

1 Kings 08 - Ark Brought into Temple; Shekinah Glory Indwells; Solomon Dedicates Temple

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

(3) Solomon builds the Temple (1 Kings 5:1—8:66)

(C) Solomon dedicates the Temple (8:1-66)

(a) Ark brought into the Temple (8:1-11)

(b) Solomon told Israel that the Temple represents the dwelling place of God as predicted through David (8:12-21)

(c) Solomon's prayer (8:22-53)

(i) Solomon prays for God to confirm the Davidic Covenant (8:22-26)

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1 Kings 8

(C) Solomon dedicates the Temple (8:1-66) (Cf. 2 Chr 5:2—7:10)

(a) Ark brought into the Temple (8:1-11)

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, that is, Zion.

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.

1 Then Solomon gathered together the elders of Israel, including all the heads of the tribes and the leaders of the ancestral households of the Israelis, to meet with him in Jerusalem so they could bring up the Ark of the Covenant of the LORD from Zion, the City of David.

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.

- After all the new furnishings, utensils, and accessories had been made and placed in position (1 Kings 6; 7:13-51), Solomon summoned the people for the installation of the Ark and the dedication of the temple
- The Israelites regarded the Ark as the throne of Yahweh; it was where He manifested His presence in a localized way and where He received the blood that atoned for the Israelites' sins on the Day of Atonement
 - The Ark was the only item in the temple that was not new; it resided in David's tabernacle in Zion since David had brought it there from the house of Obed-edom (2 Sam 6:17)

2 So all the men of Israel assembled themselves before King Solomon at the feast, in the month Ethanim, that is, the seventh month.

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

2 So all the men gathered together to meet with King Solomon at the Festival of Tents in the month Ethanim, the seventh month.

2 And all the men of Israel assembled themselves unto king Solomon at the feast in the month Ethanim, which is the seventh month.

- The ceremony was scheduled during the Feast of Tabernacles, in the month of Ethanim, (the earlier name for the month Tishri)

- All Israelite males had to attend this feast (Lev 23:33-36), which commemorated the Lord's faithfulness during His people's wilderness wanderings

- The feast looked back on their slavery in Egypt and forward to their establishment in the Promised Land. Bringing the Ark into the temple fulfilled that hope.

3 Then all the elders of Israel came, and the priests took up the ark.

3 Then all the elders of Israel came, and the priests took up the ark.

3 All the Elders of Israel showed up, and the priests picked up the ark

3 And all the elders of Israel came, and the priests took up the ark.

4 And they brought up the ark of the LORD, the tent of meeting, and all the holy utensils which were in the tent; the priests and the Levites brought them up.

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.

4 and brought it, the Tent of Meeting, and all the holy implements that were in the tent. The priests and descendants of Levi carried them up to Jerusalem.

4 And they brought up the ark of the LORD, and the tabernacle of the congregation, and all the holy vessels that were in the tabernacle, even those did the priests and the Levites bring up.

5 And King Solomon and all the congregation of Israel, who were gathered together to him, were with him before the ark, sacrificing so many sheep and oxen that they could not be counted or numbered.

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.

5 King Solomon and the entire congregation of Israel that had assembled to be with him stood in front of the ark, sacrificing so many sheep and oxen that they were neither counted nor inventoried.

5 And king Solomon, and all the congregation of Israel, that were assembled unto him, were with him before the ark, sacrificing sheep and oxen, that could not be told nor numbered for multitude.

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.

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.

6 After this, the priests brought the Ark of the Covenant of the LORD to the place prepared for it, into the inner sanctuary of the Temple, under the wings of the cherubim in the Most Holy Place.

6 And the priests brought in the ark of the covenant of the LORD unto his place, into the oracle of the house, to the most holy place, even under the wings of the cherubims.

- Israel's God now entered into His house

7 For the cherubim spread *their* wings over the place of the ark, and the cherubim made a covering over the ark and its carrying poles from above.

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.

7 The wings of the cherubim spread over the resting place for the ark, so that the cherubim made a covering over the ark and its poles when viewed from above.

7 For the cherubims spread forth their two wings over the place of the ark, and the cherubims covered the ark and the staves thereof above.

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

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.

8 The poles extended so far that their ends could be seen from the Holy Place in front of the inner sanctuary, but they could not be seen from outside. They remain there to this day.

8 And they drew out the staves, that the ends of the staves were seen out in the holy place before the oracle, and they were not seen without: and there they are unto this day.

- This implies that the staves (poles, Ex 25:15) used to carry the Ark were across the shorter dimension, not along the longer dimension as it is usually rendered in artistic drawings

— The staves (poles) were more than 30ft long (Cf. 6:20)

— They would thus be seen protruding against the veil, evidencing its presence even though enclosed

— The statement that the poles are still there today suggests that this part of 1 Kings was written before the temple was destroyed in 586 BC

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.

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.

9 The ark was empty except for the two stone tablets that Moses had placed there at Horeb when the LORD had made a covenant with the Israelis after they had come out of the land of Egypt.

9 There was nothing in the ark save the two tables of stone, which Moses put there at Horeb, when the LORD made a covenant with the children of Israel, when they came out of the land of Egypt.

- The two stone tablets of the Law placed in the ark by Moses were still in the Ark

— They served to remind Israel that the nation was still under the blessings and responsibilities of the Mosaic Covenant

— In Heb 9:4 two other articles are mentioned as being in the Ark: the pot of manna and Aaron's flowering rod

— The seeming discrepancy between the OT (1 Kings 8:9) and the NT (Heb 9:4) may arise from the fact that the NT refers to an earlier period, perhaps to Mosaic times. By this time, the rod and manna had been removed from the Ark.

10 And it happened that when the priests came from the holy place, **the cloud** filled the house of the LORD,

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

10 When the priests left the Holy Place after setting the ark in place, the cloud filled the LORD's Temple

10 And it came to pass, when the priests were come out of the holy place, that the cloud filled the house of the LORD,

- "...the cloud" - the Shekinah Glory (Cf. Ex 19:9; 24:15-16), symbolic of the presence of Yahweh

— It had also filled the Tabernacle at its dedication (Ex 40:34-35)

— The Israelites perceived that God had come to dwell among them and to bless them with His presence

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.

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.

11 so that the priests could not stand to minister because of the cloud, since the glory of the LORD filled the LORD's Temple.

11 So that the priests could not stand to minister because of the cloud: for the glory of the LORD had filled the house of the LORD.

- Priestly duties were impossible during this glorious revelation from Yahweh

Shekinah Shechinah Glory

The cloud that filled the temple was a visible representation of the Lord's glory. The Hebrew so rendered means "a covering," because clouds cover the sky. The word is used as a symbol of the Divine presence, as indicating the splendor of that glory which it conceals (Ex 16:10; 33:9; Num 11:25; 12:5; Job 22:14; Ps 18:11). A bright cloud is the symbolical seat of the Divine presence (Ex 29:42,43; 1 Kings 8:10; 2 Chr 5:14; Ezek 43:4). When the Lord led Israel out of Egypt, he went before them "in a pillar of a cloud." This was the symbol of his presence with his people (Cf. Ex 13:22; 14:20; 33:9,10; 40:34-38; Lev 9:23,24; Num 14:10; 16:19,42). This pillar preceded the people as they marched, resting on the ark (Ex 13:21; 40:36). By night it became a pillar of fire (Num 9:17-23). Jehovah came down upon Sinai in a cloud (Ex 19:9) and the cloud filled the court around the tabernacle in the wilderness so that Moses could not enter it (Ex 40:34-35).

Shechinah, a Chaldee word meaning "resting-place," is not found in Scripture, but used later by Jews to designate this visible symbol of God's presence in the tabernacle, and

afterwards in Solomon's temple. At the consecration of the temple by Solomon, when it filled the whole house with its glory, so that the priests could not stand to minister (1 Kings 8:10-13; 2 Chr 5:13-14; 7:1-3). Probably it remained in the first temple in the holy of holies as the symbol of Jehovah's presence so long as that temple stood. Ezekiel, in a vision, saw the glory of the Lord leaving the temple (Ezek 10:4; 11:23). Its return is foretold (Ezek 43:2; Is 4:5).

Paul speaks of "the glory" (i.e., the divine glory cloud) as Israel's peculiar privilege (Rom 9:4). In like manner when Christ comes the second time he is described as coming "in the clouds" (Matt 17:5; 24:30; Act 1:9,11).

(b) Solomon told Israel that the Temple represents the dwelling place of God as predicted through David (8:12-21) (Cf. 2 Chr 6:1-11)

12 Then Solomon said, "The LORD has said that He would dwell in the thick darkness.

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

12 Then Solomon said, "The LORD has said that he lives shrouded in darkness.

12 Then spake Solomon, The LORD said that he would dwell in the thick darkness.

13 "I have truly built You a lofty house, A place for Your dwelling forever."

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

13 Now I have been constructing a magnificent Temple dedicated to you that will serve as a place for you to inhabit forever."

13 I have surely built thee an house to dwell in, a settled place for thee to abide in for ever.

- God stated previously that He would dwell in the cloudy pillar (Lev 16:2); Solomon hoped God would now dwell in the temple forever

14 Then the king turned around and blessed all the assembly of Israel, while all the assembly of Israel was standing.

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

14 Then the king turned to face the entire congregation of Israel while the congregation of Israel remained standing.

14 And the king turned his face about, and blessed all the congregation of Israel: (and all the congregation of Israel stood;)

15 He said, "Blessed be the LORD, the God of Israel, who spoke with His mouth to my father David, and fulfilled *it* with His hands, saying,

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,

15 Then Solomon prayed:

“Blessed is the LORD God of Israel, who made a commitment to my father David and then personally fulfilled what he had promised when he said:

15 And he said, Blessed be the LORD God of Israel, which spake with his mouth unto David my father, and hath with his hand fulfilled it, saying,

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 so that My name would be there, but I chose David to be over My people Israel.’

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.’

16 ‘From the day I brought out my people Israel from Egypt I never chose a city from all the tribes of Israel to build a temple where my name might reside. I have chosen David to be over my people Israel.’

16 Since the day that I brought forth my people Israel out of Egypt, I chose no city out of all the tribes of Israel to build an house, that my name might be therein; but I chose David to be over my people Israel.

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.

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.

17 “My father David wanted to build a temple for the name of the LORD God of Israel.

17 And it was in the heart of David my father to build an house for the name of the LORD God of Israel.

- “...name” - occurs in Solomon’s prayer 14x: v16,17,18,19,20,29,33,35,41,42,43 [2x],44,48

— The promise Solomon referred to was that God would place His Name in Jerusalem

- The temple was not to be a “container” for God (v27) but a place for his Name to dwell (v16-17,19-20); that is, a place where His presence and character would be evident

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.

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.

18 The LORD told my father David: ‘Therefore, since you determined to build a temple for my name, you acted well, because it was your choice to do so.

18 And the LORD said unto David my father, Whereas it was in thine heart to build an house unto my name, thou didst well that it was in thine heart.

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.'

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.'

19 Nevertheless, you are not to build the Temple, but your son who will be born to you is to build a temple for my name.'

19 Nevertheless thou shalt not build the house; but thy son that shall come forth out of thy loins, he shall build the house unto my name.

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

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.

20 "The LORD has brought to fulfillment what he promised, and now here I stand, having succeeded my father David to sit on the throne of Israel, as the LORD promised. I have built the Temple for the name of the LORD God of Israel.

20 And the LORD hath performed his word that he spake, and I am risen up in the room of David my father, and sit on the throne of Israel, as the LORD promised, and have built an house for the name of the LORD God of Israel.

21 And 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 out of the land of Egypt."

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."

21 I have placed there the ark in which the covenant is stored that the LORD made with our ancestors when he brought them out of the land of Egypt."

21 And I have set there a place for the ark, wherein is the covenant of the LORD, which he made with our fathers, when he brought them out of the land of Egypt.

- God had been faithful, and Solomon glorified Him for it. The temple was primarily a place for the Ark, (the throne of God on earth?) and the repository of God's covenant promises to His redeemed people. In this address Solomon demonstrated humility and thankfulness.

(c) Solomon's prayer (8:22-53) (Cf. 2 Chr 6:12-43)

(i) Solomon prays for God to confirm the Davidic Covenant (8:22-26)

22 Then Solomon stood before the altar of the LORD in the presence of all the assembly of Israel, and he spread out his hands toward heaven.

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.

22 Then Solomon took his place in front of the LORD's altar in the presence of the entire congregation of Israel, spread out his hands toward heaven,

22 And Solomon stood before the altar of the LORD in the presence of all the congregation of Israel, and spread forth his hands toward heaven:

- This is the longest prayer in the Bible; it centers on the Mosaic Covenant

- Solomon stood and then kneeled (v54) on a special platform that had been built in the temple courtyard for the dedication service (Cf. 2 Chr 6:12-42)

— He began his prayer with worship and praise to God for His uniqueness and His faithfulness in keeping His promises

7 Petitions in Solomon's Prayer

(1) God's presence and protection (v23)

(2) Forgiveness of trespasses (v31-32)

(3) Forgiveness for sins causing defeats from enemies (v33-34)

(4) Forgiveness of sins that had brought on calamity (v35-40)

(5) Mercy for God-fearing foreigners (v41-43)

(6) Victory in battle (v44-45)

(7) Restoration after captivity (v46-53)

23 And he said, "LORD, God of Israel, there is no God like You in heaven above or on earth beneath, keeping the covenant and *showing faithfulness* to Your servants who walk before You with all their heart,

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,

23 and said:

"LORD God of Israel, there is no one like you, God in heaven above or on the earth below, who watches over his covenant, showing gracious love to your servants who live their lives in your presence with all their hearts.

23 And he said, LORD God of Israel, there is no God like thee, in heaven above, or on earth beneath, who keepest covenant and mercy with thy servants that walk before thee with all their heart:

- "...faithfulness" - *hesed*, implies covenantal love, the kind of love that is expressed in the covenant between God and his people

— Solomon prayed for a continuance of this covenantal love. The terms of fulfillment of this love are set forth upon the grounds of obedience and faith.

— Through David's line, the promises culminated in his great son, the Lord Jesus Christ.

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

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.

24 It is you, LORD God, who have kept your promise to my father, your servant David, that you made to him. Indeed, you made a commitment to my father David and then personally fulfilled what you had promised today.

24 Who hast kept with thy servant David my father that thou promisedst him: thou spakest also with thy mouth, and hast fulfilled it with thine hand, as it is this day.

25 Now then, LORD, God of Israel, keep with Your servant David my father that which You have promised him, saying, 'You shall not be deprived of a man to sit on the throne of Israel, if only your sons are careful about their way, to walk before Me as you have walked.'

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.'

25 "Now therefore, LORD God of Israel, keep your promise that you made to my father, your servant David, when you said, 'You will not lack a man to sit on the throne of Israel, if only your descendants will watch their lives, to live in my presence just as you have lived in my presence.'

25 Therefore now, LORD God of Israel, keep with thy servant David my father that thou promisedst him, saying, There shall not fail thee a man in my sight to sit on the throne of Israel; so that thy children take heed to their way, that they walk before me as thou hast walked before me.

26 Now then, God of Israel, let Your words, please, be confirmed, which You have spoken to Your servant, my father David.

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

26 "Now therefore, God of Israel, may your promise that you made to your servant David my father be fulfilled...

26 And now, O God of Israel, let thy word, I pray thee, be verified, which thou spakest unto thy servant David my father.

(ii) Solomon prays that God would condescend and hear the people in the Temple (8:27-30)

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!

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!

27 and yet, will God truly reside on earth? Look! Neither the sky nor the highest heaven can contain you! How much less this Temple that I have built!

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?

- In this prayer, Solomon voiced the truth that Yahweh did not really live on earth, but in heaven

— Solomon did not confuse the symbols of God's presence with God Himself (Cf. 1 Sam 4:3)

28 Nevertheless, turn Your attention to the prayer of Your servant and to his plea, LORD, my God, to listen to the cry and to the prayer which Your servant prays before You today,

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;

28 Pay attention to the prayer of your servant and to his request, LORD my God, and listen to the cry and prayer that your servant is praying in your presence today.

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:

29 so 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 will pray toward this place.

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.

29 Let your eyes always look toward this Temple night and day, toward the location where you have said 'My name will reside there.' Listen to the prayer that your servant prays in this direction.

29 That thine eyes may be open toward this house night and day, even toward the place of which thou hast said, My name shall be there: that thou mayest hearken unto the prayer which thy servant shall make toward this place.

30 And listen to the plea of Your servant and of Your people Israel, when they pray toward this place; hear in heaven Your dwelling place; hear and forgive!

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.

30 Listen to the requests from your servant and from your people Israel as they pray in this direction, listen from the place where you reside in heaven, then hear and forgive.

30 And hearken thou to the supplication of thy servant, and of thy people Israel, when they shall pray toward this place: and hear thou in heaven thy dwelling place: and when thou hearest, forgive.

- Solomon requested that God would grant mercy when His people turned to Him when they violated the covenant. These included:

- Personal sins (v31-32)
- Defeat in battle (v33-34)
- Drought (v35-36)
- Famine (v37-40)

— All the calamities Solomon mentioned in his prayer are curses that God promised to send on Israel if they violated the Mosaic Covenant (Cf. Lev 26:16-39; Deut 28:22,25,38,42,59; 31:17,29; 32:24)

As Hannah's prayer (1 Sam 2:1-10) set the tone for all that followed in 1 and 2 Samuel, so Solomon's prayer here does the same for 1 and 2 Kings. The remainder of 1 and 2 Kings shows how God answered Solomon's prayer. That is why this chapter is so significant theologically. The possibilities that the king mentioned here eventually took place in Israel's history, culminating in the Babylonian Captivity. Later in Israel's history, the writing prophets frequently alluded to conditions that Solomon mentioned in this prayer, that came to pass in the prophets' days because of Israel's sins.

(iii) Solomon prays that God would hear the people in their future captivity (8:31-53) (Cf. 2 Chr 6:22-40)

31 "If a person sins against his neighbor and is compelled to take an oath of *innocence*, and he comes *and* takes an oath before Your altar in this house,

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,

31 "If a man should sin against his neighbor and he is required to take an oath, and he then comes to take an oath in front of your altar in this Temple,

31 If any man trespass against his neighbour, and an oath be laid upon him to cause him to swear, and the oath come before thine altar in this house:

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

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.

32 then listen in heaven, act, and judge your servants, condemning the wicked by bringing back to him the consequences of his choices and by justifying the righteous by recompensing him according to his righteousness.

32 Then hear thou in heaven, and do, and judge thy servants, condemning the wicked, to bring his way upon his head; and justifying the righteous, to give him according to his righteousness.

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 implore Your favor in this house,

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,

33 "If your people Israel are defeated in a battle with their enemy because they have sinned against you, when they return to you and confess to you, pray, and in this Temple they ask you to show grace to them,

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:

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

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.

34 then hear in heaven, forgive the sin of your people Israel, and return them to the soil that you gave to their ancestors.

34 Then hear thou in heaven, and forgive the sin of thy people Israel, and bring them again unto the land which thou gavest unto their fathers.

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 praise Your name, and turn from their sin when You afflict them,

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,

35 "When heaven remains closed, and there is no rain because they have sinned against you, and they pray in the direction of this place, confessing your name and turning from their sin when you afflict them,

35 When heaven is shut up, and there is no rain, because they have sinned against thee; if they pray toward this place, and confess thy name, and turn from their sin, when thou afflictest them:

36 then hear in heaven and forgive the sin of Your servants and Your people Israel; indeed, teach them the good way in which they are to walk. And provide rain on Your land, which You have given to Your people as an inheritance.

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.

36 then hear in heaven and forgive the sin of your servants and of your people Israel. Indeed, teach them the best way to live and send rain on your land that you have given to your people as an inheritance.

36 Then hear thou in heaven, and forgive the sin of thy servants, and of thy people Israel, that thou teach them the good way wherein they should walk, and give rain upon thy land, which thou hast given to thy people for an inheritance.

37 "If there is a famine in the land, if there is a plague, if there is blight *or* mildew, locust *or* grasshopper, if their enemy harasses them in the land of their cities, whatever plague, whatever sickness *there is*,

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*,

37 "If a famine comes to the land, or if plant diseases, mildew, locust, or grasshoppers appear, or if their enemies attack them in their settlements of the land, no matter what the epidemic or illness is,

37 If there be in the land famine, if there be pestilence, blasting, mildew, locust, or if there be caterpillar; if their enemy besiege them in the land of their cities; whatsoever plague, whatsoever sickness there be;

- These afflictions are here viewed as intensified above the normal course of events as disciplinary measures

— Solomon, however, recognized that the primary need was not the removal of these obnoxious creatures, but the remission of sin (v39)

38 whatever prayer or plea is offered by any person *or* by all Your people Israel, each knowing the affliction of his own heart, and spreading his hands toward this house;

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;

38 whatever prayer or request is made, no matter whether it's made by a single man or by all of your people Israel, each praying out of his own hurting heart and anguish and stretching out his hands toward this Temple,

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

39 then hear in heaven, Your dwelling place, and forgive and act, and give to each in accordance with all his ways, whose heart You know—for You alone know the hearts of all mankind—

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,

39 then hear from heaven, the place where you reside, and forgive, repaying each person according to all of his ways, since you know their hearts—for you alone know the hearts of all human beings—

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;)

40 so that they will fear You all the days that they live on the land which You have given to our fathers.

40 that they may fear You all the days that they live in the land which You have given to our fathers.

40 so they will fear you every day and live on the surface of the land that you have given to our ancestors.

40 That they may fear thee all the days that they live in the land which thou gavest unto our fathers.

41 "Also regarding the foreigner who is not of Your people Israel, when he comes from a far country on account of Your name

41 "Also concerning the foreigner who is not of Your people Israel, when he comes from a far country for Your name's sake

41 "Now concerning the foreigner who is not from your people Israel, when he comes from a land far away for the sake of your name

41 Moreover concerning a stranger, that is not of thy people Israel, but cometh out of a far country for thy name's sake;

- Solomon next asked for God's grace on God-fearing foreigners (v41-43), as well as on the Israelites in battle (v44-45)

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,

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,

42 (for people will hear of your great name, your mighty acts, and your obvious power), when he comes and prays facing this Temple,

42 (For they shall hear of thy great name, and of thy strong hand, and of thy stretched out arm;) when he shall come and pray toward this house;

43 hear in heaven Your dwelling place, and act in accordance with 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.

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.

43 then hear in heaven where you reside, and do whatever the foreigner asks of you, so that all the people of the earth may know your name, fear you as do your people Israel, and so they may know that this Temple that I have built is called by your name.

43 Hear thou in heaven thy dwelling place, and do according to all that the stranger calleth to thee for: that all people of the earth may know thy name, to fear thee, as do thy people Israel; and that they may know that this house, which I have builded, is called by thy name.

44 "When Your people go out to battle against their enemy, by whatever way You 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,

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,

44 “When your people go out to war against their enemies, no matter what way you send them, and they pray to the LORD in the direction of the city that you have chosen and in the direction of the Temple that I have built for your name,

44 If thy people go out to battle against their enemy, whithersoever thou shalt send them, and shall pray unto the LORD toward the city which thou hast chosen, and toward the house that I have built for thy name:

45 then hear in heaven their prayer and their pleading, and maintain their cause.

45 then hear in heaven their prayer and their supplication, and maintain their cause.

45 then hear their prayer and their request in heaven, and fight for their cause.

45 Then hear thou in heaven their prayer and their supplication, and maintain their cause.

46 “When they sin against You (for there is no person who does not sin) and You are angry with them and turn them over to an enemy, so that they take them away captive to the land of the enemy, distant or near;

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;

46 “When they sin against you—because there isn’t a single human being who doesn’t sin—and you become angry with them and deliver them over to their enemy, who takes them away captive to the land that belongs to their enemy, whether near or far away,

46 If they sin against thee, (for there is no man that sinneth not,) and thou be angry with them, and deliver them to the enemy, so that they carry them away captives unto the land of the enemy, far or near;

47 if they take it to heart in the land where they have been taken captive, and repent and implore Your favor in the land of those who have taken them captive, saying, ‘We have sinned and done wrong, we have acted wickedly’;

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’;

47 if they turn their hearts back to you in the land where they have been taken captive, repent, and pray to you—even if they do so in the land of their captivity—confessing, ‘We have sinned, we have committed abominations, and practiced wickedness,’

47 Yet if they shall bethink themselves in the land whither they were carried captives, and repent, and make supplication unto thee in the land of them that carried them captives, saying, We have sinned, and have done perversely, we have committed wickedness;

- This verse explicitly describes what Daniel actually did, while in captivity (2 Chr 6:37; Cf. Dan 6:10; 9:5)

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;

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;

48 if they return to you with all of their heart and with all of their soul in the land of their enemies who have taken them captive, as they pray to you in the direction of their land that you have given to their ancestors and to the city that you have chosen, and to the Temple that I have built for your name,

48 And so return unto thee with all their heart, and with all their soul, in the land of their enemies, which led them away captive, and pray unto thee toward their land, which thou gavest unto their fathers, the city which thou hast chosen, and the house which I have built for thy name:

49 then hear their prayer and their pleading in heaven, Your dwelling place, and maintain their cause,

49 then hear their prayer and their supplication in heaven Your dwelling place, and maintain their cause,

49 then hear their prayer and requests in heaven, where you reside, and fight for their cause,

49 Then hear thou their prayer and their supplication in heaven thy dwelling place, and maintain their cause,

50 and forgive Your people who have sinned against You and all their wrongdoings which they have committed against You, and make them *objects of* compassion before those who have taken them captive, so that they will have compassion on them

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

50 forgiving your people who have sinned against you, along with their transgressions by which they have transgressed against you.

“Show your compassion in the presence of those who have taken them captive, so they may show compassion on them,

50 And forgive thy people that have sinned against thee, and all their transgressions wherein they have transgressed against thee, and give them compassion before them who carried them captive, that they may have compassion on them:

51 (for they are Your people and Your inheritance which You have brought out of Egypt, from the midst of the iron furnace),

51 (for they are Your people and Your inheritance which You have brought forth from Egypt, from the midst of the iron furnace),

51 since they are your people and your heritage, which you brought out of Egypt, from an iron fire furnace.

51 For they be thy people, and thine inheritance, which thou broughtest forth out of Egypt, from the midst of the furnace of iron:

52 so that Your eyes may be open to the pleading of Your servant and to the pleading of Your people Israel, to listen to them whenever they call to You.

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.

52 Do this so your eyes may remain open to the requests of your servant and to the requests of your people's prayers, to listen to them whenever they call out to you,

52 That thine eyes may be open unto the supplication of thy servant, and unto the supplication of thy people Israel, to hearken unto them in all that they call for unto thee.

53 For You have singled them out from all the peoples of the earth as Your inheritance, just as You spoke through Moses Your servant, when You brought our fathers out of Egypt, Lord GOD.”

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.”

53 because you have separated them to yourself as your heritage from all the people of the earth, as you spoke through your servant Moses when you brought our ancestors out of Egypt, Lord GOD.

53 For thou didst separate them from among all the people of the earth, to be thine inheritance, as thou spakest by the hand of Moses thy servant, when thou broughtest our fathers out of Egypt, O Lord GOD.

- These calamities were all listed in Deuteronomy as curses on Israel for her breaking the covenant (Cf. Lev 26:16-39; Deut 28:22,25,38,42,59; 31:17,29; 32:24)

As always, things happened exactly as God said they would happen. After generations of increasing hardness and unrepentance, Israel was conquered and deported by Assyria in 722 BC. The Southern Kingdom, Judah, witnessed this but also refused to repent. In 586 BC, Jerusalem fell to Nebuchadnezzar, who also deported God's people out of their land. The exiled prophet Daniel knew through Jeremiah that Judah's exile would be 70 years (Jer 29:10). Daniel prayed to God as Solomon prophesied, confessed Israel's sins, and sought God's promised restoration (Dan 9:1-19). God heard and acted for His people. In 539 BC the Babylonian Empire fell to the Medo-Persian king Cyrus the Great. As Isaiah prophesied hundreds of years earlier (Is 44:28), Cyrus permitted the Jews to return to Judah to rebuild their temple—as Solomon had also prophesied (2 Chr 36:15-23; Ezra 1:1-4).

(d) Solomon exhorts the people to follow God's covenant (8:54-61) (Cf. 2 Chr 6:40-42)

54 When Solomon had finished praying this entire prayer and plea to the LORD, he stood up from the altar of the LORD, from kneeling on his knees with his hands spread toward heaven.

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.

54 When Solomon had completed saying this entire prayer to the LORD, he got up from kneeling with his hands spread out toward heaven in the presence of the LORD's altar,

54 And it was so, that when Solomon had made an end of praying all this prayer and supplication unto the LORD, he arose from before the altar of the LORD, from kneeling on his knees with his hands spread up to heaven.

55 And he stood and blessed all the assembly of Israel with a loud voice, saying:

55 And he stood and blessed all the assembly of Israel with a loud voice, saying:

55 stood up, and blessed all of the assembly of Israel in a loud voice. He said:

55 And he stood, and blessed all the congregation of Israel with a loud voice, saying,

56 "Blessed be the LORD, who has given rest to His people Israel in accordance with everything that He promised; not one word has failed of all His good promise, which He promised through Moses His servant.

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.

56 "Blessed is the LORD, who has given security to his people Israel, just as he promised. Not one of his promises has failed to come about that he gave through his servant Moses.

56 Blessed be the LORD, that hath given rest unto his people Israel, according to all that he promised: there hath not failed one word of all his good promise, which he promised by the hand of Moses his servant.

57 May the LORD our God be with us, as He was with our fathers; may He not leave us nor forsake us,

57 May the LORD our God be with us, as He was with our fathers; may He not leave us or forsake us,

57 May the LORD our God be with us, just as he was with our ancestors. May he never leave us or abandon us,

57 The LORD our God be with us, as he was with our fathers: let him not leave us, nor forsake us:

- The first desire of Solomon's heart was that God would bless his generation with His divine presence

58 so that He may guide our hearts toward Himself, to walk in all His ways and to keep His commandments, His statutes, and His ordinances, which He commanded our fathers.

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.

58 so that he may turn our hearts toward him, so that we may live life his way, keeping his commands, statutes, and ordinances that he gave to our ancestors.

58 That he may incline our hearts unto him, to walk in all his ways, and to keep his commandments, and his statutes, and his judgments, which he commanded our fathers.

- Next, Solomon asked that God would give His people the desire to walk in obedience to His covenant

59 And may these words of mine, with which I have implored the favor of the LORD, be near to the LORD our God day and night, so that He will maintain the cause of His servant and the cause of His people Israel, as each day requires,

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,

59 And may what I've had to say to the LORD remain with the LORD our God both day and night, so that he may defend the cause of his servant and the cause of his people Israel, as the need of the day may require it,

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:

- Solomon prayed that God would keep Solomon's requests dear to His heart

60 so that all the peoples of the earth may know that the LORD is God; there is no one else.

60 so that all the peoples of the earth may know that the LORD is God; there is no one else.

60 so that, in turn, all the people of the earth may know that the LORD is God—there is no one else.

60 That all the people of the earth may know that the LORD is God, and that there is none else.

61 Your hearts therefore shall be wholly devoted to the LORD our God, to walk in His statutes and to keep His commandments, as at this day."

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."

61 Now let your heart be completely devoted to the LORD our God, to live according to his statutes and to keep his commands, as we are doing today."

61 Let your heart therefore be perfect with the LORD our God, to walk in his statutes, and to keep his commandments, as at this day.

- In order for all this to take place, Solomon reminded the people that they must be fully committed to the LORD and obedient to His Word

— Unfortunately, Solomon himself eventually failed to do this. As the king finished speaking, "fire came down from heaven and consumed the burnt offering and the sacrifices, and the glory of the LORD filled the temple" (2 Chr 7:1) as it had earlier filled the tabernacle (Ex 40:34-35; Lev 9:23-24).

(e) Solomon leads the people in sacrifices (8:62-66) (Cf. 2 Chr 7:4-7)

62 Then the king and all Israel with him offered sacrifice before the LORD.

62 Now the king and all Israel with him offered sacrifice before the LORD.

62 Then the king and all of Israel with him offered sacrifices to the LORD.

62 And the king, and all Israel with him, offered sacrifice before the LORD.

63 And Solomon offered for the sacrifice of peace offerings, which he offered to the LORD, twenty-two thousand oxen and 120,000 sheep. So the king and all the sons of Israel dedicated the house of 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.

63 Solomon offered peace offerings to the LORD consisting of 22,000 oxen and 120,000 sheep. So the king and all the Israelis dedicated the LORD's Temple.

63 And Solomon offered a sacrifice of peace offerings, which he offered unto the LORD, two and twenty thousand oxen, and an hundred and twenty thousand sheep. So the king and all the children of Israel dedicated the house of the LORD.

- The number of animals sacrificed seems incredibly large, but records of other sacrifices that involved thousands of animals are still in existence

— One must remember that thousands of priests sacrificed on many auxiliary altars, and the celebration lasted for two weeks

— This dedication took place at the beginning of the Feast of Tabernacles, which normally lasted one week, but was extended to two weeks on this special occasion (v65)

64 On the same day the king consecrated the middle of the courtyard that *was* in front of the house of the LORD, because there he offered the burnt offering, 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, the grain offering, and the fat of the peace offerings.

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.

64 That same day, the king consecrated the middle court that stood in front of the LORD's Temple, because that was where he offered burnt offerings, grain offerings, and fat from the peace offerings and because the bronze altar that was in the LORD's presence was too small to hold the burnt offerings, grain offerings, and fat from the peace offerings.

64 The same day did the king hallow the middle of the court that was before the house of the LORD: for there he offered burnt offerings, and meat offerings, and the fat of the peace offerings: because the brasen altar that was before the LORD was too little to receive the burnt offerings, and meat offerings, and the fat of the peace offerings.

65 So Solomon held 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, *that is*, fourteen days.

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.

65 So Solomon observed the Festival of Tents at that time, as did all of Israel with him. A large assembly came up from as far away as Lebo-hamath and the Wadi of Egypt to appear in the presence of the LORD our God, not just for seven days, but for seven days after that, a total of fourteen days.

65 And at that time Solomon held a feast, and all Israel with him, a great congregation, from the entering in of Hamath unto the river of Egypt, before the LORD our God, seven days and seven days, even fourteen days.

66 On the eighth day he dismissed the people, and they blessed the king. Then they went to their tents joyful and with happy hearts for all the goodness that the LORD had shown to David His servant, and to Israel His people.

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.

66 The following day, Solomon sent the people away as they blessed the king. Then they went back to their tents, rejoicing and glad for all the good things that the LORD had done for his servant David and to his people Israel.

66 On the eighth day he sent the people away: and they blessed the king, and went unto their tents joyful and glad of heart for all the goodness that the LORD had done for David his servant, and for Israel his people.