

# The House of Elohim The House of Jehovah<sup>1</sup>

Topics		
The House of God is the Tent of God	The House of God is the Temple of Solomon	The House of God is the Temple of Zerubbabel
House of Jehovah as found in the Book of Psalms	The House of God is the Temple in the Tribulation and in the Millennium	The House of God in the New Testament
	Conclusion	
Charts, Maps and Doctrines		
Doctrines Alluded To		
The Movement of the Tent of God		The Movement of the Ark of God

**Preface:** The House of God (or, *Elohim*) is just generally another designation for the *Tent* (or, *Tabernacle*) of God; and later, for the *Temple of God*. In this short study, we will not be examining the Tent of God (or the Temple of God) specifically, but more the phrase *the House of God* (or, *the House of Jehovah*) wherever it occurs in Scripture. The latter phrase, by the way, is more prevalent in Scripture. The result of this brief study will certainly be a history of the Tent (and later Temple) of God. However, it will not be a complete history by any means. I should also mention that we have already covered the **Movement of the Tent of God** (and the **Ark of God**) in the exegesis of I Sam. 10:3.

**Note:** Too much is made about the use of the names *Elohim* and *Jehovah* in Scripture, as though the use of these names indicates different writers (the assertion is made that even within the same chapter of certain books, there will be the contributions of two different authors, distinguished by their use of these terms). When speaking of Eli and Samuel, we find the phrase *House of Jehovah* used exclusively. When discussing Solomon's building of the Temple, we find *House of God* and *House of Jehovah* used about the same number of times (I Kings 6–8). Attempting to differentiate authors based upon this is ridiculous. Where there are different authors, we would expect that they would have their own differences; for instance, the writer of Kings appears to prefer the *House of Jehovah*, and the writer of Chronicles appears to prefer the *House of Elohim*.

1. By way of introduction, I should mention that most of the references to the *House of Elohim* (or the House of Jehovah) are literal references to the Tent or Temple of God. However, there are several metaphorical references, particularly in the Psalms.
2. The first mention of the *House of God* is in Jacob's dream in Gen. 28:17. This is where Jacob sees the ladder reaching to heaven with the angels of God ascending and descending. He calls this the *House of God*. What Jacob does afterward is interesting. He sets up a stone as a pillar and then identifies this as *God's House*, indicating that there would be a place on this earth that is God's house (Gen. 28:22).
3. The House of God is used for the Tent of God in its construction and early use in the desert wilderness:

---

<sup>1</sup> Dude!

- a. The Tent (or Tabernacle) of God is called the *House of God* for the first time in Ex. 23:19. Interestingly enough, these first two mentions also include a financial obligation to God. Jacob promises a 10<sup>th</sup> of what he owes. In Exodus, this mention is bringing in the first fruits, which would be offerings to God. See Ex. 34:26, which states essentially the same thing.
  - b. Much of the service work of the Levites was built around the House of God. I Chron. 6:48 9:10–34 23:28 24:5, 19 26:20
  - c. In Deut. 23:18, we are told what cannot be brought into the House of God. With these few passages from the Law (Exodus through Deuteronomy), it is clear the House of God is synonymous with the Tent of God.
  - d. In Deut. 26, a portion of the tithe from the House of God is used to support the Levite, the immigrant, the orphan and the widow. Deut. 26:12–13.
  - e. For additional passages, see Ex. 23:19 34:26 Deut. 23:18.
4. The House of God is used for the Tent (or Tabernacle) of God in its various but semi-permanent locations in the Land of Promise:
- a. Interestingly enough, the Gibeonites, who beguiled Joshua into making them allies, were made wood cutters and water drawers for the House of God. Joshua 9:23
  - b. The mentions of a house of gods in Judges 9 deals with a pagan god (vv. 27, 46), so we will skip over that (plus, Judges 9 requires a great deal of study anyway just to understand all that is going on).
  - c. Judges 18:31 tells us that the House of God (the Tent of God) was located in Shiloh.
  - d. In Judges 20:18 (and vv. 26, 31), we have the sons of Israel going to the house of God for guidance to determine who should attack the tribe of Benjamin first. This would be the same as the House of God mentioned in Judges 18:31.
  - e. In Judges 21:2, although we should have *Bethel* here rather than the *House of God*, the Tent of God was temporarily located in Bethel. It sounds like the Israelites are inquiring of God here, but they are like the woman who marries the wrong man, and then says, “God, why did you let this happen to me?”
  - f. The phrase *House of Jehovah* is associated with Eli and Samuel. I Sam. 1:7, 24 3:15
  - g. It was David who instituted a huge number of musicians in association with the Tent of God. I Chron. 25:1–31
  - h. Additional passages: Joshua 6:24 Judges 19:18 II Sam. 12:20 I Kings 3:1 I Chron. 6:31 –32 9:32
5. The House of God is used for the Temple of Solomon:
- a. Solomon and the House of Jehovah:
    - i. God assigned the responsibility of building His Temple to Solomon, rather than to David (II Sam. 7 I Kings 5:2–7 6:1–38 7:1–51 8:17–20 9:1 I Chron. 22:1–19 23:4, 24, 28, 32 28:1–29:9, 16 II Chron. 2:1–5:14). This became the *House of God*.
    - ii. The reason that David was not the man to build this house is because he was a man of war who had killed many people (I Chron. 22:8 28:3).
    - iii. Once Solomon had completed the Temple, God filled it with His Shekinah glory (II Chron. 7:1–3).
    - iv. On the day of dedication, Solomon offered so many sacrifices that the bronze altar could not accommodate them all. II Chron. 7:4–7
    - v. The Queen of Sheba was very impressed by the Temple of Jehovah; so impressed, that she paid Solomon a great tribute. II Chron. 9:1–12
    - vi. Additional passages about Solomon and the Temple of Jehovah: II Chron. 7:11 8:1, 16
  - b. Old Testament believers never thought that God lived only in the Tent or in the Temple. That is, God was not *contained* by or in the House of God. This was made clear when Solomon dedicated the Temple in I Kings 8:23b–28: “[Jehovah God of Israel, there is no god like you in heaven above or on earth below. You keep your promise of mercy to your servants, who obey you wholeheartedly. You have kept your promise to my father David, your servant. With your mouth you promised it. With your hand you carried it out as it is today. Now, Jehovah God of Israel, keep your promise to my father David, your servant. You said, 'You will never fail to have an heir sitting in front of me on the throne of Israel if your descendants are faithful to me as you have been faithful to me.'](#) So now, God of Israel, may the promise you made to my father David, your servant, come true. Does God really live on earth? If heaven itself, the highest heaven, cannot hold you, then how can this temple that I have built? Nevertheless, my

Jehovah God, please pay attention to my prayer for mercy. Listen to my cry for help as I pray to you today." See also I Chron. 29:10–13 and II Chron. 6:18

- c. Interestingly enough, the *House of Elohim* is not mentioned in the Proverbs (which are written primarily by Solomon, who built the House of God), but it is mentioned in Eccles. 5:1: **Guard your steps as you go to the house of God, and draw near to listen rather than to offer the sacrifice of fools; for they do not know they are doing evil.** Understanding this literally seems the most reasonable approach.
- d. Jeroboam, the first king of Israel in the divided kingdom, was worried that the people would go down to the House of God in Jerusalem and then support Judah's king, Rehoboam. I Kings 12:27
- e. During the reign of Rehoboam, Shishak, the king of Egypt, came up and raided the House of God, obviously a literal understanding of that phrase. I Kings 14:26 II Chron. 12:9
- f. Asa is known as one of the good kings, as he brought dedicated things into the Temple of God. (I Kings 15:15 II Chron. 15:17–18). He also removed this in order to make a treaty with Ben-hadad, the king of Syria, in order to get the king of Israel to back off (I Kings 15:18 II Chron. 16:1–6).
- g. Jehoshaphat, before Jerusalem was about to be invaded, went into the Temple of Jehovah, and prayer for deliverance from God (II Chron. 20:1–25). Jehoshaphat and Judah celebrated in the House of Jehovah (II Chron. 20:26–30).
- h. There were several incidents which involved King Joash and the Temple of God:
  - i. The line of Judah was almost wiped out by the evil Queen Athaliah. Joash, as an infant, was hidden from the destruction of his line in the House of God (II Kings 11:2–4 II Chron. 22:10–12).
  - ii. Joash received a constant armed guard while he was hidden in the House of Jehovah (II Kings 5–7 II Chron. 23:1–9).
  - iii. Queen Athaliah went to the Temple to see what was going on. II Chron. 23:12
  - iv. The Queen of Judah, Athaliah, who systematically removed the line of David, did not receive any protection by being in the *House of Jehovah* (II Kings 11:13–16 II Chron. 23:13–15).
  - v. Even though David was not allowed to build the Temple of God because of the fact that he was a warrior, this does not mean that the Temple was never associated with swords or warfare. However, the woman who had ordered the deaths of the line of Judah was also put to death, right outside the Temple. II Chron. 23:3–21
  - vi. The High Priest at that time, Jehoiada, made a covenant with God, and destroyed the house of Baal and its high priest (II Kings 11:17–18).
  - vii. The man who became king at that point was Joash, at age 7, and he apparently followed the guidance of Jehoida, the priest. However, it was the king who directed him to gather the support of the Levites to repair the Temple and it was Jehoida who dragged his feet somewhat. II Chron. 24:1–14
  - viii. Joash was eventually installed as king and associated with the House of God, in which he had stayed for his own safety (II Kings 11:19 II Chron. 23:1–3).
  - ix. Joash built up the treasury of the House of Jehovah and finally rebuilt parts of it. II Kings 12:4–16 II Chron. 24:1–14
  - x. Joash eventually killed the son of Jehoida the priest (after Jehoida had died), based upon reports that he had abandoned the house of God and served Asherim. II Chron. 24:16–22
  - xi. Joash also took from the treasury of the Temple in order to make a treaty with King Hazael of Syria. II Kings 12:17–18
  - xii. Even the last words about Joash associated him with the Temple of God. II Chron. 24:27
- i. A different King Joash (also known as Jehoash) of Israel, captured King Amaziah King of Judah, son of Joash and raided the Temple of God. II Kings 14:8–14 II Chron. 25:22–24
- j. King Uzziah (also known as Azariah), was a corrupt king and his associations with the House of Jehovah resulted in leprosy. II Chron. 26:16–23
- k. King Jotham of Judah did some work on the House of Jehovah. II Kings 15:32–35 II Chron. 27:1–3
- l. The extremely evil King Ahaz of Judah closed down the Temple, cut up the utensils in the Temple and set up idolatrous altars throughout Jerusalem (II Chron. 28:22–25). He also used the Temple treasury to make an alliance with Tiglath-pileser, the king of Assyria (II Kings 16:7–9 II Chron. 28:21).
- m. Hezekiah and the House of God:
  - i. Hezekiah began early on with repairs and reforms to the Temple of God. II Chron. 29:3–19

- ii. Hezekiah restored Temple worship. II Chron. 29:20–36
- iii. Upon the completion of the rebuilding of the Temple, Hezekiah sent letters to Ephraim and Manasseh, asking that they should come to the new Temple to celebrate Passover. II Chron. 30:1–27
- iv. Hezekiah continued with reforms to the House of God. II Chron. 31:3–21
- v. When Sennacherib attacked Judah, however, King Hezekiah not only emptied the treasury of the House of Jehovah, but he also sent Sennacherib the gold from the Temple doors and posts. II Kings 13–17
- vi. Isaiah encouraged Hezekiah at the House of Jehovah about the imminent Assyrian invasion (II Kings 19:1–7 Isa. 37:1–37). Hezekiah prays about this in the House of Jehovah and God answers him through Isaiah (II Kings 19:14–37).
- vii. Hezekiah, when God was going to heal him, went up to the House of God in II Kings 20:1–11.
- viii. He was also inspired to write a song, ending with the line: **Jehovah will surely save me; so we will play my songs on stringed instruments all the days of our life at the house of Jehovah** (Isa. 38:20). Although this is a part of Scripture, it could be argued that we do not know if it is inspired or not, because it could be simply recorded what Hezekiah wrote. However, the song is 11 verses long, so it would be unlikely for God the Holy Spirit to have included something of that length unless He inspired it. The intent does not appear to be that Hezekiah will spend eternity in the House of Jehovah (i.e., eternal fellowship with God), but that he will be allowed for the rest of his life to celebrate his relationship to God in the actual Temple of God). By the way, the verse at the end of this chapter, v. 22, Hezekiah asks about what sign is it that will indicate that he will go to the House of the Lord—that belongs between vv. 6 and 7. Against, it is a reference to the literal Temple of Jehovah.
- n. The evil Manasseh, the king who succeeded Hezekiah, put up an idol in the House of God (II Kings 21:4–9 II Chron. 33:1–9). God showed his displeasure by bringing the king of Assyria against Manasseh causing Manasseh to undo much of the evil that he had done (II Chron. 33:10–17).
- o. Josiah, one of the good kings of Judah, was closely association with the House of God.
  - i. He succeeded Manasseh as king of Judah, removed the idolatrous altars from Judah, and repaired the House of God (II Kings 22:3–7 II Chron. 34:7–13).
  - ii. He also gave a huge number of oxen for Passover sacrifices (II Chron. 35:1–8).
  - iii. During Josiah’s reign, Hilkiah, the High Priest, found a copy of the book of the Law in the Temple (II Kings 22:8–13 II Chron. 34:14–21). This was read aloud to the people at the House of Jehovah (II Kings 23:1–3 II Chron. 34:29–30).
  - iv. Josiah also removed the Asherah from the House of Jehovah and destroyed them, as well as instituting other reforms and purification. II Kings 23:4–14
- p. This is an extremely important summary point: **Throughout the book of Kings and Chronicles, the measure of a king is dependent upon his attitude toward the Temple of God, which essentially tells us, the key to any King of Judah is his attitude toward Jesus Christ.**
- q. Jeremiah warns about keeping the Sabbath and associates this with the House of Jehovah in Jer. 17:19–27.
- r. There is another literal reference to the House of God when Pashhur, the evil priest, heard what Jeremiah had to say and had him beaten for it (Jer. 20:1–2). A plot was also hatched to kill Jeremiah for what he said in the Temple (Jer. 26:7–24).
- s. Jeremiah prophesies that Nebuchadnezzar would remove the vessels from the House of God (Jer. 27:19–22). Another prophet prophesied that these vessels would be returned within two years (Jer. 28:1–4). This leads Jeremiah to teach when a prophet is actually from God or not (Jer. 28:5–17).
- t. Jer. 27:21 is a very literal reference to the House of God, where the vessels (or, furniture and other manufactured goods) are removed and carried to Babylon.
- u. Jeremiah laments God’s abandonment of His House in Lam. 2.
- v. There are ominous warnings to Ezekiel in Ezek. 44:1–14.
- w. The last that we hear of the House of God in the history of Judah as an independent nation is, its possessions are removed when King Nebuchadnezzar of Babylon goes to deport the citizens of Judah and raid the Temple (II Kings 24:10–16 25:8–17 II Chron. 36:1–10). Then the House of God is burned

- down to the ground, and the wall of Jerusalem destroyed (II Chron. 36:11–19 Jer. 52:1–34). This was circa 586 B.C.
- x. Daniel 1:2 5:3 is also very literal, as it speaks of some of the furniture being removed from the House of God.
  - y. Additional references: I Kings 9:10, 15 10:5, 12 14:28 II Kings 16:14, 18 23:24 I Chron. 24:19 25:6 26:12, 22, 27 II Chron. 12:11 23:18–20 Jer. 29:26 35:2, 4 36:5, 10 38:14 41:5
6. The House of God is used to refer to the Temple of Zerubbabel (the post-dispersion Temple)
- a. At the end of Chronicles, there is a ray of hope; Jehovah God tells Cyrus, King of Persia, to build Him a House in Jerusalem (circa 538 B.C.). II Chron. 22–23 Ezra 1:2–6
  - b. Cyrus also returns the articles of the Temple stolen by Nebuchadnezzar (Ezra 1:7).
  - c. Attempts to restore the Temple is discussed in Ezra 2:68–3:13 and those who opposed this construction in Ezra 4.
  - d. Some actual progress on this rebuilding is then covered in Ezra 5–6, with the celebration of this construction in Ezra 6–7.
  - e. Gold and silver for the Temple of Cyrus, if you will, is discussed in Ezra 8.
  - f. We have a marvelous prayer of Ezra in Ezra 9:5–15, in thanks to God for the rebuilding of the Temple.
  - g. In Ezra 10, we have the reconciliation between the people of God and God. This of course takes place at the Temple of God.
  - h. Neh. 2:8 6:10 8:16 10:32–39 11:1, 16, 22, 40 13:4, 7, 9, 11, 14 are additional passages which deal with the building of this Temple.
  - i. Haggai 1:14 speaks of the people returning after the dispersion and working on the Temple of God.
  - j. Zech. 7:3 is a literal reference to the Temple of God. In v. 2, it should be *Bethel*, rather than *House of God*.
7. Now, what I was particularly interested in, and why this ties into our study, is how we find this phrase—*House of Elohim* (or, *the House of Jehovah*)—used in the book of Psalms. As we will see, unlike the many passages that we have studied, the use of the phrase *House of God* is not necessarily the literal understanding of the Tent of God.
- a. We find the *House of Jehovah* in Psalm 23:6: [Surely goodness and mercy shall follow me all the days of my life; and I shall dwell in the house of Jehovah forever](#). This is the famous *The Lord is my Shepherd* psalm of David's. When it comes to *forever*, there is no reason for us to understand the *House of Jehovah* as referring to the literal Tent of God which David restored and was familiar with. David was not a stupid man. He knew that Tent would not last forever. The idea here is, David is asking for fellowship with God for all eternity.
  - b. David says almost exactly the same thing in Psalm 27:4: One thing I have desired from Jehovah, that I will seek after: [that I may dwell in the house of Jehovah all the days of my life, to behold the beauty of Jehovah, and to pray in His temple](#). Recall, there was no Temple when David wrote this. Solomon built the Temple to God. This should indicate to us that David was not speaking literally, but figuratively, and we may reasonably assume that this refers to fellowship with God.
  - c. In Psalm 42, we have a very interesting plea from the writer. He pants after God; his soul thirsts for God. Yet, he, at one time, was a man who used to lead others in the House of God (v. 4). Throughout this psalm, the author struggles with his feelings and despair.
  - d. This makes our verse, Psalm 52:8 all the more interesting. Recall that it reads: [But I am like a green olive tree in the house of God; I trust in the mercy of God forever and ever](#). Obviously, David is not a literal green olive tree, so what we expect is for this verse to be metaphorical. Furthermore, David, at this time in his life, is not at Nob, where the priests were, and where, one would expect, the House of God was—i.e., the Tent of God. However, at this time in David's life, he did not visit Nob on a regular basis. The last time that he was at Nob, he lied to the priest (when David was out of fellowship). And, he is likely writing this psalm *after* Saul has killed all the priests and people of Nob (I Sam. 22:16–23). This would explain why David is so virulent in his attack upon Saul in this psalm. Given this information, we must break away from interpreting this verse as the literal Tabernacle of God. As we have seen in this doctrine, David will do a great deal to restore the Tabernacle, but at this point in time, David is a growing believer—one who has just gotten back into fellowship—in the House of God, which cannot be a reference to the Tent of God. Therefore, David must recognize that at least the environment around



- him as the House of God. That is, there is nowhere that David personally must go to in order to worship God and in order to grow in God's grace and knowledge.
- e. Psalm 55 is another psalm by David wherein he discusses in song the betrayal by a friend (vv. 12–13). One of the signs of their friendship is that they used to walk with others to the House of God together (v. 14). Such betrayal here should alert you to the fact that other believers will look to betray you.
  - f. Psalm 84, written possibly by the sons of Korah, celebrates a believer's relationship to God. **For a day in Your courts is better than a thousand. I had rather be a doorkeeper in the house of my God, than dwell in the tents of wickedness** (v. 10). This verse aptly describes the attitude of the growing believer. As much as it may surprise you, there will be a time when you will look back at Bible class as one of the high points of your life. Here, like Psalm 52, the reference to the House of God is not necessarily a literal reference. We do not necessarily have a person with the official position, *doorkeeper of the Tabernacle of God*. The idea is, this is a menial position in relationship to the Tent of God, and the psalmist is saying, better to have this menial responsibility than to live inside the Tents of the wicked. What this verse really refers to is remaining in fellowship (in the first half), and having and executing any sort of responsibility in His plan (in the second half).
  - g. Psalm 92 is entitled *A Song for the Sabbath Day*, and its author is unknown. The portion of this psalm that is of interest to us is very similar to Psalm 52:8: **The righteous shall flourish like the palm tree; he shall grow like a cedar in Lebanon. Those that are planted in the house of Jehovah shall flourish in the courts of our God. They shall still bring forth fruit in old age; they shall be fat and flowering; to show that Jehovah is upright; He is my rock, and no unrighteousness is in Him** (Psalm 92:12–15). A person is obviously not stuck with his feet into the ground inside the curtains of the Tabernacle of God. So we must understand this as we understood Psalm 52:8: this is a believer who has a solid foundation, who is growing in the grace and knowledge of our Lord Jesus Christ. The end result will be great production in that believer (*fat and flowering*).
  - h. In Psalm 118 (author unknown), at the very end, we speak of the Messiah, known as **The stone which the builders rejected has become the chief corner stone. This is Jehovah's doing and it is marvelous in our sight** (vv. 22–23). Further down, we find **Blessed is the One who comes in the name of Jehovah; we have blessed You from the house of Jehovah** (v. 26). Given the context, we may reasonably assume that we are not speaking of the literal Temple of Jehovah, but the Messiah is *from* the House of Jehovah is here tantamount to saying that the House of Jehovah is a type of Jesus Christ.
  - i. Psalm 122, a psalm of David, the phrase *House of Elohim* can be taken literally. David speaks of being inside the gates of Jerusalem. In v. 1, he urges the reader/listener, **Let us go to the house of Jehovah** and in v. 9, he says, **For the sake of the house of Jehovah our Elohim, I will seek your good.** Throughout the psalm, he speaks of Jerusalem and her gates. So he is speaking of celebrating at the Tabernacle of God.
  - j. Psalm 134 is a very interesting and very short (3 verses) which begins with: **Behold, bless Jehovah, all servants of Jehovah, who stand by night in the house of Jehovah.** We could certainly understand this to mean that there are Levites who do things around the Tent of God at night to prepare for services during the day. However, we may also understand this psalm to praise those whose work is not seen. In that way, we take this as having both a literal and a metaphorical meaning.
  - k. The psalmist in Psalm 135 calls for those in the house of Jehovah, and in the courts of the house of Elohim to praise God (vv. 1–3). Given this and the remainder of the psalm (which covers God's early involvement in Israel's history), suggests that we may understand these literally.
8. Other uses of the phrase *House of God* in the prophets:
- a. Joel's predictions against Israel included the fact that grain offerings and libations would be cut off from the house of Jehovah in Joel 1:9. Israel was to proclaim a fast and plead in the house of Jehovah (Joel 1:13–15).
  - b. In Isa. 2:3, the House of Jehovah is associated with the mountain. This is speaking of the last days, so, even though there will be a temple, we do not associate the temple with the Presence of God. Therefore, the House of God will be where the Presence of God is sought, on the mountain (see also v. 2).
  - c. Hosea speaks of Israel's failure in Hosea 8–9, and mentions the House of Jehovah in 8:1 and 9:4, which I do not fully get.

- d. I don't know if I quite get Hosea 9:8, which reads: [Ephraim is a watchman with my God; a prophet. Ye the snare of a bird catcher is in all his ways. And there is hostility in the house of his God.](#)
9. The Temple in the Tribulation and the Millennium:
  - a. Isa. 66:22 tells us that we are speaking of the *new earth*, so closely associated with this would be a mention of the House of Jehovah in v. 20. Therefore, this would be a reference to eternity.
  - b. Although the restoration which Jeremiah promised the exiles was for the near future, it was also for eternity (Jer. 33:1–13). In this is a passage about the House of Jehovah.
  - c. In Ezek. 10:19, we speak of the glory leaving the House or Temple of God.
  - d. Like some prophetic passages, the House of God is associated with God's removal from Israel, as in Joel 1:13–16.
  - e. Micah 4:1–2 speak of the latter days and going to the House of God to learn about God's ways. This would be the Temple in the Millennium.
  - f. Zech. 8 speaks of the Temple to come, along with the peace and prosperity to be enjoyed in Zion (and Zech. 14:9–21).
  - g. See also Joel 3:18 Zech. 11:13.
10. The use of the House of God in the New Testament:
  - a. In the New Testament, Jesus stumps the pharisees, by asking them about David going into the House of God to eat the showbread (Matt. 12:4 Mark 2:26 Luke 6:4).
  - b. Titus 3:15 is the only passage in the New Testament where the *House of God* is equated to the local church.
  - c. The book of Hebrews deals with Jesus as the True High Priest; therefore, we should expect some Old Testament references to the House of God; however, there is only one (Heb. 10:21).
  - d. Peter uses the phrase *House of God* to refer to the body of believers in I Peter 4:17.
11. Conclusion: Although the *House of Elohim* (or, the *House of Jehovah*) often refers to a literal physical structure, there are times when it refers to fellowship with God, as we have found in our psalm.