quantity*, a fulness, a torrent whereat they drink without let or loathing; for *constancy*, it is at God's right hand, who is stronger than all, neither can any take us out of his hand; it is a constant happiness without intermission: and for *perpetuity* it is for evermore. He