

1 KINGS 8

written and compiled by Gary Kukis

1Kings 8:1–66

King Solomon Dedicates the Completed Temple

These studies are designed for believers in Jesus Christ only. If you have exercised faith in Christ, then you are in the right place. If you have not, then you need to heed the words of our Lord, Who said, “**For God so loved the world that He gave His only-begotten [or, uniquely-born] Son, so that every [one] believing [or, trusting] in Him shall not perish, but shall be have eternal life! For God did not send His Son into the world so that He should judge the world, but so that the world shall be saved through Him. The one believing [or, trusting] in Him is not judged, but the one not believing has already been judged, because he has not believed in the Name of the only-begotten [or, uniquely-born] Son of God.”** (John 3:16–18). “**I am the Way and the Truth and the Life! No one comes to the Father except through [or, by means of] Me!**” (John 14:6).

Every study of the Word of God ought to be preceded by a naming of your sins to God. This restores you to fellowship with God (1John 1:8–10). If there are people around, you would name these sins silently. If there is no one around, then it does not matter if you name them silently or whether you speak aloud.

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These exegetical studies are *not* designed for you to read each and every word. For instance, the Hebrew exegesis is put into greyish tables, so that if you want to skip over them, that is fine. If you question a translation, you can always refer back to the appropriate Hebrew tables to sort it all out.

The intent is to make this particular study the most complete and most accurate examination of 1Kings 3 which is available in writing. The idea is to make every phrase, verse and passage understandable and to make correct application of all that is studied.

Besides teaching you the doctrinal principles related to this chapter, this commentary is also to help bring this narrative to life, so that you can understand the various characters, their motivations, and the choices that they make. Ideally, you will be able to visualize the peoples, their temporal and spiritual leaders, and their armies as they move across the landscape of the Land of Promise.

I hope to provide not only an accurate exegesis of the chapter in view, but to also quote many of the great insights that past commentators have offered us.

Although much of this chapter is based upon narrative from the book of Kings, I will make every attempt possible to provide enough historical information and theological context so that you will have a sufficient background to understand what is going on.

Preface: Solomon leads Israel in the worship of God at the inaugural celebration of the Temple that his father envisioned and Solomon built. Citizens from all over Israel come to Jerusalem to join in on this worship, to hear Solomon's great prayer, and to view thousands of animal sacrifices. There will be a renewed sense of community (centered upon their relationship with God) and great happiness as a result. Solomon's focus during this 14 day ceremony is the Word of God (his message reveals a careful study of the Mosaic Law) and upon animal sacrifices (which represent our Lord's death on the cross).

This should be the most extensive examination of 1Kings 8 available, where you will be able to examine in depth every word of the original text.

College Press Bible Study: Because of its importance in the history of redemption, the sacred historian devotes considerable space to the dedication of Solomon's Temple. For centuries God had been worshiped at a portable shrine, a tent which, with the passage of time, had become tattered and torn. Now the great day predicted by Moses and anticipated by David had finally come. Thousands of people flocked to Jerusalem to share in the paramount event. No doubt there was an air of expectancy throughout Jerusalem as people contemplated the possibility of a supernatural manifestation of God's approval of the new edifice. Without question the dedication of Solomon's Temple was the grandest ceremony ever performed under the Mosaic dispensation.¹

Quotations:

Dr. Robert Dean, Jr.: *Doctrine is embedded in history. The key doctrines of Scripture are all revealed in historical events.*² As an aside, this is why there can be a minor textual discrepancy with this or that verse; but without doing damage to any of the important doctrines of the Word of God.

1Kings 8:27 [Solomon speaking to the people as well as to God in prayer] **"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!"**

Joseph Parker: *Prayer is not request only, it is fellowship, communion, identification with God; it is the soul pouring itself out just as it will in all the tender compulsion of love, asking God for blessings, praising God for mercies, committing itself to God in view of all the mystery and peril of the future.*³

Preacher's Complete Homiletical Commentary: *That a grateful heart prompts to acts of sacrifice. Bowed under a sense of the Divine condescension and beneficence, the people burst forth in praising Jehovah, "For He is good;"*

¹ *The College Press Bible Study Textbook Series*; (a compilation of many commentaries); from e-sword; 1Kings 8 chapter comments.

² From deanbible.org; accessed March 18, 2018.

³ Joseph Parker, *The People's Bible*; 19th century; from e-Sword, 1Kings 8.

for His mercy endures forever” (2Chron. 7:3)...When Isaiah felt the cleansing touch of the Seraphim, and saw the ineffable glory of Jehovah, the difficulties of his mission vanished, and his grateful and enraptured spirit eagerly cried, “Here am I; send me!” (Isa. 6:1–8.) In a similar way, many a brave and successful missionary pioneer has offered his all upon the altar. The heart that is incapable of gratitude is incapable of anything truly great.⁴

Lev. 23:34 *"Speak to the people of Israel, saying, On the fifteenth day of this seventh month and for seven days is the Feast of Booths to the LORD.*

Exodus 29:43 *There I will meet with the people of Israel, and it shall be sanctified by my glory.*

Sheri L. Dew: *The blessings of the priesthood are available to every righteous man and woman. We may all receive the Holy Ghost, obtain personal revelation, and be endowed in the temple, from which we emerge 'armed' with power.⁵*

Gordon B. Hinckley: *A tattoo is graffiti on the temple of the body.⁶*

Ray Lewis: *Bottom line, your body is a temple, and you have to treat it that way. That's how God designed it.⁷*

Thomas S. Monson: *Our thinking will automatically improve when we remember the words of Paul: 'know ye not that ye are the temple of God, and the spirit of God dwelleth in you?'⁸*

Patrick Rothfuss, from *Paradise Lost*: *If we were living in a better age they'd build a temple around a woman like that.⁹*

Matshona Dhliwayo: *You are the greatest temple in the universe; God dwells within you.¹⁰*

I should point out, that I include these quotes merely because I like them; but there will be little or no discussion in this chapter about the body being the Temple of the Spirit of God. When appropriate, I may move this set of quotes to a different study.

Outline of Chapter 8:

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vv.	1–11	Gathering for the Inaugural Worship at the Temple
vv.	1–2	Those assembled by Solomon
vv.	3–9	Moving the Ark of God into the Temple
vv.	10–11	Smoke fills the Temple
vv.	12–61	Solomon's Prayer and Sermon at the Temple's First Service
vv.	12–13	Solomon's introductory remarks to the people and to God
vv.	14–21	Solomon gives the history behind the Temple's construction
vv.	22–26	Solomon's prayer: Acknowledging God's faithfulness

⁴ *The Preacher's Complete Homiletical Commentary*; edited by Joseph S. Exell, 1892; from e-sword, 1Kings 8:62–66 (slightly edited).

⁵ From <https://www.brainyquote.com/topics/temple> accessed April 1, 2018.

⁶ From <https://www.brainyquote.com/topics/temple> accessed April 1, 2018.

⁷ From <https://www.brainyquote.com/topics/temple> accessed April 1, 2018.

⁸ From <https://www.goodreads.com/quotes/tag/temple> accessed April 1, 2018.

⁹ From <https://www.goodreads.com/quotes/tag/temple> accessed April 1, 2018.

¹⁰ From <https://www.goodreads.com/quotes/tag/temple> accessed April 1, 2018.

vv.	27–30	Solomon's prayer: God's relationship to the Temple and to the people of Israel
vv.	31–53	Solomon's prayer: The seven petitions
vv.	54–61	Solomon recognizes the faithfulness of God and warns the people
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Charts, Graphics and Short Doctrines:

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v. 2	The timing of this inaugural celebration (discussion/commentary)
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Doctrines Covered or Alluded To			
Ark of God		Davidic Covenant	
Five Cycles of Discipline	Five Stages of National Discipline	Heart	Jesus Christ, Our Mediator
Military	Movement of the Ark and the Tabernacle	Uniqueness of God	The Way of God

Chapters of the Bible Alluded To or Appropriately Exegeted with this Chapter			
Deuteronomy 4	1Samuel 4–8	2Samuel 6–7	2Samuel 7
2Samuel 8	1Chron. 17	1Kings 7	Psalm 89

Many who read and study this chapter are 1st or 2nd generation students of R. B. Thieme, Jr., so that much of this vocabulary is second nature. One of Bob's contributions to theology is a fresh vocabulary along with a number of concepts which are theologically new or reworked, yet still orthodox. Therefore, if you are unfamiliar with his work, the definitions below will help you to fully understand all that is being said. Also, I have developed a few new terms and concepts which require definition as well.

In addition, there are other more traditional yet technical theological terms which will be used and therefore defined as well.

Sometimes the terms in the exegesis of this chapter are simply alluded to, without any in-depth explanation of them. Sometimes, these terms are explained in detail and illustrated. A collection of all these terms is found here: ([HTML](#)) ([PDF](#)) ([WPD](#)).

Definition of Terms	
1st and 2nd Advents of Jesus	When Jesus first came to walk on this earth, that was the 1 st Advent. When He returns to destroy the nations who are about to invade Israel, that will be the 2 nd Advent. David on the two advents of Jesus Christ (HTML) (PDF) (WPD). (Stan Murrell)
5 Stages of National Discipline	When Israel sinned against God, there would be increasing pressure brought to bear against them, beginning with warning disciplines and working toward more intensive stages of discipline. These stages are enumerated in Lev. 26 and were originally called <i>the five cycles of discipline</i> by R. B. Thieme, Jr. The Five Cycles of Discipline (R. B. Thieme, Jr.) (Ken Ford) (Joe Griffin chart) (Lee Griffith) (Wisdom and Knowledge) (L. G. Merritt).
5th Stage of National Discipline	This is the stage of discipline God brings upon Israel when the people are removed from their own land and taken into slavery by some foreign power. Thieme called this the 5 th Cycle of Discipline. The Five Cycles of Discipline (R. B. Thieme, Jr.) (Ken Ford) (Joe Griffin chart) (Lee Griffith) (Wisdom and Knowledge) (L. G. Merritt).
10 Problem Solving Devices	The Church-age believer has, in the Church-age, his very own portfolio of invisible assets, the unique availability of divine power, and the fantastic privileges related to being a member of the Royal Family of God. Included with this are clearly defined problem-solving devices. In other words, beyond gnosis (knowledge) there is the most fantastic system of solving one's own problems from thinking with the mind of Christ. Accomplishing this requires us to put Bible doctrine first in our life. These problem solving devices are: 1. Rebound; 2. The Filling of the Holy Spirit; 3. Faith-Rest; 4. Grace Orientation; 5. Doctrinal Orientation; 6. A Personal Sense of Destiny; 7. Personal Love for God the Father; 8. Impersonal Unconditional Love for all Mankind; 9. Contentment and Perfect Happiness with God; 10. Occupation with the Lord Jesus Christ. For more information on the 10 problem solving devices, see: R. B. Thieme, Jr. , Robert R. McLaughlin Bible Ministries , and All Aboard God's Train (Bible doctrine for children).
Angelic Conflict	Before man was created, God had created angels, and some of these angels sinned against God. This conflict, which we cannot see, is a conflict that we are a part of, and our spiritual lives in particular are directly related to the Angelic Conflict. See the Angelic Conflict (HTML) (PDF) (WPD).
Anthropomorphism	An anthropomorphism simply assigns human actions characteristics to non-human things and events (in this case, God) in order to better explain something (in Psalm 20:2, this better explains God's sustenance and faithfulness). For more information, see Bible Doctrine Resource .
Anthropopathism	An anthropopathism is taking an easily understood emotion, thought or action that man has or does and attributing that emotion, thought or action to God, to explain God's thinking and action in language of accommodation. One might view this is somewhat of a shortcut when speaking about God. For more information, see Bible Doctrine Resource . I need to replace this resource.
Christology	The study of the Lord Jesus Christ. (Basic Christology from the Spokane Bible Church)
Client nation	The client nation is a nation where there are a lot of believers and a lot of mature and growing believers. This nation is known for its evangelization, for its Bible teaching, its Bible scholarship, and missionary activity. The government and leaders may or may not be supportive of such activity. However, generally speaking, such activity is allowed within the national entity. It is this activity which preserves such a national entity. Doctrine of the Client Nation (HTML) (PDF) (WPD).

Definition of Terms	
Davidic Covenant	A covenant (contract, agreement) which God makes with David which include the promise that David would have a Son Who would rule over Israel forever and that Israel would occupy a huge chunk of land (today, the equivalent of Israel, Jordan, Syria and Iraq, as well as portions of the Sinai Peninsula and Saudi Arabia). This covenant is eternal and unconditional. ¹¹ For details on this covenant, see 2Samuel 7 (HTML) (PDF) (WPD) 1Chronicles 17 (HTML) (PDF) (WPD) Psalms 89 (HTML) (PDF) (WPD).
Divine Viewpoint	Divine viewpoint is how God thinks. This is very different than how man thinks. The Lord says, "My thoughts are not like yours. Your ways are not like mine. Just as the heavens are higher than the earth, so my ways are higher than your ways, and my thoughts are higher than your thoughts." (Isa. 55:8–9; ERV) See Human Viewpoint Versus Divine Viewpoint Thinking (HTML) (PDF) (WPD).
Fear of the Lord	<i>Fear of the Lord</i> connotes both awe and respect of our Creator. In the Old Testament, this was one way to designate a mature or maturing believer. See the doctrine of the Fear of the Lord (HTML) (PDF) (WPD).
Frantic Search for Happiness	The believer or unbeliever, after rejecting the truth (the truth of the gospel or the truth of Bible doctrine), then tries to find happiness through a variety of things which are not connect to the truth (like asceticism, religion, political activism, drugs, drinking, chasing, eating).
GAP or Grace Apparatus for Perception	GAP is an acronym for grace apparatus for perception. The idea is, God has made it possible for all believers, no matter what their IQ, to take in doctrine and to understand doctrine. Any believer, no matter what his or her IQ, can grow spiritually; and their spiritual growth is never hampered by their IQ (although, some high IQ types may try to over think a doctrine or find some clever way to justify some personal sin or failing, and fail to grow in that area). See the Grace Apparatus for Perception (HTML) (PDF) (WPD).
Immanence and Transcendence of God	<i>Immanence</i> is where God is fully present in the physical world and thus accessible to His creatures in various ways. (<i>Immanence</i> is not to be confused with <i>imminence</i> , which refers to the timing of the Lord's return to earth.) <i>Immanence</i> means that God is present in all of His creation, yet He is distinct from it (that is, He also <i>transcends</i> it). <i>Transcendence</i> means that God transcends, goes outside of, exists above, or is wholly independent from the universe and all physical laws. God made the universe, but He is not confined by the universe nor is He subject to its physical laws. Immanence and Transcendence.
Laws of Divine Establishment	Since the world appears to be made up of mostly unbelievers, God must have some kind of plan for the unbelievers while they are alive. These are called the laws of divine establishment, and they are applicable to both believers and unbelievers. These are the laws which protect the freedom of a nation, and allow for evangelism and for the teaching of the Word of God. See the Laws of Divine Establishment (HTML) (PDF) (WPD).
Logistical Grace	Logistical grace is the divine planning, divine support, divine provision and divine blessing which are designed by God to keep the believer alive so that we can properly execute or fulfill God's plan. Logistical Grace (HTML) (PDF) (WPD).

¹¹ This covenant is unconditional with respect to its fulfillment in Jesus Christ. No matter what any of David's sons do, this covenant will be ultimately fulfilled in the Person of Jesus Christ. However, there will be conditions placed on David's sons and their behavior.

Definition of Terms	
Maladjustment to the Justice of God	Maladjustment to the justice of God is (1) the unbeliever rejecting God's offer of salvation through faith alone in Christ alone; or (2) the believer rejecting God's grace method of spiritual growth (rebound and GAP). See the Doctrine of Adjustment to the Justice of God . Also see (Cherreguine's Doctrine of Reversionism)
Metabolized doctrine	<i>Metabolized doctrine</i> is Bible doctrine (or divine truth) that is understood and believed. It is a necessary building block of spiritual growth. Academic knowledge of things Biblical is not enough. Doctrine must be believed. See the Doctrine of Grace Apparatus for Perception (HTML) (PDF) (WPD). See also the Metabolization of Bible Doctrine .
Millennium	The Millennium is the dispensation of the 1000 year reign of Christ over the earth, following the Great Tribulation, where all unbelievers will be removed from the earth (which is known as the <i>Baptism of Fire</i>). See the Doctrine of the Millennium .
Omnipresence of God, The	God is present everywhere. His presence is not limited in any way by time or space. See omnipresence at Got Questions . Also see Rev. Thomas Tyree, Jr. 's work on this topic.
Rebound (Restoration to fellowship with God)	In the New Testament, this is naming your sins to God, so that you are both restored to temporal fellowship with God and are then filled with the Spirit of God. In the Old Testament, naming your sins to God would result in a restoration of fellowship and, in some cases, the empowerment of the Holy Spirit once again (the Holy Spirit was not given to all Old Testament believers). The Doctrine of Rebound (HTML) (PDF).
The Revealed God (or, the Revealed Lord)	We all come to a time of God-consciousness where we understand the concept and possibility of the existence of God. At that point, we face 2 great questions: (1) do we want to know this God and (2) are we willing to believe in God as He has revealed Himself or do we make a god in our own image and worship that? In both the Old and New Testaments, God will make Himself known (He reveals Himself) to those who will believe in Him and to others as well. We know Him firmly and concretely as Jesus Christ; and in the Old Testament, He is known as the God of the Jews, the Creator of the Universe, the God of Moses (or of Abraham), etc.
Reversionism	Getting out of fellowship through sinning, and then remaining out of fellowship for a long time. Often, such a believer reverts to his behavior as an unbeliever. This is called reversionism. This is going further than simple <i>carnality</i> , which is being out of fellowship. (Reversionism —Ken Reed) (Reversionism —Jim Rickard) (Reversionism —divine viewpoint)
Right Lobe	This is the thinking part of the soul; called the heart in the Bible. See the Doctrine of the Heart (HTML) (PDF) (WPD).
Shekinah Glory	The word <i>Shekinah</i> means <i>he causes to dwell</i> . This extra-Biblical expression was originally coined by Jewish Rabbis to describes God making His Presence known (such as, the cloud in the Temple in 1Kings 8:10–11). Its common use appears to be confined to God's spectacular manifestations of His Presence, but I would argue that His appearance to Moses as the burning bush was no less spectacular than His appearing to Israel as a cloud by day and a pillar of fire by night. God manifests Himself in such a way to be appropriate to the event and to the number of people there. See also (Got Questions?) (from which much of this explanation came) (CARM.org) (The Jewish Encyclopedia)

Definition of Terms	
Sin unto Death	The phrase "sin unto death" describes the final stage of divine discipline in which God removes from the earth the person who is totally alienated from God. The "sin unto death" is not a particular sin; but it is, rather, a mental attitude of total indifference to and rebellion against the will and purpose of God. For more information, see the Doctrine of the Sin unto Death (HTML) (PDF) (WPD).
Spiritual Life	The spiritual life is the life that God expects us to lead. Fundamental to the spiritual life is rebound (naming your sins to God and being filled with the Spirit) and spiritual growth (learning and believing Bible doctrine). Even though we are commanded to live the spiritual life, this is not an imposition to our lives, but enlightenment and peace of mind. The unbeliever cannot lead a spiritual life. (HTM) (PDF) (The Spiritual Life via the 10 problem solving devices —R. B. Thieme, Jr.) (Walking in the Spirit —Chafer) (Spiritual Metabolism —Robert R. McLaughlin)
Synagogues	Synagogues are consecrated spaces used for the purpose of prayer, the reading aloud of the Tanakh (the entire Hebrew Bible, including the Torah), the study of the Tanakh, and to assemble and worship. Most believe that synagogues were first formed during the Babylonian captivity (586–537 B.C.). One of the leaders at the end of the Second Temple era, promulgated the idea of creating individual houses of worship in whatever locale Jews found themselves. ¹² It is reasonable to suppose that there were formal and informal gatherings prior to this.
The Tabernacle	This was the original place of worship designed by God. It was constructed in the desert wilderness where the Jews lives before entering the Land of Promise; and it was the focal point of their worship up to the monarchy. The design of the Tabernacle, the furniture, and the way its furniture was arranged, all spoke of the first advent of Jesus Christ and His death on the cross. For instance, the Ark of God was made of wood overlain with gold, speaking of the Lord's Deity and humanity. The Tabernacle represented the 1 st Advent of the Lord, as it was moveable. The Temple (a permanent structure) represented the Lord in the Millennium as the King of Israel. See the Ark of God (HTML) (PDF) (WPD); and the Model of the Tabernacle (which represents Jesus Christ and the cross) (HTML) (PDF) (WPD); the Tabernacle (Redeeming Grace); Jesus—the Golden Lampstand (Grace Bible Church).
Tribulation, The	When the Church Age comes to its completion, and the body of believers is raptures from this earth, there is remain a shortened 7 years which time is known as the Tribulation. This is actually the end of the Jewish Age and has many names in the Bible (like <i>the time of Jacob's trouble</i>). (Doctrine of the Tribulation —Pastor L.G. Merritt) (The Great Tribulation —Cherreguine Bible Doctrine Ministries) (Tribulation Time line [Chart]—Grace Bible Church of Baytown)
Type and antitype	Most of the time, a <i>type</i> is an incident, a person, or a symbol of some sort in the Old Testament which generally represents Jesus Christ (the antitype) in the New. See Typology (HTML) (PDF) (WPD).
The Way; the Way of God; the Ancient Way	<i>The way</i> is a designation of the faith practiced in the Jewish Age and the Age of the Hypostatic Union. This is the spiritual life of the believer prior to the giving of the Holy Spirit. During the Church Age, this same walk would be called <i>the Christian way of life</i> or <i>the Christian walk</i> . The Way of God (HTML) (PDF) (WPD).

¹² Quoted and paraphrased from [Wikipedia](#); accessed February 10, 2018.

Some of these definitions are taken from

<http://gracebiblechurchwichita.org/>

<http://rickhughesministries.org/content/Biblical-Terms.pdf>

<http://www.gbible.org/index.php?proc=d4d>

<http://www.wordoftruthministries.org/terms-and-definitions/>

<http://www.theopedia.com/>

Chapter Outline

Charts, Graphics and Short Doctrines

An Introduction to 1Kings 8

Introduction: At this point in time, the Temple and all of the Temple furnishings and furniture have been constructed. 1Kings 7:1–12—the building of Solomon’s palace and residence—has just begun and is 12 years short of being completed. Work on those buildings is taking place simultaneous to the events of this chapter.

At this point, we have a picture in our minds of what the Temple looks like (from 1Kings 6), the Temple furnishings, and the Ark (1Kings 7:13–51). Now, all of these things will be brought together and Solomon will initiate the first worship service at the new Temple.

You may recall that, when David finally brought the Ark of God into Jerusalem, it was a very big deal; and there was a great deal of celebration taking place. The Ark will be transferred from the tent which David constructed for it and placed into the Temple, into the Holy of Holies; and there will be an audience there to witness this take place (remember, apart from the High Priest, and a few people alive during David’s time, no one has actually seen the Ark of God before. Although this first identifies those there as the elders; it is likely that most of Israel’s male population was there.

When the Ark had been placed into the Holy of Holies, the entire Temple filled with a cloud, which was the manifestation of the Presence of God.

Solomon turns toward the people and dedicates the Temple, first giving a history of how it came to be. Then Solomon prayed aloud to God before the people, speaking the words of the **Davidic Covenant**. In this prayer, Solomon also spoke of God’s relationship to the Temple, indicating his understanding of God, and making this clear to the people who were there. There is also supplication made to God. This public prayer is quite lengthy, beginning in v. 25 and going through to v. 53 (which is the second longest prayer in Scripture). Then Solomon speaks to the people again (vv. 54–61) exhorting them to obey their God.

Finally, for 14 days, Solomon worships the Lord, offering up thousands of sacrifices.

Solomon is the point man in this chapter; he stands between the people and God; he offers up the prayers as well as admonishing the people. Although priests, the High Priest (presumably¹³) and the Levites all have parts to play in this celebration, it is Solomon who, from beginning to end, plans the building of the Temple, oversees its building, oversees nearly every aspect of the inaugural celebration and officiates, speaks and prays at this ceremony.

There are some¹⁴ who contend that there was a long struggle of power between the priests and the king. Whereas, I do not doubt that could have entered into Israel’s history from time to time, there is no reason in this chapter to suggest that Solomon is somehow usurping the authority of the priests or Levites. For one thing, no

¹³ We would assume that the High Priest, at some point in time, entered into the Holy of Holies, and sprinkled blood on the Mercy Seat, as he was to do every year. We are not specifically told that this happened; but this is not a ceremony which involves the public in any way.

¹⁴ *Manners and Customs in the Bible*; Victor H. Matthews; ©1991; Hendrickson Publishers, Inc.; p. 143.

such struggle is suggested; for another, there is no grand worship service without the complete cooperation of the priests and Levites. Given the size of this worship service, there is no reason to think that the priests were upset or dragging their feet. Thirdly, when David was on the run from an internal revolution, the priests and their sons sided with David and helped David. My point being, there is no reason to manufacture a dispute here where none appears to exist. This does not mean that there are not power struggles at other times in Israel's history—just not that particular struggle at this particular time.

We should ask, why does God allow Solomon to give the message here? Why doesn't God step in and tell Solomon, "You need to put the High Priest up there or this prophet of Mine"? God does not because Solomon completes the **type** begun by King David. King David is a type of Christ for the **1st and 2nd advents**; Solomon is a type of Christ in the **Millennium**. Solomon gives the full picture of Jesus Christ in the way that he supplements his father. So Solomon is not out of line; he is doing the exact right thing here.

Furthermore, it is possible that various priests and Levites stood up for a variety of reasons—to speak, to talk of an offering, to review God's covenant. But God the Holy Spirit only recorded Solomon's speech, because that is the one which mattered. In fact, as far as we know, Solomon may have been the only speaker and his speech may have gone on for a lot longer than is recorded.

The Temple of God (Solomon's Temple) should not be confused with heathen temples of that era (or, of any era, for that matter). Although there was a variety of furniture in the Temple, all of it was symbolic; and nowhere in the Temple was an idol—even the Ark of God was not an idol. Nor did Solomon (or David) think that God needed a place to live or was confined to this Temple in any way. This was simply a place where man could approach God—and only that through animal sacrifices. And all of this took place outside of the Temple in the open air courtyard.

We should not even confuse the Temple with a local church building. The people never saw the interior of the Temple; some of the priests and those in the priestly line and some select Levites could enter into the Temple; and only the High Priest could enter into the Holy of Holies where the Ark of God was. But the Temple was not a building that people went into, sat down, and heard a sermon. All of the sermons were given outdoors, in front of the Temple, by the brazen altar.

Both the Temple and the **Tabernacle** were unique structures in the history of man.

Solomon offers up the background for the building of the Temple in vv. 17–21. I understand this as Solomon providing information—perhaps even reading this into their official records—rather than him bragging or justifying why he stands before the people giving this address.

The exact timing of this chapter was addressed in 1Kings 7 and will again be discussed in 1Kings 9. The two real options are: (1) 11 months after the Temple was completed (comparing 1Kings 8:2 with 1Kings 6:38). (2) After all of the building has been completed, 20 years after Solomon began building the Temple (1Kings 9:1–11). These two points of view will be discussed in great detail in **1Kings 8:2**.

If there were other speakers at this event, we do not know about them.

Solomon seemed to naturally take this position and there does not appear to be any infighting related to this. Insofar as we know, the High Priest never approached Solomon and said, "I am the High Priest; I ought to be giving this message."

It might be interesting to compare this to David's worship service when he brought the Ark to Jerusalem. David, as I recall, wrote several psalms for that service, which apparently were sung as a part of the worship service.

It is quite fascinating that no fewer than 6 verses tie this event of celebrating the new Temple to the exodus out of Egypt (1Kings 8:9, 16, 21, 51, 53, 65). The people of Israel left Egypt based upon the promises of God; and

the Temple, in many ways, represents the fulfillment of the promises of God to the people of Israel. When we get to v. 53, we will review these promises and how the Temple fulfills them.

This helps us to easy into the study.

Titles and/or Brief Descriptions of 1Kings 8 (by Various Commentators)

The Inaugural Celebration of Solomon's Temple.

Arno Gaebelein: *The Dedication of the Temple*.¹⁵

929 Chapters: *The ark is brought to the new temple. Solomon prays before the people and they celebrate for two weeks.*¹⁶

Dr. Thomas Constable: *This chapter climaxes the writer's emphasis on the greatness of Yahweh as Israel's God. It is the most detailed account of a dedication service in the Bible. It is also one of the most theologically significant texts in 1 and 2 Kings.*¹⁷

James Burton Coffman: *This lengthy chapter recounts the Dedication of the Temple, the feature of which was Solomon's great prayer. There are in this prayer the very highest theological implications and prophetic intimations of many future events in Israel's checkered history, even including the captivity, and the worldwide calling of the Gentiles into the worship of Jehovah.*¹⁸

J. Vernon McGee: *In the chapter before us the ark of the covenant is brought into the completed temple, the Shekinah glory fills the house of the Lord, and Solomon gives his message and prayer of dedication.*¹⁹

Obviously, this chapter is all about the inaugural worship service at the Temple of God (built by Solomon).

Chapter Outline

Charts, Maps and Short Doctrines

Sometimes, a commentator will begin with a good observation of this chapter of the Bible.

Brief, but insightful observations of 1Kings 8 (various commentators/discussion)

Whedon: *And as Moses, the inspired servant of Jehovah, faithful in all his house, (Num. 12:7,) was the chosen one to consecrate the tabernacle, so Solomon, the divinely-chosen king in Zion, (1Chron. 28:6,) in whose person the Hebrew monarchy at this time reached the highest summit of its glory, was the only proper person to consecrate the temple. No priest could perform this holy service as properly as he. No other person in the realm had concentrated in himself such sanctity, exaltation, and power. He was the type of that Greater Solomon who is now silently building his spiritual temple, and will himself presently, at the time appointed, fill and hallow it with a cloud of glory that shall never pass away.*²⁰

Now, even though most of this chapter is Solomon organizing, guiding and speaking, the focus of this chapter is upon Israel's God, Jesus Christ.

¹⁵ Arno Clement Gaebelein, *The Annotated Bible*; 1919; from e-Sword, 1Kings 8:1–66. The People's Bible Commentary, along with many others, give this chapter this same exact name.

¹⁶ From 929chapters.com accessed March 19, 2018.

¹⁷ Dr. John Constable *The Expository Notes of Dr. Constable*; ©2012; from e-sword, 1Kings 8:1–66.

¹⁸ From <https://www.studydrive.org/commentaries/bcc/1-kings-8.html> accessed March 20, 2018.

¹⁹ From http://archive.org/stream/11-1King/11-1Kings_djvu.txt (Chapter 8); accessed March 22, 2018.

²⁰ *Whedon's Commentary on the Old and New Testaments*; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; 1Kings 8 chapter comments.

Brief, but insightful observations of 1Kings 8 (various commentators/discussion)

James Burton Coffman: *This is a very significant O.T. chapter, (1) because "It confounds and contradicts the critical allegations which are based upon their false hypothesis that the theology of Israel developed after the manner of an evolutionary pattern, and that it was not fully developed until the times of the (imaginary) Second Isaiah." Solomon's words here uphold the immanence and yet transcendence of God.*²¹

Coffman continues: *Also (2) this chapter presents overwhelmingly convincing evidence of the prior existence of the Five Books of Moses, commonly called the Pentateuch. He honored the Levitical instructions on moving the ark of the covenant. His prayer exhibited his knowledge of Exodus 22:8-11; Genesis 14:14; 34:29; Numbers 24:22 and of the entire Mosaic history of Israel.*²²

On the link to Coffman's writings, he goes into more detail on the writings of Moses being legitimately written at the time of Moses and by Moses.

To continue with Coffman's point, it is obvious that Solomon has been studying Lev. 26 prior to giving this message.

As an aside, my memory is that Coffman took a rather disparaging attitude towards the building of the Temple. However, with the exception of at least one or two remarks, I do not perceive that attitude in his commentary on this chapter. How do you disparage the building of the Temple without carrying that opinion over into the inaugural worship service at the Temple? Old time writers may commit their ideas to paper, and later change their minds or later develop questions about their own views. For me, when that happens, I simply open up the document and change it. Writers prior to the advent of word processing software cannot do that. Furthermore, Coffman passed on at the age of 101 in the year 2006; so it is hard to say whether or not he would have ever changed his position on the Temple. According to his [wikipedia biography](#), he had already published a verse-by-verse study of the entire Bible by 1992 (word processing programs and the common use of computers was beginning around this time).

Coffman also made this awful comparison: *[I]n view of the consummate wickedness of Solomon himself, some have wondered how this prayer came about. It was not due to Solomon's character, but to his position as the first of the Davidic dynasty to succeed him. That dynasty, wicked as it was, was nevertheless a feeble type of the kingdom of God; and just as God used the wicked Caiaphas to prophesy Jesus' death "on behalf of the people," (John 11:49-51), solely because of Caiaphas' office as High Priest; so God used Solomon in this remarkable prayer solely on the basis of his relationship as a son of David, but not the Son of David.*²³

Both Kings—David and Solomon—had too many wives. We do not know how Solomon's collection of wives and mistresses related to the building of the Temple or to this worship service. Did he begin to collect them during the building of the Temple, or did he go wrong sometime after the brilliant message that he gives here? We do not know for certain. We have to bear in mind that David began to collect wives early on in his life—prior to becoming king—and he was still the gold standard when God spoke of other kings.

I think that we can easily conclude that both David and Solomon had sin natures; and that each man had occasion to sin throughout his reign (at times, spectacularly). However, comparing Solomon to Caiaphas is very much like comparing the president that you don't like to Hitler (Caiaphas is sort of the Jewish theological *Hitler*). Even comparing the most autocratic president with the least regard for the Constitution since FDR, President Obama²⁴, cannot be compared to the evil of Hitler.

²¹ From <https://www.studylight.org/commentaries/bcc/1-kings-8.html> accessed March 19, 2018. Coffman cites Wycliffe Old Testament Commentary

²² From <https://www.studylight.org/commentaries/bcc/1-kings-8.html> accessed March 19, 2018.

²³ From <https://www.studylight.org/commentaries/bcc/1-kings-8.html> accessed March 20, 2018.

²⁴ Most of this commentary was written in 2016 and 2018.

Brief, but insightful observations of 1Kings 8 (various commentators/discussion)

Did Solomon and David make mistakes in their lives? Obviously. Were these men sinners? No question. But we would not more compare Solomon to Caiaphas any more than compare President Obama (or Trump) to Stalin or Mao. Even when speaking hyperbolically, that is going a bit too far.

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

As I study a chapter, questions will occur to me—some of them important and many of them minor. Not all of these questions will be satisfactorily answered.

Fundamental Questions About 1Kings 8

1. If you cannot touch the Ark without dying, how did anyone know what was in the Ark and what was missing from the Ark?
2. Are we able to distinguish between the city of David, Mount Zion and Jerusalem?
3. What is the actual order of events of 1Kings 5–10? In what year did the inaugural celebration of this chapter actually occur? Did it happen during the year that followed the completion of the Temple or did it occur after Solomon finished all of his primary building projects?
4. Is there a relationship between the words of Solomon in this chapter and the words of God at the beginning of 1Kings 9?
5. How does the writer of Hebrews know about the additional objects of the Ark of God; which information is not recorded in the Old Testament?
6. What is up with the poles of the Ark and what exactly is being said about them?
7. Could there have really been this many sacrifices taking place?
8. Was the smoke of the Temple an actual miracle?
9. Was Solomon fully aware of the evangelistic nature of nation Israel?
10. Why is it Solomon who speaks here? Why doesn't God stop him and put someone else before the people (the High Priest, for instance, or one of the early prophets)?

Ideally speaking, I would like to answer all of these questions.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

It is important to understand what has gone before. There are two tracks which we ought to follow: the Ark of God track and the building of the Temple track.

The Prequel of 1Kings 8

The Tabernacle was the original centralized place for Israel to worship. It was designed to be moved and was built in the desert-wilderness and traveled with the sons of Israel. In that Tent, in an inner room of the Tent, was the Ark of the Covenant, which, for the most part, was not seen.

When Israel conquered the land of Canaan, the Tabernacle would be erected here or there, and that is where Israel would gather (ideally speaking) to worship. Most of them would know about the Ark of God; but 99.9% of Israel never saw the Ark. Only the High Priest could enter into the Holy of Holies once a year and sprinkle blood on the Mercy Seat, which was on top of the Ark. This all represented the Lord dying one time for our sins.

On one occasion, God had the Israelite soldiers march around Jericho carrying the Ark. The 7th day that they did this, 7 priests blew their ram's horns, and the walls of Jericho fell down, allowing Israel to destroy the citizens of Jericho. This is one of the few times that a large group of people actually saw the Ark. This was to represent

The Prequel of 1Kings 8

that it was Jesus Christ Who went before the Israelites and fought for them.

The Ark was returned to the Tabernacle and it moved with the Tabernacle. However, in 1Sam. 4 (still during the period of the judges), the Israelites decided that the Ark of God was a good luck charm, to be brought out for important battles; so they took the Ark into war with them against the Philistines. They were soundly defeated and the Philistines captured the Ark.

The Philistines found that the Ark was very destructive to them, so they brought it back in a cart and left it for the Israelites. However, Israelites in close proximity to the Ark (apparently those who came to gawk at it out of curiosity) died; so rather than return the Ark to the Tabernacle, it was put in the care of Eleazar ben Abinadab, who stored the Ark at his father's compound. 1Sam. 5–7

So, the Ark remained in storage throughout the entire reign of Saul and partway through the reign of David (who knew about the Ark, but his knowledge was apparently limited). David decided to move the Ark to Jerusalem, but failed on the first try. He apparently studied the word of God and found out how the Ark could be properly moved, and he moved it to Jerusalem. He then built a tent to house the Ark. Little is said about this tent, but it appears that two priesthoods arose, one at the Tabernacle and one in Jerusalem at this tent with the Ark in it. On the one hand, it is hard to fault David for moving the Ark to Jerusalem, as he believed that was the right place for the great spiritual artifact; but, on the other hand, when reading and studying the Pentateuch, why did he not conclude that the place for the Ark was in the Tabernacle. We do not know if David had intentions to bring the Tabernacle to Jerusalem; but even if he did, he never did that. 2Sam. 6

Apparently, what David had on his mind was to build a Temple for the Ark to be placed in, something which God told David (through a prophet) that his son Solomon would do. The **type** which is set up is, David represents Jesus Christ in His incarnation (the **1st advent**) and His **2nd advent**, when He returns to earth at the end of the **Tribulation**. Solomon is a type of Christ during the **Millennium**. So, Solomon would be the person to build the Temple, the permanent home for the Ark (which represents Jesus Christ).

Solomon brings the Ark from the Tent that David built for it and placed it into the Holy of Holies in the Temple.

The second track leading to this is preparation for building the Temple (1Kings 5), the building of the Temple (1Kings 6), and the manufacture of the furnishings and furniture for the Temple (1Kings 7:13–51). There may have been some overlap in the building of the Temple and the construction of its furniture and furnishings.

One the Temple had been completed, the Ark is brought to the Temple, which is the beginning of this chapter.

Chapter Outline

Charts, Graphics and Short Doctrines

Dr. Robert Dean, Jr.: *What we have seen is that Solomon has gained control of the empire that David had established, and once he has organised things, his structures, divides the kingdom into various administrative districts, gets his key people in place, then he turns his attention to two major construction projects. The first was the building of the temple and then the building of his own palace. It takes almost twenty years to complete both of these projects.*²⁵

We need to know who the people are who populate this chapter.

²⁵ From deanbible.org; accessed March 18, 2018.

The Principals of 1Kings 8

Characters	Biographical Material
God	God will manifest Himself at this Temple as a thick cloud.
King Solomon	Solomon is the builder of the Temple; he oversaw all or nearly all of the building. King Solomon will be the only speaker in this chapter (and possibly the only speaker at the inaugural celebration of the Temple).
King David	The Temple was David's idea; and he worked with Solomon near the end of his life to collect materials to use when building the Temple. David had died prior to any actual building at the Temple.
The leaders of Israel	There are quite a number of leaders of Israel gathered at this celebration.
The men of Israel	It appears that most of those who celebrated at the Temple were men. I would estimate that perhaps a half million (or more) attended (considering the number of sacrifices offered up).

God and King Solomon are the only figures of note in this chapter.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

We need to know where this chapter takes place.

The Places of 1Kings 8

Place	Description
Jerusalem; Mount Zion; the city of David	Although to the people of that day, these were probably considered different places, to us today, they are all essentially the same place.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

By the Numbers

Item	Date; duration; size; number
Date of this celebration (Benson):	1004 B.C. ²⁶
Date of this celebration:	The Pulpit Commentary: <i>The eighth day of the seventh month of the year 1004 B.C; or, according to some, B.C. 1000, was one of the brightest days of Jewish history.</i> ²⁷

²⁶ Rev. Joseph Benson, *Commentary of the Old and New Testaments*; 1857; from e-Sword, 1Kings 8 chapter comments.

²⁷ *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, 1Kings 8:8–11 (homiletics).

By the Numbers

Item	Date; duration; size; number
The number of sacrifices:	The Pulpit Commentary: <i>In this prodigious number of sacrifices—in round numbers 150,000 victims—3,000 oxen and 18,000 sheep forevery day of the festival (Keil); five oxen and twenty-five sheep forevery minute of each day (Thenius)—in this wholesale slaughter, which converted the court of the priests into one great shambles, and almost choked the sewers of the temple with blood, one feature is liable to be overlooked (note on 1Kings 8:64), namely, that all these sacrifices were "peace offerings," with the exception, of course, of the usual burnt offerings.</i> ²⁸

Some believe that this celebration took place 11 months after the completion of the building of the Temple; others believe that the celebration took place after all of the primary buildings were constructed by Solomon.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Legend for the Timeline of the Kings

Birth, death, or marriage	God speaks with Someone
reign begins or ends	Historical incidents (most of which are related to Israel or to one of the kings of Israel)

Bracketed dates [2065 B.C.] simply refer to taking the date assigned by the chronologist and using Scripture to determine the next date. Parenthetical date after a regular date (secondary dating system).

This timeline is simply a shortened version of the **Timeline of the Kings** (HTML) (PDF) (WPD). Bracketed dates are derived from the Scripture, based upon author's original premises.

The Abbreviated Timeline of the Kings

Fenton-Farrar (F. L. Smith)	Reese's Chronology Bible	Gerrit Verkuyl (Bible Truth 4U)	Scripture	Narrative
[1085 B.C.]	(1055 B.C.)	[1040 B.C.]	Ruth 4:22	David is born.
1055 B.C. (c. 1010 B.C.)	1025 B.C.	1010 B.C. (1010 B.C.)	2Sam. 2:1–4	David becomes king over Judah (the southern kingdom). David is 30. 2Sam. 5:4 David was 30 years old when he began to reign. He reigned 40 years.
1048 B.C. (c. 1004 B.C.)	1018 B.C.	1003 B.C. (1003 B.C.)	2Sam. 5:1–3 1Chron. 11:1–3	David becomes king over all Israel. He is still ruling from Hebron. David is approximately 37 years old, according to Bible Truth 4U.
			2Sam. 5:4–5	2Sam. 5:4–5 David was thirty years old when he began to reign. He reigned forty years. In Hebron he reigned over Judah 7 years and 6 months, and in Jerusalem he reigned 33 years over all Israel and Judah.

²⁸ *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, 1Kings 8:1–66 (The Feast on the Sacrifices).

The Abbreviated Timeline of the Kings				
Fenton-Farrar (F. L. Smith)	Reese's Chronology Bible	Gerrit Verkuyl (Bible Truth 4U)	Scripture	Narrative
	1003 B.C. c. 1015 B.C. (Klassen)	c. 993 B.C. (1000 B.C.)	2Sam. 12:24–25	Birth of Solomon. David is approximately 40 years old (BT4U).
	986 B.C.	970 B.C.	1Kings 1	David's health fails; there is intrigue among his sons. Solomon is made king. 2Sam. 5:4 David was 30 years old when he began to reign. He reigned 40 years. Obviously, this would make him 70 years old when he dies. Compare 1Chron. 26:8
			1Chron. 22	Preparations are made by David for the Temple. His son, Solomon, assists.
	985 B.C.	971–970 B.C.	1Chron. 23–29	A national convocation.
	985 B.C.	970 B.C.	1Chron. 28–29	A national convocation.
(c. 971 B.C.)	985 B.C.	970 B.C. (970 B.C.)	1Kings 2	David dies; Solomon becomes king in his stead. 1Kings 2:11 And the days that David reigned over Israel were 40 years. He reigned seven years in Hebron, and he reigned 33 years in Jerusalem. 1Chron. 29:27 is a parallel passage.
1Kings 2:39: 3 years after Solomon confines Shimei to Jerusalem, he leaves. Treasury of Scriptural Knowledge suggests the date 1011 B.C. ²⁹				
	985–945 B.C.		1Kings 2:12 1Chron. 29:23–25	Reign of Solomon will last for 40 years.
			1Kings 2:13–38	Adonijah, Abiathar, and Joab killed or removed.
1011 B.C.			1Kings 2:39	Shimai leaves the area to which he is assigned and is therefore executed.
	985 B.C.		1Kings 3:1 (Psalm 45)	Solomon marries an Egyptian princess to establish an alliance between Israel and Egypt. Treasury of Scriptural Knowledge lists this as 1014 B.C.
1014 B.C.	983 B.C.		1Kings 3:5–15	Solomon asks God for wisdom.
1014 B.C.			1Kings 4	Solomon appoints his ministers and provincial governors. It makes little sense to date this chapter, as it is an overview of Solomon's reign as king.
1014 B.C.			1Kings 5	The extent of Solomon's empire.
	982–962 B.C.		1Kings 5:1–12 1Kings 7:13–14 2Chron. 2:1–18 1Kings 5:13–18	Solomon builds (20 years).

²⁹ *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880, with introduction by R. A. Torrey; courtesy of E-sword, 1Kings 2:39.

The Abbreviated Timeline of the Kings				
Fenton-Farrar (F. L. Smith)	Reese's Chronology Bible	Gerrit Verkuyl (Bible Truth 4U)	Scripture	Narrative
1014 B.C.			1Kings 5:15	The King of Tyre provides timber for Solomon's Temple.
1018 B.C.			1Kings 5:26	Solomon orders a conscription of workers.
	982 B.C. (983 B.C.)		1Kings 2:39–46	Shimea is executed.
1012 B.C.	2May 982 B.C.	April-May 966 B.C.	1Kings 6:1–35 2Chron. 3:1–14	Solomon begins the building of the Temple.
	982–975 B.C.		1Kings 6:1–35 2Chron. 3:1–14	Construction of the Temple (7 years).
	975 B.C.		1Kings 6:14, 38 (Psalm 127–128)	Completion of the Temple.
1005 B.C.	975–962 B.C.		1Kings 7	Solomon builds the royal palace and possibly other palaces (13 years).
1005 B.C.			1Kings 7:13	The works of Hiram the engineer.
	975–972 B.C.		1Kings 7:15–51 2Chron. 3:15–17 2Chron. 4:1–22 1Chron. 5:1	Making the furnishings for the Temple (3 years).
1004 B.C.	14Oct. 972 B.C. (14Oct. 974 B.C.)	959 B.C.	1Kings 8:1–11 2Chron. 5:2–14	The consecration/dedication of the Temple. Moving the Ark of God into the Temple.
1004 B.C.			1Kings 8:12	Solomon's psalm to dedicate the Temple.
1004 B.C.			1Kings 8:22	Solomon's prayer of dedication of the Temple.
1004 B.C.			1Kings 8:56	Solomon's psalm of blessing.
			Psalms 118 115 134 135:21 136	Dedication psalms.
	972 B.C.		1Kings 8:12–61 2Chron. 6:1–42 (Psalm 99 100 132 possibly)	Solomon's address, his prayer of dedication and his benediction. Reese gives this order: 1Kings 8:12–16 2Chron. 6:1–6 (Psalm 99 possibly) 1Kings 8:17–20 2Chron. 6:7–10 (Psalm 100 possibly) 1Kings 8:21 2Chron. 6:11 (Psalm 132 possibly) 1Kings 8:22–53 2Chron. 6:12–42 1Kings 8:54–61
	972 B.C.		2Chron. 7:1–3	Divine confirmation and blessing.
	972 B.C.		1Kings 8:62–66 2Chron. 7:4–10 Psalm 99 100	Sacrifice and public festival.
1004 B.C.			1Kings 8:62	The dedicating sacrifice.

The Abbreviated Timeline of the Kings

Fenton-Farrar (F. L. Smith)	Reese's Chronology Bible	Gerrit Verkuyl (Bible Truth 4U)	Scripture	Narrative
About 992 B.C. ³⁰			1Kings 9	The second rebellion against Solomon.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Two summaries will be offered:

A Synopsis of 1Kings 8

Keil and Delitzsch summarize this chapter: *This solemn transaction consisted of three parts, and the chapter arranges itself in three sections accordingly: viz., (a) the conveyance of the ark and the tabernacle, together with its vessels, into the temple, with the words spoken by Solomon on the occasion (vv. 1–21 b) Solomon's dedicatory prayer (vv. 22–53 c) the blessing of the congregation, and the offering of sacrifice and observance of a feast (1Kings 8:54–66). – The parallel account to this in 2 Chron 5:2–7:10, in addition to certain minor alterations of words and constructions, introduced for the most part merely for the sake of elucidation, contains here and there, and more especially towards the end, a few deviations of greater extent, partly omissions and partly additions. But in other respects it agrees almost word for word with our account.*³¹

The Temple of God, having been constructed, will now be celebrated. First the Ark of God is brought to the Temple and installed (which results in a great, thick cloud occurring within the Temple, which is a manifestation of God). Then Solomon gives a marvelous message, which includes the second longest prayer in the Bible. It seems clear to me that Solomon prepared by reading and studying the 4 books of Moses.³²

After Solomon's great discourse, he offers up thousands of animals; and eventually sends the people home, after 14 days of celebration.

Expositor's Bible Commentary: *The dedication ceremony was carried out with the utmost pomp. It required nearly a year to complete the necessary preparations, and the ceremony with its feasts occupied fourteen days; which were partly coincident with the autumn Feast of Tabernacles.*

*The dedication falls into three great acts. The first was the removal of the Ark to its new home; (1Kings 8:1–3) then followed the speech and the prayer of Solomon (1Kings 8:12–61); and, finally, the great holocaust was offered (1Kings 8:62–66).*³³

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

A number of outlines and summaries will be offered up.

Outlines and Summaries of 1Kings 8 (Various Commentators)

The New American Bible:

³⁰ It reads 902 B.C., but I believe that is a typo.

³¹ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 1Kings 8:1–21.

³² I do not believe that Moses wrote Genesis.

³³ *Expositor's Bible Commentary*; Edited by the Rev. W. Robertson Nicoll; ©1887-1896; public domain; from e-sword, 1Kings 5:1–7:51.

Outlines and Summaries of 1Kings 8 (Various Commentators)

The account of the Temple's dedication ceremony is organized concentrically:

Solomon gathers the assembly (vv. 1–13),
blesses it (vv. 14–21),
utters a long dedicatory prayer (vv. 22–53),
blesses the assembly again (vv. 54–61),
and dismisses it (vv. 62–66).

To this account is appended an appearance of the Lord to Solomon (9:2–9) that balances the divine word to Solomon in the account of the Temple's construction (6:11–13).³⁴

L. M. Grant:

The Ark and Tabernacle Furniture (vv.1-13)
Solomon's Address to Israel (vv.14-21)
Solomon's Prayer (vv.22-53)
Solomon Blesses Israel (vv.54-61)
The Dedication of the Temple (vv.62-66)³⁵

James Burton Coffman: *The chapter naturally falls into these divisions. "(1) Removing of the ark into the Temple (1 Kings 8:1-22), (2) Solomon's prayer of consecration (1 Kings 8:23-54), (3) the benediction of the congregation (1 Kings 8:55-61), and (4) the festal sacrifices that completed the dedication (1 Kings 8:62-66).*³⁶

Benson: *The chief men of Israel called together, 1Kings 8:1, 1Kings 8:2. The ark fixed in the most holy place, 1Kings 8:3–9. God takes possession of it by a cloud, 1Kings 8:10–12. Solomon tells the people the occasion of their meeting, 1Kings 8:13–21. The prayer of dedication, 1Kings 8:22–53. He dismisses the assembly with a blessing and an exhortation, 1Kings 8:54–61. Offers abundance of sacrifices, 1Kings 8:62–66.*³⁷

Gill: *This chapter gives an account of the introduction of the ark into the temple, 1Kings 8:1 of the glory of the Lord filling it, 1Kings 8:10 of a speech Solomon made to the people concerning the building of the temple, and how he came to be engaged in it, 1Kings 8:12, of a prayer of his he put up on this occasion, requesting, that what supplications soever were made at any time, or on any account, by Israelites or strangers, might be accepted by the Lord, 1Kings 8:22, and of his blessing the people of Israel at the close of it, with some useful exhortations, 1Kings 8:54, and of the great number of sacrifices offered up by him, and the feast he made for the people, upon which he dismissed them, 1Kings 8:62.*³⁸

Matthew Henry: *The building and furniture of the temple were very glorious, but the dedication of it exceeds in glory as much as prayer and praise, the work of saints, exceed the casting of metal and the graving of stones, the work of the craftsman. The temple was designed for the keeping up of the correspondence between God and his people; and here we have an account of the solemnity of their first meeting there.*

³⁴ From [USCCB](https://www.usccb.org/bible/1-kings/8); accessed December 9, 2017.

³⁵ From <https://www.studylight.org/commentaries/lmg/1-kings-8.html> accessed March 19, 2018 (slightly edited).

³⁶ From <https://www.studylight.org/commentaries/bcc/1-kings-8.html> accessed March 19, 2018.

³⁷ Rev. Joseph Benson, *Commentary of the Old and New Testaments*; 1857; from e-Sword, 1Kings 8 chapter comments.

³⁸ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 1Kings 8 chapter comments.

Outlines and Summaries of 1Kings 8 (Various Commentators)

- I. The representatives of all Israel were called together (1Kings 8:1–2), to keep a feast to the honour of God, for fourteen days (1Kings 8:65).
- II. The priests brought the ark into the most holy place, and fixed it there (1Kings 8:3–9).
- III. God took possession of it by a cloud (1Kings 8:10–11).
- IV. Solomon, with thankful acknowledgments to God, informed the people touching the occasion of their meeting (1Kings 8:12–21).
- V. In a long prayer he recommended to God's gracious acceptance all the prayers that should be made in or towards this place (v. 22–53).
- VI. He dismissed the assembly with a blessing and an exhortation (1Kings 8:54–61).
- VII. He offered abundance of sacrifices, on which he and his people feasted, and so parted, with great satisfaction (1Kings 8:62–66). These were Israel's golden days, days of the Son of man in type.³⁹

Arno Gaebelein provides the exact same outline:

1. The great assembly (1Kings 8:1–2)
2. The transportation of the ark (1Kings 8:3–9)
3. The glory of the LORD filling the house (1Kings 8:10–11)
4. Solomon's opening words (1Kings 8:12–21)
5. Solomon's great prayer (1Kings 8:22–53)
6. Solomon's benediction (1Kings 8:54–61)
7. The sacrifices and the feast (1Kings 8:62–66)⁴⁰

Matthew Henry's Concise Commentary:

- | | |
|------------------|--|
| (1Kings 8:1–11) | The dedication of the temple. |
| (1Kings 8:12–21) | The occasion. |
| (1Kings 8:22–53) | Solomon's prayer. |
| (1Kings 8:54–61) | His blessing and exhortation. |
| (1Kings 8:62–66) | Solomon's peace-offerings. ⁴¹ |

The Cambridge Bible:

- | | |
|----------------|---|
| 1Kings 8:1–11 | Dedication of the Temple. Bringing up of the ark and the holy vessels. The glory of the Lord fills the house (2Chron. 5:2–14) ⁴² |
| 1Kings 8:12–21 | Solomon's opening blessing (2Chron. 6:1–11) ⁴³ |
| 1Kings 8:22–53 | Solomon's prayer (2Chron. 6:12–42) ⁴⁴ |
| 1Kings 8:54–61 | Solomon's closing benediction (Not in Chronicles) ⁴⁵ |
| 1Kings 8:62–66 | The great sacrifice and festival (2Chron. 7:4–11) ⁴⁶ |

Germ Notes seemed promising, but they did not provide an outline for the entire chapter:

³⁹ Matthew Henry, *Matthew Henry's Commentary on the Whole Bible*; from e-Sword, 1Kings 8 chapter comments.

⁴⁰ Arno Clement Gaebelein, *The Annotated Bible*; 1919; from e-Sword, 1Kings 8:1–66.

⁴¹ Matthew Henry, *Matthew Henry's Concise Commentary on the Whole Bible*; from e-Sword, 1Kings 8 chapter comments.

⁴² *The Cambridge Bible for Schools and Colleges*; 1882–1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, 1Kings 8:1–11.

⁴³ *The Cambridge Bible for Schools and Colleges*; 1882–1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, 1Kings 8:1–11.

⁴⁴ *The Cambridge Bible for Schools and Colleges*; 1882–1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, 1Kings 8:12–42.

⁴⁵ *The Cambridge Bible for Schools and Colleges*; 1882–1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, 1Kings 8:54–61.

⁴⁶ *The Cambridge Bible for Schools and Colleges*; 1882–1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, 1Kings 8:63.

Outlines and Summaries of 1Kings 8 (Various Commentators)

1Kings 8:23–53. The prayer of Solomon.

1Kings 8:27–30. The greatness and condescension of God.

1Kings 8:31–32. The solemn appeal of the accused.

1Kings 8:33–34. The terrible scourge of war.

1Kings 8:35–36. The abuse of prosperity and its Nemesis.

1Kings 8:37–40. National calamities and their lessons.

1Kings 8:41–43. The unifying power of prayer.

1Kings 8:44–45. Prayer a preparation for conflict.

1Kings 8:46–50. Captivity and freedom.

1Kings 8:54–61. Solomon's final address to the people contains—

1. A psalm of praise (1Kings 8:56).

2. A wish for a blessing (1Kings 8:57–60).

3. A warning (1Kings 8:61).

1Kings 8:62–66. The Temple Dedication.

1. A thanksgiving feast (1Kings 8:62–63).

2. A covenant feast (1Kings 8:65).

3. A feast of great gladness.⁴⁷

Dr. Peter Pett:

The Bringing Of The Ark Into The Temple And The Manifestation Of God's Presence (1Kings 8:1–11).⁴⁸

Solomon Speaks To The People And Explains The Basis For And Significance Of The Building Of The Temple (1Kings 8:12–21).⁴⁹

Solomon's Prayer Of Dedication Of The Temple (1Kings 8:22–62).⁵⁰

The Great Sacrificial Offering And Feast (1Kings 8:63–66).⁵¹

Keil and Delitzsch:

The First Act of the solemnities consisted (1) in the removal of the ark of the covenant into the Most Holy Place of the temple (1Kings 8:1–11); and (2) in the words with which Solomon celebrated the entrance of the Lord into the new temple (1Kings 8:12–21).⁵²

The Second Act of the feast of dedication: Solomon's dedicatory prayer (1Kings 8:22–53; cf. 2 Chron 6:12–42).⁵³

The Concluding Act of the dedication of the temple. 1Kings 8:54–61.⁵⁴ There is no continuation of an outline after this.

The College Press Bible Study: *The solemn dedicatory transaction consisted of five acts: (1) a proccessional (1Kings 8:1–14 2) a speech (1Kings 8:12–21 3) a lengthy prayer (1Kings 8:22–53 4) a benediction (1Kings 8:54–61); and (5) a celebration (1Kings 8:62–66).*⁵⁵

The College Press Bible Study:

⁴⁷ *The Preacher's Complete Homiletical Commentary*; edited by Joseph S. Exell, 1892; from e-sword, 1Kings 8:23–65.

⁴⁸ Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, 1Kings 8:1–11.

⁴⁹ Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, 1Kings 8:12–21.

⁵⁰ Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, 1Kings 8:22–62.

⁵¹ Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, 1Kings 8:63–66.

⁵² Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 1Kings 8:1–21.

⁵³ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 1Kings 8:22–53.

⁵⁴ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 1Kings 8:54–55.

⁵⁵ *The College Press Bible Study Textbook Series*; (a compilation of many commentaries); from e-sword; 1Kings 8:1–66.

Outlines and Summaries of 1Kings 8 (Various Commentators)

- I. THE DEDICATION OF THE TEMPLE 8:1–66
 - A. THE DEDICATORY PROCESSIONAL 8:1–13
 - 1. THE INSTALLATION OF THE ARK (1Kings 8:1–11)
 - 2. THE DECLARATION OF SOLOMON (1Kings 8:12–13)
 - B. THE DEDICATORY SPEECH 8:14–21
 - C. THE DEDICATORY PRAYER 8:22–53
 - 1. ADORATION OF GOD (1Kings 8:22–30)
 - 2. SPECIAL PETITIONS (1Kings 8:31–53)
 - D. THE DEDICATORY BENEDICTION 8:54–61
 - E. THE DEDICATORY CELEBRATION 8:62–66⁵⁶

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

Guzik presents a fairly detailed outline of this chapter.

David Guzik's Outline of 1Kings 8

- THE DEDICATION OF THE TEMPLE 1 Kings 8:1-66
- A. The Ark of the Covenant is brought to the temple.
 - 1. (1Kings 8:1–2) All of Israel assembles at Jerusalem.
 - 2. (1Kings 8:3–9) The ark of the covenant is set in the Holy of Holies.
 - 3. (1Kings 8:10–13) The glory of God fills the temple.
 - 4. (1Kings 8:14–21) Solomon's speech at the dedication of the temple.
 - B. Solomon's prayer.
 - 1. (1Kings 8:22–23) Solomon recognizes the nature and character of God.
 - 2. (1Kings 8:24–26) Solomon recognizes God as the maker and keeper of promises.
 - 3. (1Kings 8:27–30) Solomon asks God to dwell in this place and honor those who seek Him here.
 - 4. (1Kings 8:31–32) Hear when Your people take an oath at the temple.
 - 5. (1Kings 8:33–34) Hear when Your people are defeated.
 - 6. (1Kings 8:35–40) Hear in times of plague and famine.
 - 7. (1Kings 8:41–43) Hear when a foreigner prays.
 - 8. (1Kings 8:44–53) Hear when Israel goes out to battle and prays from captivity.
 - C. Solomon blesses the people.
 - 1. (1Kings 8:54–61) The blessing: may God answer my prayer, that we'll be blessed
 - 2. (1Kings 8:62–66) The feast of dedication for the temple.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

929 Chapters breaks this chapter up into outline form (which I think is best).

929 Chapters Outline of 1Kings 8

- 1-11. The ark is publicly transferred to the holy of holies
- 12-21. Solomon's Initial Blessing
- 12-15a. Introduction

⁵⁶ *The College Press Bible Study Textbook Series*; (a compilation of many commentaries); from e-sword; 1Kings 8 (slightly edited).

929 Chapters Outline of 1Kings 8

- 15b. Blessing
- 16-19. Historical background
- 20-21. God’s promise is fulfilled
- 22-53. Solomon’s Petition
 - 22-23a. Introduction
 - 23b. Invocation
 - 23c. Hymnic praise
- 24. Account of fulfillment
- 25-26. Petition: the line of David
- 27. Hymnic praise
- 28-51. Petitions
 - 28-30. Pardon people who pray at the temple
 - 31-32. Execute righteousness
 - 33-34. Help Israel defeat its enemies
 - 35-36. Deliver Israel from drought
 - 37-40. Deliver Israel from plagues and famine
 - 41-43. Listen to the foreigner
 - 44-45. Listen to the Israelite army even if it is on foreign soil
 - 46-51. Listen to the people in captivity
- 52-53. Final petition
- 54-61. Solomon’s Final Blessing and Petition
 - 54-55. Solomon stands before the congregation
 - 56. Blessing God
 - 57-. Petitions
 - 57. God should be with Israel
 - 58. Israel should be with God
 - 59a. God should hear Israel’s prayers
 - 59b. Daily provisions
 - 60. Universal knowledge of God
- 61. Exhortation to follow God
- 62-64. Sacrifices at the temple
- 65-66. The people celebrate the festival [Sukkot]

From 929chapters.com accessed March 19, 2018.

Chapter Outline Charts, Graphics and Short Doctrines

I keep saying that I can do a better synopsis, but then I have not put it together yet.

A Synopsis of 1Kings 8 from the Summarized Bible

Contents:	Ark brought in; Skekinah glory fills the temple. Solomon’s sermon.
Characters:	God, Solomon.
Conclusion:	All cost and pains are lost on stately structures unless God has been in the work, and if He fails to manifest His glory in them, they are after all but a ruinous heap. A temple without the ark and the glory are like a candlestick without a candle.
Key Word:	Dedicated (filled with glory) 1Kings 8:11.
Strong Verses:	1Kings 8:10, 1Kings 8:27, 1Kings 8:57, 1Kings 8:58, 1Kings 8:61.
Striking Facts:	It is a great thing when a nation’s ruler can be led of the Spirit in prayer and when he realizes that all answer to prayer is only on the ground of the shed blood of Christ. 1Kings 8:22, 1Kings 8:62. (Heb. 9:22; Heb. 10:19–20).

Keith L. Brooks, *Summarized Bible; Complete Summary of the Bible*; ©1919; from e-Sword, Gen. 3931.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

It is helpful to see what came before and what follows in a brief summary.

The Big Picture (1Kings 5–8)

Scripture	Text/Commentary
1Kings 5	Hiram and Solomon speak about building the Temple and a new palace; and organize work forces.
1Kings 6	The Temple is built.
1Kings 7:13–51	The furniture and furnishings for the Temple are constructed.
1Kings 7:1–12	Solomon's palace and living quarters are built.
1Kings 8	About a year after the Temple is built, this celebration is held; presumably because all of the furnishings and furniture have been completed.

1Kings 8 takes place about a year into the building of the palace complex (1Kings 7:1–12); or possibly after the building complex has been completed.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

The first chapter heading sometimes does double duty, giving an overall view of the chapter and/or telling what the first section is about.

Paragraph Divisions of Modern Translations for 1Kings 8

NASB	NKJV	NRSV	CEB	CEV
The Ark Brought into the Temple	The Ark Brought into the Temple	Dedication of the Temple	Solomon dedicates the temple	Solomon Brings the Sacred Chest to the Temple
vv. 1–11	vv. 1–11	vv. 1–11	vv. 1–11	vv. 1–2a vv. 2b–6 vv. 6–8 v. 9
Solomon Addresses the People				vv. 10–13
vv. 12–13	vv. 12–13	vv. 12–13		
	Solomon's Speech at Completion of the Work	Solomon's Speech		Solomon Speaks to the People
vv. 14–21	vv. 14–21	vv. 14–21	vv. 12–17 vv. 18–21	vv. 14–16 vv. 17–19 vv. 20–21
The Prayer of Dedication	Solomon's Prayer of Dedication	Solomon's Prayer of Dedication		Solomon Prays at the Temple
vv. 22–26	vv. 22–26	vv. 22–26	vv. 22–26	vv. 22–24 vv. 25–26
vv. 27–30	vv. 27–30	vv. 27–30	vv. 27–30	vv. 27–30
vv. 31–32	vv. 31–32	vv. 31–32	vv. 31–32	vv. 31–32
vv. 33–34	vv. 33–34	vv. 33–34	vv. 33–34	vv. 33–34

Paragraph Divisions of Modern Translations for 1Kings 8

NASB	NKJV	NRSV	CEB	CEV
vv. 35–36	vv. 35–36	vv. 35–36	vv. 35–36	vv. 35–36
vv. 37–40	vv. 37–40	vv. 37–40	vv. 37–40	vv. 37–40
vv. 41–43	vv. 41–43	vv. 41–43	vv. 41–43	vv. 41–43
vv. 44–45			vv. 44–45	vv. 44–45
vv. 46–53	vv. 46–53	vv. 46–53	vv. 46–51 vv. 52–53	vv. 46–51 vv. 52–53
Solomon's Benediction	Solomon Blesses the Assembly	Solomon Blesses the Assembly		Solomon Blesses the People
vv. 54–55		vv. 54–55		vv. 54–56 vv. 57–58
vv. 56–61	vv. 54–61	vv. 56–61	vv. 54–61	vv. 59–60 v. 61
Dedicatory Sacrifices	Solomon Dedicates the Temple	Solomon Offers Sacrifices		Solomon Dedicates the Temple
vv. 62–64	vv. 62–64	vv. 62–64	vv. 62–66	vv. 62–64
vv. 65–66	vv. 65–66	vv. 65–66		vv. 65–66

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[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

For the most part, I am very happy with the 3 translations of each passage that I came up with. However, there are 2 or 3 verses or sections—particularly Solomon's prayer to God—which I found to be very difficult.

Lange makes some excellent points about Solomon and his place in all of this ceremony. One can certainly take a step back from all of this celebration and reasonably ask, *why aren't the priests in charge of this?*

Solomon's Position and Function in the Temple Celebration (John Lange)

In respect of the act of dedication, it next strikes us that the king [Solomon] stands at the head of the whole ceremony, though it was an essentially religious one. He ordains a special festival, calls all the people to it, and conducts the whole solemnity. He is the author of everything from beginning to end—speech, prayer, and blessing. The priests and levites indeed are also busied in it, but they only perform their usual services, and the high-priest is not even named, still less mentioned as the chief actor on the occasion, performing the dedication.

It has been said in explanation, that Solomon stood at this moment, like Moses, Samuel, and David, as a direct and divine ambassador, as king, priest, and prophet (von Gerlach), or that he had taken on himself, as an absolute temporal ruler, the functions of a priest and prophet (Ewald, Eisenlohr, Menzel, and others). Both suppositions are, to say the least, unnecessary.

The position Solomon took here is thoroughly justified by the nature of the theocratic kingdom, which was not designed to remove or displace the divine rule, but rather to exalt and execute it. The theocratic king did not take the place of the God-king, Jehovah, but was his "servant," and as such, Solomon repeatedly designates himself here (1Kings 8:25; 1Kings 8:28–29; 1Kings 8:52; 1Kings 8:59). What the whole people were to Jehovah, by virtue of the covenant (Ex. 19:6), was summed up in their king, and true of him as an individual. The priesthood was not at the head of the kingdom, which was not an hierarchy, but a theocracy; theirs was a separate institution, which it was the duty of the king to maintain, as well as all other institutions of the law (covenant).

Solomon therefore let the priests perform their services at the dedication, as the law prescribed, and he was not guilty of the shadow of usurpation of the priestly office.

Solomon's Position and Function in the Temple Celebration (John Lange)

But the act of dedication of the “house of Jehovah” built by him through divine commission, which act bore such high importance to the realm and people, and began a new epoch in theocratic history, belonged rightly to his mission as a theocratic king. No one else had the right, because no one else had the same theocratic position and duties. And as the theocratic kingdom reached its culminating point with Solomon, the theocratic kingdom also attained in him its full significance. It would be quite perverse to attempt to ground or to defend the modern imperial papalism (Cäsaro-papismus), or the so-called liturgical rights of the sovereign, by the precedent of Solomon's conduct. The Old Testament theocratic kingdom was essentially different from the monarchy of these of modern times.

The Rev. Dr. John P. Lange, *Lange's Commentary*; 1857–1864; in the Public Domain; from E-sword; Historical and Ethical.

Chapter Outline

Charts, Maps and Short Doctrines

I believe that this chapter contains the second longest prayer in the Bible (1050 words). The longest is in Nehemiah (Neh. 9; 1205 words) and the third longest is our Lord's prayer in John (John 17; 638 words).⁵⁷ I assume that these are the number of words found in the KJV. I have not verified any of this.

I have possibly overdone the quoting in this chapter (for instance, with Dean, L. M. Grant, and others).

Whereas, you may have been hard-pressed to find a favorite verse or a *life verse* in the previous 2 or 3 chapters, that will not be the case with 1Kings 8. This is a chapter of many memorable passages.

Changes—additions and subtractions:

I added quite a number of new charts: Titles and/or Brief Descriptions of 1Kings 8 (by Various Commentators); Brief, but insightful observations of 1Kings 8 (various commentators); Fundamental Questions About 1Kings 8; A Synopsis of 1Kings 8; Outlines of 1Kings 8 (Various Commentators); A Synopsis of 1Kings 8 from the Summarized Bible; and The Big Picture (1Kings –), all added to the introduction.

Outlines of 1Kings 8 became *Outlines and Summaries of 1Kings 8*.

I struggled so much with the building projects of the previous two chapters that I littered up the study of these chapters with doctrines like, *What commentators say about this phrase (various commentators)*. Then there might be 3 or 7 different commentators discussing the meaning of 5 words. This chapter of Kings returns to narrative and to the words of Solomon. Therefore, I made a conscious attempt to reduce the number of doctrines on what commentators say as a whole. When I sensed a controversy or disagreement, then I may have over-indulged when it came to the inclusion of the opinions of various commentators. In any case, the number of such *doctrines* have been reduced in this chapter and an attempt to reduce their number will be made from hereon out. For the most part, many passages have enough good commentary without having to introduce what 5 commentators thought about it.

I began in this chapter to begin a doctrine of commentator comments and opinions with the passage listed first (wherever there was enough room).

I still have not determined how I should configure the footnotes from the College Press Bible Study. In vv. 3–5, I try at least two different formats.

Many of these new charts and ideas will be eventually added to previous chapters of 1Kings.

⁵⁷ From <https://www.hopefaithprayer.com/prayernew/222-prayers-of-the-Bible/> accessed February 4, 2018.

I drew from hundreds of sources for this chapter. I literally stand on the shoulders of thousands of men in order to put this document together.

Chapter Outline

Charts, Graphics and Short Doctrines

Gathering for the Inaugural Worship at the Temple

2Chron. 5:1–14

Those assembled by Solomon

2Chron. 5:2–3

Dr. Peter Pett: *[This] was a most important moment in the history of Israel. The Temple on its mount was being made into the unique earthly dwelling—place of YHWH, replacing and incorporating both the Ancient Tabernacle and the Sacred Tent. It was becoming the Central Sanctuary around which all Israel should unite within the covenant. (We are not, however, to think of it as the only place where sacrifices could be officially offered, for that could still occur at places ‘where YHWH had recorded His Name’. Thus Elijah could refer to genuinely acceptable ‘altars of YHWH’ (1Kings 19:10, see also 1Kings 18:30). And the Temple itself was built on a site where YHWH had recorded His Name (2Chron. 3:1).⁵⁸*

Dr. Peter Pett: *The moment for which Solomon had waited had eventually arrived. The Temple itself was now fully completed and stood there in its pristine glory, and all the furniture and embellishments had been made and put in place.⁵⁹*

As always, 3 separate translations will be produced for each verse. The slavishly literal translation attempts to preserve word order and number, making it more literal than Young’s translation (however, I do not preserve the consistency of the translation that Young does). The moderately literal translation may add or delete a definite article, change the number of a noun to correspond with the English sense of thinking, and the order is often changed in order to better represent our English sentence structure. The paraphrase is an attempt to give a thought-for-thought interpretation of what each verse tells us.

Kukis slavishly literal:

Then assembled Solomon elders of Israel, all heads of the tribes, leaders of the fathers regarding sons of Israel unto the King Solomon [in] Jerusalem to bring up an Ark of a Covenant of Y^ehowah from a city of David that [is] Zion. And so they are assembled unto the King Solomon every man of Israel in a month of the Ethanim in the feast—this [is] the new moon the seventh.

1Kings
8:1–2

Kukis moderately literal:

Solomon then assembled the elders of Israel [and] all the tribal heads, the leaders from the fathers regarding the sons of Israel to Jerusalem [lit., *King Solomon [in] Jerusalem*] to bring up the Ark of the Covenant of Y^ehowah from the city of David (which [is] Zion). So every man of Israel is assembled before King Solomon for a [celebratory] feast of the month of Ehanim, which [is] the seventh new moon [of the year].

Kukis paraphrase

⁵⁸ Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, 1Kings 8:1.

⁵⁹ Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, 1Kings 8:1–11.

Solomon then assembled all the elders of Israel, along with the tribal heads, who are the leaders from the fathers of the sons of Israel. They come before King Solomon in Jerusalem to celebrate bringing up the Ark of the Covenant of Jehovah from the city of David (which is Zion). Therefore, every man of Israel was assembled before King Solomon for this celebratory feast in the month of Ehanim, which is the 7th month.

Here is how others have translated this verse:

Ancient texts:

Note: I compare the Hebrew text to English translations of the Latin, Syriac (= Aramaic) and Greek texts, using the Douay-Rheims translation⁶⁰; George Lamsa's translation, and Sir Lancelot Charles Lee Brenton's translation as revised and edited by Paul W. Esposito, respectively. I often update these texts with non-substantive changes (e.g., *you* for *thou*, etc.). I often use the text of the Complete Apostles' Bible instead of Brenton's translation, because it updates the English text.

The Septuagint was the earliest known translation of a book (circa 200 B.C.). Since this translation was made before the textual criticism had been developed into a science and because different books appear to be translated by different men, the Greek translation can sometimes be very uneven.

Sometimes, when there are serious disparities between my translation and Brenton's (or the text of the Complete Apostles' Bible), I look at the Greek text of the Septuagint (the LXX) to see if a substantive difference actually exists (and I reflect these changes in the English rendering of the Greek text). I use the Greek LXX with Strong's numbers and morphology available for e-sword. The only problem with this resource (which is a problem for similar resources) is, there is no way to further explore Greek verbs which are not found in the New Testament. Although I usually quote the Complete Apostles' Bible here, I have begun to make changes in the translation when their translation conflicts with the Greek and note what those changes are.

The Masoretic text is the Hebrew text with all of the vowels (vowel points) inserted (the original Hebrew text lacked vowels). We take the Masoretic text to be the text closest to the original. However, differences between the Masoretic text and the Greek, Latin and Syriac are worth noting and, once in a great while, represent a more accurate text possessed by those other ancient translators.

In general, the Latin text is an outstanding translation from the Hebrew text into Latin and very trustworthy (I say this as a non-Catholic). Unfortunately, I do not read Latin—apart from some very obvious words—so I am dependent upon the English translation of the Latin (principally, the Douay-Rheims translation).

Underlined words indicate differences in the text.

Bracketed portions of the Dead Sea Scrolls are words, letters and phrases lost in the scroll due to various types of damage. Underlined words or phrases are those in the Dead Sea Scrolls but not in the Masoretic text.

I will only list the translation from the Dead Sea Scrolls if it exists and if it is different from the Masoretic text.

Ancient texts:

⁶⁰ I have begun to doubt my e-sword Douay-Rheims version, so I now use www.latinvulgate.com.

Masoretic Text (Hebrew)	Then assembled Solomon elders of Israel, all heads of the tribes, leaders of the fathers regarding sons of Israel unto the King Solomon [in] Jerusalem to bring up an Ark of a Covenant of Y ^e howah from a city of David that [is] Zion. And so they are assembled unto the King Solomon every man of Israel in a month of the Ethanim in the feast—this [is] the new moon the seventh.
Dead Sea Scrolls	Although this chapter is found in the Dead Sea Scrolls, much of it is unreadable and unhelpful.
Revised Douay-Rheims	Then all the ancients of Israel with the princes of the tribes, and the heads of the families of the children of Israel were assembled to king Solomon in Jerusalem: that they might carry the ark of the covenant of the Lord out of the city of David, that is, out of Sion. And all Israel assembled themselves to king Solomon on the festival day in the month of Ethanim, the same is the seventh month.
Peshitta (Syriac)	THEN Solomon assembled all the tribes of Israel, all the heads of the tribes, and the chiefs of the fathers, to him in Jerusalem to bring up the ark of the covenant of the LORD out of the city of David, which is Zion. And all the men of Israel assembled themselves to King Solomon at the feast in the month of the harvest, which is the seventh month.
Septuagint (Greek)	<u>And it came to pass when Solomon had finished building the house of the Lord and his own house after twenty years</u> , 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, in the month of Athanin.
Significant differences:	The LXX has this phrase <i>And it came to pass when Solomon had finished building the house of the Lord and his own house after twenty years</i> ,... both here and at the beginning of 1Kings 9 as well.

Limited Vocabulary Translations:

Bible in Basic English	Then Solomon sent for all the responsible men of Israel, and all the chiefs of the tribes, and the heads of families of the children of Israel, to come to him in Jerusalem to take the ark of the Lord's agreement up out of the town of David, which is Zion. And all the men of Israel came together to King Solomon at the feast, in the month Ethanim, the seventh month.
Easy English	Solomon brings the ark into the temple Then Solomon said that all the leaders of Israel must come to him in Jerusalem. The king wanted all the leaders of the tribes and families of Israel to (do this. He wanted them to) bring the ark of the covenant of the LORD (to the temple). (The ark) was in David's part of the city, called Zion. So all the men from Israel came together, to King Solomon. It was the 7th month, called Ethanim. There was a festival (at this time).
Easy-to-Read Version—2001	Then King Solomon called together all the elders of Israel, the heads of the family groups, and the leaders of the families of Israel. He asked them to come to him in Jerusalem. Solomon wanted them to join in bringing the Box of the Agreement from the City of David into the temple. So all the men of Israel came together with King Solomon. This was during the time of the special holiday (the Festival of Shelters) during the month of Ethanim (the seventh month of the year).
Easy-to-Read Version—2008	The Box of the Agreement in the Temple Then King Solomon told all the elders of Israel, the heads of the tribes, and the leaders of the families of Israel to come together in Jerusalem. Solomon wanted them to join in moving the Box of the Lord's Agreement from the City of David up to the Temple. So during the special festival[a] in the month of Ethanim, the seventh month of the year, all the men of Israel came to the meeting with King Solomon.
Good News Bible (TEV)	The Covenant Box Is Brought to the Temple

	Then King Solomon summoned all the leaders of the tribes and clans of Israel to come to him in Jerusalem in order to take the Lord's Covenant Box from Zion, David's City, to the Temple. They all assembled during the Festival of Shelters in the seventh month, in the month of Ethanim.
<i>The Message</i>	Bringing all this to a climax, King Solomon called in the leaders of Israel, all the heads of the tribes and the family patriarchs, to bring up the Chest of the Covenant of God from Zion, the City of David. And they came, all Israel before King Solomon in the month of Ethanim, the seventh month, for the great autumn festival.
Names of God Bible	The Lord Comes to His Temple Then Solomon assembled the respected leaders of Israel, all the heads of the tribes, and the leaders of the Israelite families. They came to King Solomon in Jerusalem to take the ark of Yahweh's promise from the City of David (that is, Zion). All the people of Israel gathered around King Solomon at the Festival of Booths in the month of Ethanim, the seventh month.
NIRV	The Ark Is Brought to the Temple Then King Solomon sent for the elders of Israel. He told them to come to him in Jerusalem. They included all the leaders of the tribes. They also included the chiefs of the families of Israel. Solomon wanted them to bring up the ark of the Lord's covenant from Zion. Zion was the City of David. All the Israelites came together to where King Solomon was. It was at the time of the Feast of Booths. The feast was held in the month of Ethanim. That's the seventh month.
New Simplified Bible	King Solomon summoned all the leaders of the tribes and clans of Israel to come to him in Jerusalem. They were to take Jehovah's Ark of the Covenant from Zion, David's City, to the Temple. They all assembled during the festival. It was the seventh month, the month of Ethanim.

Thought-for-thought translations; paraphrases:

Common English Bible	Solomon dedicates the temple Then Solomon assembled Israel's elders, all the tribal leaders, and the chiefs of Israel's clans at Jerusalem to bring up the chest containing the Lord's covenant from David's City Zion. Everyone in Israel assembled before King Solomon in the seventh month, the month of Ethanim [September–October, Tishrei; Ethanim is a month from a Canaanite calendar.], during the festival.
Contemporary English V.	The sacred chest had been kept on Mount Zion, also known as the city of David. But Solomon decided to have the chest moved to the temple while everyone was in Jerusalem, celebrating the Festival of Shelters during Ethanim, the seventh month of the year. Solomon called together the important leaders of Israel.
The Living Bible	Then Solomon called a convocation at Jerusalem of all the leaders of Israel—the heads of the tribes and clans—to observe the transferring of the Ark of the Covenant of the Lord from the Tabernacle in Zion, the City of David, to the Temple. This celebration occurred at the time of the Tabernacle Festival in the month of October.
New Berkeley Version	959 B.C. Then Solomon brought together the elders of Israel — all the heads of the tribes, all the princes of the clans of the children of Israel — to King Solomon at Jerusalem, to transfer the ark of the covenant of the LORD from the city of David, which is Zion. All the men of Israel came together to King Solomon for the feast in the month of Ethanim which is the seventh month [Corresponding to October, in the rainy season.].
New Century Version	The Ark Is Brought into the Temple King Solomon called for the elders of Israel, the heads of the tribes, and the leaders of the families to come to him in Jerusalem. He wanted them to bring the Ark of the Agreement with the Lord from the older part of the city. So all the Israelites came

New Life Version	<p>together with King Solomon during the festival in the month of Ethanim, the seventh month.</p> <p>The Special Box Brought into the House of God</p> <p>Then King Solomon gathered together the leaders of Israel in front of him in Jerusalem. He gathered together all the heads of the families and the leaders of the fathers' houses of the sons of Israel. They gathered to bring up the Lord's special box of the agreement from Zion the city of David. All the men of Israel gathered to King Solomon at the special supper in the seventh month, Ethanim.</p>
New Living Translation	<p>The Ark Brought to the Temple</p> <p>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. So all the men of Israel assembled before King Solomon at the annual Festival of Shelters, which is held in early autumn in the month of Ethanim [Hebrew <i>at the festival in the month Ethanim, which is the seventh month</i>. The Festival of Shelters began on the fifteenth day of the seventh month of the ancient Hebrew lunar calendar. This day occurred in late September, October, or early November.].</p>
Unlocked Dynamic Bible	<p>Solomon then summoned to Jerusalem all the elders of Israel, all the leaders of the tribes and the leaders of the clans. He arranged for them to join in bringing to the temple Yahweh's sacred chest from Mount Zion, where it was in the part of the city called the city of David. So all the Israelite leaders came to King Solomon during the Festival of Shelters, in the month of Ethanim.</p>

Partially literal and partially paraphrased translations:

American English Bible	<p>Then King Solomon held a meeting of all the elders of IsraEl there on [Mount] Zion, to talk about bringing the Chest of the Sacred Agreement of Jehovah out of the city of David (which was on Mount Zion). This was in the month of Athanim (the seventh month), and because it was a holiday, all the elders of IsraEl were already there.</p>
Beck's American Translation	<p><i>The Sacred Ark Brought Up</i></p> <p>Then Solomon assembled the elders of Israel, all the leaders of the tribes, the princes of the clans of the people of Israel before King Solomon at Jerusalem, to bring up the ark of the LORD's covenant from David's city, which I Zion. All the men of Israel gathered before King Solomon at the festival [<i>The festival of Booths</i>] in the month of Ethanim, which is the seventh month.</p>
International Standard V	<p><i>The Temple is Dedicated</i> (2 Chronicles 5:2-6:2)</p> <p>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. So all the men gathered together to meet with King Solomon at the Festival of Tentsa in the month Ethanim, the seventh month.</p>
New Advent (Knox) Bible	<p>Then all the elders of Israel, the chiefs of the tribes, and the heads of clans, met in Jerusalem to help king Solomon bring the ark home; the ark then rested in the Keep of David, which we call Sion. It was on the great feast day of the seventh month (Ethanim, as it is called) that king Solomon sent out this summons to the whole of Israel, and the elders, one and all, came in answer to it. The priests took up the ark, and soon ark and tabernacle and all the tabernacle's appurtenances were borne aloft, with priests and Levites to carry them. Vv. 3–4 are included for context.</p>
Translation for Translators	<p>The sacred chest was brought to the temple</p> <p>Solomon then summoned to Jerusalem all the elders of Israel, all the leaders of the tribes and the leaders of the clans. He wanted them to join in bringing Yahweh's</p>

Sacred Chest from Zion Hill *to the temple*, where it was in the part of the city called ‘The City of David’. So all the Israeli leaders came to King Solomon during the Festival of *Living in Temporary Shelters*, in October.

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	Solomon was to assemble the elders of Israel, and the chieftains of the branches, the lifted up ones of the fathers, of the sons of Israel, to king Solomon, at Jerusalem, that they were to bring up, the ark of the Covenant of Jehovah, from the city of David, even Zion. The men of Israel were to assemble to king Solomon, to the feast, in the moon month of Ethanim, the seventh moon month.
Christian Standard Bible	Solomon’s Dedication of the Temple 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. So all the men of Israel were assembled in the presence of King Solomon in the month of Ethanim, which is the seventh month [= September–October], at the festival.
Ferrar-Fenton Bible	(B.C. 1004) Consecration of the Temple Solomon then assembled the judges of Israel, and all the Heads of the Tribes. with the Chiefs of the families of the children of Israel, to meet King Solomon in Jerusalem, to carry up the Ark of the Covenant of the EVER-LIVING from the City of David—that is Mount Zion. When King Solomon addressed all the Chiefs of Israel, in the month of Aithanirn, at the festival of the seventh month.
God’s Truth (Tyndale)	Then Salomon gathered the elders of Israel, all the heads of the tribes and ancient Lords of the children of Israel, unto him to Jerusalem, to bring up the Ark of the appointment of the Lord out of the city of David which is Sion. And all the men of Israel assembled unto king Salomon to the feast that falls in the month Ethanim which is the seventh month.
Tree of Life Version	Dedicating the Temple Then Solomon assembled the elders of Israel—all the heads of the tribes and the ancestral chieftains of the children of Israel—to King Solomon in Jerusalem, to bring the ark of the covenant of Adonai up from the city of David, which is Zion. All the men of Israel assembled themselves to King Solomon at the Feast in the month of Ethanim, which is the seventh month.
The Urim-Thummim Version	Then Solomon assembled the Elders of Israel and all the chiefs of the tribes. Those chiefs of the fathers of the children of Israel, gathered to king Solomon in Jerusalem, that they might bring up the Ark of the Covenant of YHWH out of the city of David that is Zion. And all the men of Israel assembled themselves to king Solomon at the festival in the month Ethanim (October-November) that is the 7th month.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Then Solomon assembled before him in Jerusalem the elders of Israel and all the heads of the tribes, as well as the leaders of the ancestral houses of the Israelites, to bring up the ark of the covenant of Yahweh from the city of David, which is Zion. The ark assembled near King Solomon All the Israelites assembled near King Solomon in the month of Ethanim, the seventh month.
The Heritage Bible	Dedication of the Temple Then Solomon assembled before him in Jerusalem the elders of Israel and all the heads of the tribes, as well as the leaders of the ancestral houses of the Israelites, to bring up the Ark of the Covenant of Yahweh from the city of David, which is Zion.

	<ul style="list-style-type: none"> • All the Israelites assembled near king Solomon in the month of Ethanim, the seventh month.
New American Bible (2002)	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). All the men of Israel assembled before King Solomon during the festival in the month of Ethanim (the seventh month).
New American Bible (2011)	<p><i>Dedication of the Temple.</i></p> <p>Then Solomon assembled the elders of Israel and all the heads of the tribes, the princes in the ancestral houses of the Israelites. They came to King Solomon in Jerusalem, to bring up the ark of the LORD's covenant from the city of David (which is Zion). All the people of Israel assembled before King Solomon during the festival in the month of Ethanim (the seventh month). "The seventh month" ("Ethanim" in the Canaanite calendar) corresponded to late September/early October. The great festival at that time of year is the feast of Booths, or Succoth/Sukkoth (see Lv 23:33–43; Dt 16:13–15). The feast was important enough to warrant holding the dedication ceremony either a month before or eleven months after the Temple was completed in the eighth month (6:38).</p>
Revised English Bible	<p><u>Temple worship</u></p> <p>THEN Solomon summoned to him at Jerusalem the elders of Israel, all the heads of the tribes who were chiefs of families in Israel, in order to bring up the Ark of the Covenant of the LORD from the City of David, which is called Zion. All the men of Israel assembled in King Solomon's presence at the pilgrim-feast in the month Ethanim, the seventh month.</p>

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Then Shlomo assembled all the leaders of Isra'el, all the heads of the tribes and the chiefs of the paternal clans of the people of Isra'el, to King Shlomo in Yerushalayim, to bring the ark for the covenant of ADONAI out of the City of David, also known as Tziyon. All the men of Isra'el assembled before King Shlomo at the festival in the month of Etanim, the seventh month.
The Complete Tanach	Then Solomon assembled the elders of Israel, and all the heads of the tribes, the princes of the fathers' (houses) of the children of Israel, unto king Solomon in Jerusalem; to bring up the ark of the covenant of the Lord out of the city of David, which is Zion.

The princes of the fathers' houses of the children of Israel: [Literally, to the children of Israel, but translated] of the children of Israel.

Out of the city of David: David had placed it there when he brought it [back] from the house of Obed-edom (Samuel II 6:12).

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

In the Month Ethanim: Jonathan rendered [these words] גָּתַב מִיַּתְיָאָה חֳרִיב as follows: 'In the month which the ancients called the first month, on the festival, and at present it is the seventh month,' i.e., since the Torah was given, and it is written in reference to the month of יוֹסֵף that it is the first of the months, so יֶרֶךְ will then be called the seventh [month].

exeGesés companion Bible	<p><u>THE ARK IN THE HOUSE OF YAH VEh</u></p> <p>Then Shelomoh congregates the elders of Yisra El and all the heads of the rods</p> <ul style="list-style-type: none"> - the hierarchs of the fathers of the sons of Yisra El <p>to sovereign Shelomoh in Yeru Shalem</p> <ul style="list-style-type: none"> - to ascend the ark of the covenant of Yah Veh
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from the city of David - Siyon:
and all the men of Yisra El
congregate to sovereign Shelomoh
at the celebration
in the month Ethanim - the seventh month:.

The Israel Bible (beta)

Then Shlomo convoked the elders of Yisrael—all the heads of the tribes and the ancestral chieftains of the Israelites—before King Shlomo in Yerushalayim, to bring up the Aron Brit Hashem from the City of David, that is, Tzion.

And the ancestral chieftains of the Israelites

The Hebrew term for 'ancestral chieftains' is n'see-ay ha'avot (תובאה יאישן). N'see-ay is a plural form of the word nasi (אישן), which literally means 'elevated,' but is commonly used to mean 'prince' as a title of leadership. In modern Hebrew, it is translated as 'president.' In 1960, the famed IDF General and biblical archaeologist Yigael Yadin was called to present his archaeological findings to Israeli President Yitzchak Ben-Zvi in the presence of Prime Minister Ben Gurion and other members of Knesset. He writes about the phenomenal presentation, "When my time came to report, I projected a slide of a document and read aloud the first line: 'Shimon Bar Kosiba, Nasi of Israel.' And turning to our Head of State, I said, 'Your Excellency, I am honored to be able to tell you that we have discovered fifteen dispatches by the last President of ancient Israel, 1,800 years ago.' For a moment the audience seemed struck dumb. Then the silence was shattered with cries of astonishment and joy." Not only was he a Nasi, 'president,' Bar Kosiba (Kokhba) was also the last military leader of ancient Israel. In essence, he "sent" his dispatches to his successor, Yigael Yadin, one of the first generation of Israeli generals in 1,800 years, so that he could turn them over to another Nasi, the modern President of Israel.

All the men of Yisrael gathered before King Shlomo at the Feast, in the month of Ethanim—that is, the seventh month.

Orthodox Jewish Bible

Melachim Alef 8

Then Sh'lomo assembled the Zekenim of Yisroel, and all the Rashei HaMattot, the Nesi'ei HaAvot of the Bnei Yisroel, unto HaMelech Sh'lomo in Yerushalayim, that they might bring up the Aron Brit Hashem out of Ir Dovid, which is Tziyon. And all the Ish Yisroel assembled themselves unto HaMelech Sh'lomo at the Chag [Sukkot] in the month Etanim [Tishri], which is the seventh month.

The Scriptures 1998

Then Shelomoh assembled the elders of Yisra'el and all the heads of the tribes, the chief fathers of the children of Yisra'el, to Sovereign Shelomoh in Yerushalayim, to bring up the ark of the covenant of הויה from the City of Dawid, which is Tsiyon. And all the men of Yisra'el assembled to Sovereign Shelomoh at the festival in the month of Eýthanim, which is the seventh month.

Expanded/Embellished Bibles:

The Amplified Bible

The Ark Brought into the Temple

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. All the men of Israel assembled before King Solomon at the feast in the month of Ethanim (September-October), that is, the seventh month.

The Expanded Bible

The Ark Is Brought into the Temple

King Solomon ·called for [assembled; summoned] the elders of Israel, the heads of the tribes, and the leaders of the ·families [ancestral houses] to come to him in Jerusalem. He wanted them to bring the Ark of the ·Agreement [Treaty; Covenant; Ex. 25:10] with the Lord from the ·older part of the city [^Lcity of David, also known

as Zion]. So all the Israelites came together with [assembled before] King Solomon during the festival in the month of Ethanim, the seventh month.

Kretzmann's Commentary

Verses 1-11

The Ceremony Of Dedication

Then Solomon, the Temple being completed in all its parts, assembled the elders of Israel and all the heads of the tribes, the chief of the fathers of the children of Israel, the princes of the father-houses, all these being representatives of the entire congregation, 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, the summit of Moriah being higher than Mount Zion.

And all the men of Israel assembled themselves unto King Solomon at the feast in the month Ethanim, also known as Tishri, which is the seventh month. The festival here referred to is the Feast of Tabernacles, which seems at that time to have been better observed than the other two great festivals, and it was very appropriate that Solomon chose just this season of the year.

NET Bible®

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) [*Heb* "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)."]. All the men of Israel assembled before King Solomon during the festival⁴ in the month Ethanim⁵ (the seventh month). The Old Greek translation includes the following words at the beginning of ch. 8: "It so happened that when Solomon finished building the Lord's temple and his own house, after twenty years."

The Pulpit Commentary

Then [i.e; when the work of the house of the Lord was practically ended, as stated in 1Kings 7:51. But the precise date of the dedication is a matter of dispute and uncertainty. We know that it took place in the seventh month of the year, but of what year we cannot be so sure. Was it the same year in the eighth month of which (1Kings 6:38) the house was finished (Ewald)? Was the dedication, that is to say, one month anterior to the completion of the house and its appointments? Or are we to understand "the seventh month" to mean the Ethanim of the following year (Bähr)? are we to assign the dedication, that is, to a date eleven months after completion? Or, finally, are we to believe with the Vat. LXX. μετὰ εἰκοσι εἴτη (the LXX. text is here, however, in great confusion), that the temple was not dedicated until the palaces were also built (see 1Kings 9:1–9); are we to hold, i.e; that though finished and ready for use, it remained unused for a period of thirteen years (Thenius, Keil)? These are questions which we cannot perhaps answer with absolute certainty, but, to my mind, every consideration is in favour of the date first mentioned, i.e; the seventh month of the eleventh year of Solomon's reign. It is true Bähr says that this opinion "needs no refutation," while Keil pronounces it directly at variance with 1Kings 7:51." But it is worth while to inquire whether this is so? And, first, as to the bearing of the passage just cited, "So was ended all the work which," etc; taken in connexion with 1Kings 8:1, "Then Solomon assembled," etc. To the cursory reader it appears no doubt as it this "then" must refer to the completion of the work of which we have just heard, and which was not effected until the eighth month of the year (1Kings 6:38). But

(1) ἄρ though probably a mark of time (= tune), is clearly a word of great latitude of meaning, and may apply as well to one month before completion (the time specified in 1Kings 7:51) as to eleven months after; and

(2) it would be quite consistent with the *usus loquendi* of the sacred writers to describe the temple as finished, when in reality it was incomplete in a few minor particulars (*De minimis non curat scriptura*). Further more, if the temple was finished in every detail, and in all its furniture and appointments, in the eighth

month, as we learn from 1Kings 6:38, we may be perfectly sure it would or could be practically finished—finished so as to be ready for consecration—by the seventh month. Indeed, it is not an unreasonable presumption, that it hardly would be perfect and complete on the day of dedication. Those who have built or restored churches, not to speak of cathedrals, which would perhaps afford a closer analogy to the temple, know how extremely difficult, if not impossible, it is to have every detail finished and arranged for the day of consecration. Some few accidental omissions will have to be supplied afterwards, or experience will suggest certain alterations and improvements which have to be made. There is no inherent improbability, therefore, that the temple should be dedicated in the seventh month, though it was not finished לְכָל וְיִכָּבֵד לְכָל until the eighth month, i.e.; three or four weeks later. And there was a strong reason why the dedication should take place at the earliest possible date. There had been a long period of preparation, extending back into the preceding reign (1Chron. 28:1–21; 1Chron. 29:1–30.); the dedication consequently had long been eagerly looked for; moreover the erection had evidently been hurried forward, a prodigious number of labourers having been employed in order to expedite the work. It is almost inconceivable, therefore, that, after these energetic measures had been taken, either the king or the nation should have been content to wait thirteen years—nearly twice the time it had taken to build the temple—until the palaces, which were entirely independent and secular buildings, were also completed. If the great national sanctuary, which was the glory of the land, was ready for use, as we know it was, we can hardly believe, considering the natural eagerness and impatience of men, that the tribes of Israel, or their ambitious monarch, would, of their own choice, defer the consecration for an indefinite number of years. It would appear consequently that it is the view that the dedication was postponed for thirteen years "hardly needs discussion" (see below on 1Kings 9:1). And the same considerations apply, though perhaps with diminished force, to their waiting one year. For if it be said that the delay was occasioned by the desire to connect the dedication with the feast of tabernacles, which was par excellence the feast of the year (הַאֲזַיָּה) the answer is that it is more likely that the work would be hurried on by the employment of additional hands, if need be, or that the edifice would be consecrated, though not complete in all its details, at the feast of the eleventh year, than that, for the sake of one month, they should wait eleven months. And if the objection be raised that a feeling of religious awe would forbid the dedication of an imperfect building, or of a perfect building with imperfect arrangements, it is easy to reply that both building and furniture may have been practically complete, and may have been believed at the time to be perfect, but that the experience of the first few days suggested a few alterations or additions which threw the completion of the work in all its particulars into the eighth month. It is worthy of notice that Josephus distinctly states that the dedication was in the seventh month of the eighth year (Ant. 8.4. 1)] [Solomon assembled](#) [לְהִקְיָה. See Ewald, 233 b] [the elders of Israel and all the heads of the tribes, the chief](#) [Heb. princes] [of the fathers of the children of Israel](#). [This great assembly (compare Dan. 3:2) can hardly be said to have been suggested to Solomon by the precedent afforded by David (Keil), when bringing up the ark (2Sam. 6:1), for it was only natural that he should summon the representatives of the people to witness an event of such profound importance in the national history, as the dedication, after years of waiting (2Sam. 7:6–13), of a national sanctuary intended to supersede the tabernacle, at which for five centuries their forefathers had worshipped. And the more so, as they had been called together by David to con-salt about the erection (1Chron. 28:1), and had offered willingly of their treasures (1Chron. 29:6–9) towards its decoration. It is inconceivable, therefore, that the temple of the Jews could have been formally opened, except in the presence of the "elders and heads of the tribes." Nor can we (with Rawlinson) see a contrast between the more popular

proceedings of David, who "gathered together all the chosen men of Israel, thirty thousand (2Sam. 6:1), and the statelier, more aristocratic system of his son, who merely summons the chief men;" for Solomon's "elders," etc. (Deut. 16:18; 1Sam. 16:4; 1Sam. 30:26–31), may well have equalled David's "chosen men" in number. It is quite likely that there was more formality and stateliness in this latter case, but it was practically the same class of persons, i.e; the leading men by birth, talents, or prowess, that were present on both occasions. In fact, it was the Jewish Church by representation] **unto King Solomon in Jerusalem, that they might bring up** [Heb. to bring up] **the ark of the covenant of the Lord** [so called because it contained the tables of the covenant which the Lord made with the children of Israel (verse 9). The temple being really, or principally, a receptacle for the ark, the removal of this venerated relic to its place in the oracle is narrated first, as being of the first importance] **out of the city of David, which is Zion.** [Cf. 2Sam. 6:12, 2Sam. 6:17.]

And all the men of Israel [not all the heads of the tribes just mentioned (1Kings 8:1), as Keil, but all who came to the feast, as every male Israelite was under obligation to do (Deut. 16:16)] **assembled themselves unto King Solomon at the feast** [the Heb. word *חַג* (with the art.) always means the feast of tabernacles. The same word is used of the feast of passover (Ex. 23:15) and pentecost (ib. verse 16), but "the feast" here can only mean that of tabernacles. As the "feast of ingathering" (Ex. 23:16), as commemorating the deliverance from Egypt (Le 23:43), and as peculiarly a social festival (ib. verses 40–42; Num. 29:12 sqq.), it was the most joyous as well as the greatest (*ἐξορτὴ ἀψιωτάτην καὶ μεγίστην*. Jos; Ant. 8.4. 1) gathering of the year. (Compare the Jewish saying of a later date: "He who has never seen the rejoicing at the pouring out of the water of Siloam, has never seen rejoicing in his life.") It was doubtless for this reason that tabernacles was selected for the dedication. A special feast of dedication, however, was held for seven days before the feast of tabernacles proper commenced (see on verse 65). It did not displace that great feast, however (Stanley), but simply preceded it. It is worthy of notice that Jeroboam selected the same feast (1Kings 12:32) for the inauguration of his new cultus. The idea of Josephus, that the feast of tabernacles "happened to coincide with the dedication" hardly seems probable] **in the month Ethanim** [variously interpreted to mean gifts, i.e; fruits (Thenius), flowing streams (Gesenius)—it falls about the time of the early rains—and equinox (Bottcher)], **which is the seventh month.** [This is added because the month was subsequently known as Tisri (see on 1Kings 6:1), or to show that "the feast" was the feast of tabernacles.].

The Voice

The construction of the temple is the most important accomplishment of Solomon's reign. This building both establishes and symbolizes Israel's connection to God. Once the covenant chest is placed there, it is literally the meeting point between them, and the sheer opulence of the temple reveals the priorities of the government. So much of Solomon's wealth is put into this building instead of being used to build an empire, as his neighbors would do, because he trusts God with the fate of Israel. Nothing demonstrates that more clearly than the storage of the nation's weapons in the temple. God is their guardian in every way.

To transport the Eternal's covenant chest out of Zion, the city of David, Solomon assembled all *the most important people of Israel* before him in Jerusalem: the elders and all the heads of the Israelite tribes—the chiefs of the patriarchs' families. Every man in Israel gathered with King Solomon at the great feast during the 7th month (which is called Ethanim), *11 months after the temple was finished.*

Literal, almost word-for-word, renderings:

NASB

The Ark Brought into the Temple

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

New European Version

The Temple Is Dedicated

Then Solomon assembled the elders of Israel, and all the heads of the tribes, the princes of the families of the people of Israel, to king Solomon in Jerusalem, to bring up the ark of the covenant of Yahweh out of the city of David, which is Zion. All the men of Israel assembled themselves to king Solomon at the feast, in the month Ethanim, which is the seventh month.

New King James Version

The Ark Brought into the Temple

Now Solomon assembled the elders of Israel and all the heads of the tribes, the chief fathers of the children of Israel, to King Solomon in Jerusalem, that they might bring up the ark of the covenant of the LORD from the City of David, which is Zion. Therefore all the men of Israel assembled with King Solomon at the feast in the month of Ethanim, which is the seventh month.

Young's Updated LT

Then does 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; and all the men of Israel are assembled unto king Solomon, in the month of Ethanim, in the festival— is the seventh month.

The gist of this passage:

Solomon assembles the elders and leaders of the tribes in order to bring up the Ark of God from Zion and to place it in the Temple in the 7th month.

1-2

Both David and Solomon understood that there was something quite important and special about the Ark of God; and this may not have been fully appreciated by others. Remember the army which took the Ark out into battle against the Philistines during the time of Samuel, and then they lost that battle. They may have thought that there was a problem with the Ark rather than with their own spiritual understanding. Secondly, people had touched the Ark and died—that would have been very disconcerting for some. Finally, the Ark for two generations played no part in Israel's spiritual perspective, as it was not in the Tabernacle—yet their worship continued without much change. Even though David seemed to have a secondary Tabernacle in Jerusalem; many of the people of Israel went to the Tabernacle, and were seemingly unaffected by the lack of the Ark (this is an assumption which I have made).

That being said, there was a great deal of pomp and circumstance when David brought the Ark into Jerusalem; and there is a lot going on in this chapter, which includes bringing the Ark into the recently built Temple. We may credit David and Solomon with understanding that this is a very big deal (David more than Solomon); and certainly, the Levites and priests, to some degree, would have appreciated it as well.

We know, based upon our understanding of the Ark of God, that it is the most important piece of sacred furniture (and we will study that doctrine in this chapter).

1Kings 8:1a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
The Cambridge Bible: <i>The LXX. (Vat.) prefaces this chapter with the words 'And it came to pass when Solomon had finished building the house of the Lord and his own house after twenty years,' then &c. These words are from the commencement of chap. 9. where they also recur in the LXX.</i>			
Then the Cambridge Bible quickly adds: <i>[T]hat the Temple remained undedicated through all the years that Solomon's house was building is nowhere told us, and is very improbable.</i> ⁶¹			
'âz (אז) [pronounced awz]	<i>then, after that, at that time, in that case (when following an if or though), now, as things are; that being so, therefore, because of that</i>	adverb	Strong's #227 BDB #23
qâhal (קָהַל) [pronounced kaw-HAHL]	<i>to assemble, to call together, to summon an assembly [for war, judgement or a religious purpose]</i>	3 rd person masculine singular, Hiphil imperfect	Strong's #6950 BDB #874
Sh ^o lômôh (שְׁלֹמֹה) [pronounced sh ^o -l-oh-MOH or shloh-MOH]	<i>peace, peaceful; transliterated Solomon</i>	masculine singular, proper noun	Strong's #8010 BDB #1024
'êth (אֶת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
z ^e qênîym (זִקְנִיִּם) [pronounced zê-kay-NEEM]	<i>old men; elders; chiefs, respected ones</i>	masculine plural adjective; used as a substantive; construct form	Strong's #2205 BDB #278
E. W. Bullinger: <i>Some codices, with Septuagint, Syriac, and Vulgate, read "all the elders".</i> ⁶²			
Yis ^e râ'êl (יִשְׂרָאֵל) [pronounced yis-raw-ALE]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun; God-given name to Jacob; and national name for the Jewish people	Strong's #3478 & #3479 BDB #975

Translation: *Solomon then assembled the elders of Israel...* Solomon has completed the Temple, so now he will dedicate the Temple to Y^ehowah worship. Whether this occurs 11 months after completing the Temple or right after he completes the Temple, his palace and his home, we do not know. That will be discussed later in this chapter.

In any case, Solomon decides that it is time, so he sends out messages/invites the make it known when the Temple will *open for business*.

⁶¹ *The Cambridge Bible for Schools and Colleges*; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, 1Kings 8:1–11.

⁶² E. W. Bullinger, *Companion Bible Notes*; 1909 in the Public Domain; from e-Sword, 1Kings 8:1.

Here, Solomon, gathers the elders of Israel, which appears to simply refer to those who are older and are respected and looked up to by the people. People learned a natural respect for their elders in this day. It is quite the opposite of US culture today, where, partially because of Hollywood, we seem to worship youth.

1Kings 8:1b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
E. W. Bullinger: <i>Some codices, with three early printed editions, Aramaean, and Septuagint, omit "and".</i> ⁶³ I use the text in John Owens <i>Analytical Key to the Old Testament</i> , and there is no <i>and</i> in the first verse.			
'êth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
kôl (כֹּל) [pronounced <i>kohl</i>]	with a plural noun, it is rendered <i>all of, all; any of</i>	masculine singular construct with a masculine plural noun	Strong's #3605 BDB #481
râ'shîym (רִאשִׁימ) [pronounced <i>raw-SHEEM</i>]	<i>heads, princes, officers, captains, chiefs; company, band, division</i>	masculine plural construct	Strong's #7218 BDB #910
maṭṭeh (מַטֶּה) [pronounced <i>maht-TEH</i>]	<i>staff, branch, scepter, rod; branch; tribe</i>	masculine plural noun with the definite article	Strong's #4294 BDB #641
n°sîyîm (נְסִיִּים) [pronounced <i>naw-SEEM</i>]	<i>leaders, princes, chiefs, rulers; clouds, rising mist, vapors</i>	masculine plural construct	Strong's #5387 BDB #672
Lange: <i>Besides a few irrelevant translations, it is rendered by captain, chief, governor, prince, and ruler—prince being the most common. There is also some variation in the Sept. translation of the word, but it is usually rendered ἄρχων.</i> ⁶⁴			
'âbôwth (אֲבוֹתָ) [pronounced <i>aw^b-VOOTH</i>]	<i>fathers, ancestors, both as the heads of households, clans or tribes; founders, civil leaders, military leaders</i>	masculine plural noun with the definite article	Strong's #1 BDB #3
lâmed (ל) [pronounced <i>l°</i>]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition	No Strong's # BDB #510
bânîym (בְּנֵי) [pronounced <i>baw-NEEM</i>]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural construct	Strong's #1121 BDB #119
Yis°râ'êl (יִשְׂרָאֵל) [pronounced <i>yis-raw-ALE</i>]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun; God-given name to Jacob; and national name for the Jewish people	Strong's #3478 & #3479 BDB #975

⁶³ E. W. Bullinger, *Companion Bible Notes*; 1909 in the Public Domain; from e-Sword, 1Kings 8:1.

⁶⁴ The Rev. Dr. John P. Lange, *Lange's Commentary*; 1857–1864; in the Public Domain; from E-sword; 1Kings 8:1 (footnote).

Translation:... [and] all the tribal heads, the leaders from the fathers regarding the sons of Israel... I am moderately confused by the use of the direct object here, which is not misused. It was used in the phrase above and in this phrase. My natural assumption would be that the elders, named first, and then the tribal heads, named here, are two different sets of people.

Then we have *the leaders from the fathers regarding the sons of Israel*. This is *not* preceded by the sign of the direct object, so, does this phrase define both sets of people or does it define the tribal heads? Or, can we see this as another general group of people? I would see this as a further explanation of who the tribal heads are.

Let me suggest that the elders of Israel may not necessarily have any actual official position in the communities they come from; but the second group of people have various leadership positions in the cities where they live.

I do not recall a specific government defined in the Mosaic Law which is applied to cities or to tribal communities, even though we obviously have cities and we have tribal distinctions. The only government somewhat described in the Mosaic Law is that of a king, which is only briefly described, and that, mostly in terms of negatives.

Let me suggest, but without a lot of Scriptural backup, that there was a great deal of freedom in how cities and tribal areas were administrated. First of all, there was not a great need for administration at these local levels. Whereas, we seem to be obsessed with having governing bodies all over, it may be that the Israel had very few if any, except at the very top. We have very little information, apart from that which is incidental, about how more local authorities in Israel operated.

Just so we do not get too bogged down, we will have a large group of men who are leaders in their communities, who are well-respected and looked up to. How these men are further subdivided and distinguished might be interesting, but I don't think that it changes anything.

1Kings 8:1 Then Solomon assembled the elders of Israel and all the heads of the tribes, the chief fathers of the children of Israel, unto King Solomon at Jerusalem, that they might bring up the ark of the covenant of Jehovah out of the City of David, which is Zion. (ESV)

Who was gathered to Solomon (various commentators)

Dr. John Gill: *Then Solomon assembled the elders of Israel,.... The judges in the several cities, or senators of the great sanhedrim, as others; though it is a question whether as yet there was such a court: and all the heads of the tribes; the princes of the twelve tribes: the chief of the fathers of the children of Israel; the principal men of the ancient families in every tribe.*⁶⁵

Matthew Poole: *The elders of Israel; the senators, and judges, and rulers. The heads of the tribes; for each tribe had a peculiar head or governor. The chief of the fathers; the chief persons of every great family in each tribe.*⁶⁶

The Preacher's Complete Homiletical Commentary: *The elders included, more particularly, the chosen representatives of the nation; the heads of the tribes were the leading and most influential individuals; and the chiefs, or princes, of the fathers, were the most distinguished and saintly old men of the nation, whose presence and approbation were indispensable at so important an event as the dedication of the Temple.*⁶⁷

⁶⁵ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 1Kings 8:1.

⁶⁶ Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, 1Kings 8:1.

⁶⁷ *The Preacher's Complete Homiletical Commentary*; edited by Joseph S. Exell, 1892; from e-sword, Homiletics of 1Kings 8:1–9.

Who was gathered to Solomon (various commentators)

Whedon: *Elders... heads of the tribes... chief of the fathers — Titles comprehending all the leading men of the nation. Elders included more particularly the chosen representatives of the nation; the heads of the tribes were the leading and most influential individuals; and the chiefs or princes of the fathers were the most distinguished and saintly old men of the nation, whose presence and approbation were indispensable at so important an event as the dedication of the temple.*⁶⁸

Bear in mind that some of these statements are simply opinions based upon nothing; and some of them are based upon threadbare Scripture.

Chapter Outline

Charts, Maps and Short Doctrines

1Kings 8:1c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'el (אל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to, in respect to; because of; according to</i>	directional preposition (respect or deference may be implied); expanded meanings given	Strong's #413 BDB #39
melek ^e (מֶלֶךְ) [pronounced MEH-lek]	<i>king, ruler, prince</i>	masculine singular noun with the definite article	Strong's #4428 BDB #572
Sh'elômôh (שְׁלֹמֹה) [pronounced sh ^e -l-oh-MOH or shloh-MOH]	<i>peace, peaceful; transliterated Solomon</i>	masculine singular, proper noun	Strong's #8010 BDB #1024
Y ^e rûwshâlayim (יְרוּשָׁלַיִם) [pronounced y ^{oo} -shaw-LAH-yim]	<i>possibly means founded upon peace or city of the Jebusites (or both); it is transliterated Jerusalem</i>	proper singular noun, location; pausal form	Strong's #3389 BDB #436

Translation: ...to Jerusalem [lit., *King Solomon [in] Jerusalem*]... Jerusalem is going to be defined separately from Zion, even though these places might be difficult for us to geographically separate. Furthermore, there are some uses in Scripture (references to *Mount Zion*) where that appears to take in the ground the Jerusalem is on.

In any case, Solomon has apparently built the Temple apparently in what he defines as Jerusalem.

*The College Press Bible Study: When the work on the Temple for all practical purposes was completed, Solomon summoned all the leaders of the nation to Jerusalem to share in the dedication ceremonies. It is only natural that Solomon would want the representatives of the people present to witness this historic and momentous event. After years of waiting, a national sanctuary was to be dedicated which would supersede the Tabernacle of Moses at which their forefathers had worshiped for five centuries.*⁶⁹

⁶⁸ Whedon's *Commentary on the Old and New Testaments*; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; 1Kings 8:1.

⁶⁹ *The College Press Bible Study Textbook Series*; (a compilation of many commentaries); from e-sword; 1Kings 8:1–11.

King David had always loved Jerusalem and he took it from the Jebusites and then built his palace here. Then he brought the Ark to Jerusalem. Solomon reinforced the centrality of this city by building the Temple here—because the Temple could not simply be moved, as the Tabernacle often was.

1Kings 8:1d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
‘âlâh (אָלַח) [pronounced gaw-LAWH]	<i>to cause to go up [to ascend], to lead up, to take up, to bring up</i>	Hiphil infinitive construct	Strong's #5927 BDB #748
’êth (אֶת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
’ărôwn (אֲרוֹן) [pronounced uh-ROHN]	<i>ark, chest; Ark</i>	masculine singular construct	Strong's #727 BDB #75
b ^e rîyth (בְּרִית) [pronounced b ^e reeth]	<i>covenant; pact, alliance, treaty, alliance, contract</i>	feminine singular construct	Strong's #1285 BDB #136
YHWH (יהוה) [pronunciation is possibly yhoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217

Translation: ...to bring up the Ark of the Covenant of Y^ehowah... David, you will recall, brought up the Ark of God from where it had been placed in storage to Jerusalem. The Ark had been in storage and was supposed to be a part of Tabernacle worship. However, from before the time of Saul and up to this time, the Ark had been separate from the Tabernacle. It had been removed to be taken into battle as sort of a good luck charm; it was captured by the Philistines, but then, they returned it, as they suffered deaths because of it.

After that it went into storage and when King David first tried to move it out of storage, anyone who touched the Ark died (the Ark represents Jesus Christ, and we cannot touch His perfect holiness). David then did some study of the Mosaic Law and brought the Ark to Jerusalem (more specifically to Zion) and placed it in a tent where, apparently, worship took place (however, we may assume that no one had any direct access to the Ark apart from the High Priest).

The primary place of worship was going to be the Temple—a project blessed by God—and now the Temple was complete, so the Ark of God would be placed within the Temple in the Holy of Holies, the innermost room. As with the Tabernacle, people would not just go in and out of this room.

1Kings 8:1e			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
min (מִן) [pronounced min]	<i>from, off, out from, of, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577

1Kings 8:1e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ġyr (רִיעַ) [pronounced ġeer]	city, encampment, town; fortified height; a place of walking; a guarded place	feminine singular construct	Strong's #5892 BDB #746
Dâvid (דָּוִד); also Dâviyd (דִּיִּד) [pronounced daw-VEED]	beloved and is transliterated David	masculine proper noun	Strong's #1732 BDB #187
hîy' (אִיהַ) [pronounced hee]	she, it; also used as a demonstrative pronoun: that, this (one)	3 rd person feminine singular, personal pronoun; sometimes the verb is, is implied	Strong's #1931 BDB #214
Tsîyyôwn (צִיּוֹן) [pronounced tzee-YOHN]	dry, parched ground; and is transliterated Zion	Proper noun/location	Strong's #6726 BDB #851

Translation: ...from the city of David (which [is] Zion). Another part of the mountain was know specifically as *Zion*, which is where King David had lived. Solomon apparently occupied the palace of King David, but then, during this time, built his own palace.

There is a distinction made between Jerusalem and Zion, whereas the Temple would be considered to be in Jerusalem proper, based upon this text.

For a very long time, the Ark had been kept at the home of a private citizen. Once David figured out how to properly and safely move the Ark, he moved it to Jerusalem. He arranged a tent to be constructed for the Ark (without any word about the tent—was it a single room or did it have a room within the tent where the Ark would be placed?). 2Sam. 6:17

Dr. Peter Pett identifies a better understanding of Zion: *Then the Ark of the Covenant of YHWH, which had rested in its place in the Sacred Tent in the citadel of David, (which was on the southern part of hill of Jerusalem and was at that time exclusively named Zion), was now brought out from there with due solemnity up to the Temple mount on the northern plateau (which would from now on be included in the term Zion) in order to be set up in the Most Holy Place in the new Temple. (Later still 'Zion' would refer to the whole of Jerusalem, and then to the people even when far away from Jerusalem in Babylon – e.g. Zech. 2:7).*⁷⁰

Dr. Robert Dean, Jr.: *The city of David is a rather small city. The term Zion as we read in different places in Scriptures kind of moves around. Once the temple is built on the temple mount then the temple mount becomes Mount Zion. But Zion also is a term that in some places is used to refer to the whole city. Later as the city expands the ridge which is to the west of the old city of David is then called Mount Zion. So we have to pay attention to the context and the historical period as to just exactly what is being referred to as Mount Zion. What is referred to in 1 Kings 8 when David had brought the ark into the city it is located somewhere in the old city of David and is not up on the temple mount because of all the construction that is going to take place there and which has taken place there.*⁷¹

⁷⁰ Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, 1Kings 8:1.

⁷¹ From deanbible.org; accessed March 18, 2018.

1Kings 8:2a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
qâhal (קָהַל) [pronounced kaw-HAHL]	<i>to assemble, to be assembled, to be called together, to be summoned an assembly [for war, judgement or a religious purpose]</i>	3 rd person masculine plural, Niphal imperfect	Strong's #6950 BDB #874
'el (אֶל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to, in respect to; because of; according to</i>	directional preposition (respect or deference may be implied); expanded meanings given	Strong's #413 BDB #39
melek ^e (מֶלֶךְ) [pronounced MEH-lek]	<i>king, ruler, prince</i>	masculine singular noun with the definite article	Strong's #4428 BDB #572
Sh ^e lômôh (שְׁלֹמֹה) [pronounced sh ^e l-oh-MOH or shloh-MOH]	<i>peace, peaceful; transliterated Solomon</i>	masculine singular, proper noun	Strong's #8010 BDB #1024
kôl (כָּל) [pronounced koh]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
'îysh (אִישׁ) [pronounced eesh]	<i>a man, a husband; anyone; a certain one; each, each one, each man, everyone</i>	masculine singular construct (sometimes found where we would use a plural)	Strong's #376 BDB #35
Yis ^e râ'êl (יִשְׂרָאֵל) [pronounced yis-raw-ALE]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun; God-given name to Jacob; and national name for the Jewish people	Strong's #3478 & #3479 BDB #975

Is this the 3rd time we have the name of *Israel* in this chapter?

Translation: *So every man of Israel is assembled before King Solomon...* Even though Solomon had called upon the leaders of Israel to come, all of the men of Israel came to Jerusalem for this event. It is not completely clear how this all came about. Did Solomon instruct the leaders to bring the people to Jerusalem? When sending for the tribal leaders, with the specific agenda, did all men respond to the call? Or, does *every man of Israel* specifically refer to the men defined in v. 1?

David Guzik: *Solomon intended this to be a spectacular "opening ceremony" for the temple. It was probably on the scale of the large productions in our modern Olympic opening ceremonies.*⁷²

⁷² David Guzik's Commentary on the Old Testament; courtesy of e-sword; ©2006; 1Kings 8:1–2.

1Kings 8:1–2 Then Solomon assembled the elders of Israel and all the heads of the tribes, the chief fathers of the children of Israel, unto King Solomon at Jerusalem, that they might bring up the ark of the covenant of Jehovah out of the City of David, which is Zion. Therefore all the men of Israel assembled unto King Solomon at the feast in the month of Ethanim, which is the seventh month. (ESV)

All those who came to Jerusalem (various commentators)

Expositor's Bible Commentary: *The Israelites had flocked to Jerusalem in countless multitudes, under their sheykhs and emirs from the border of Hamath on the Orontes, north of Mount Lebanon, to the Wady el-Areesh.*⁷³

The College Press Bible Study: *In addition to the princes summoned by Solomon "all the men of Israel" also came to Jerusalem to participate in the feast. Under the Law of Moses every adult male was obligated to attend the three major annual feasts—Passover, Pentecost and Tabernacles. Since this gathering took place in the month of Ethanim, [Ethanim means "running water." The early rains which began to fall during the month caused the dry brooks to flow constantly. In later times this month was called Tishri. It corresponds to October–November on the present calendar.] the seventh month (1Kings 8:2), the particular feast must have been the Feast of Tabernacles. This feast was "the feast of ingathering" (Ex. 23:16), and commemorated as well the deliverance from Egypt (Lev. 23:43). As a social festival (Lev. 23:40–42), Tabernacles was the greatest and most joyous gathering of the year. It was doubtless for this reason that Tabernacles was chosen as the time for the dedication.*⁷⁴

Matthew Poole: *All the men of Israel; not only the chief men who were particularly invited, but a vast number of the common people, as being forward to see and to join in this great and glorious solemnity.*⁷⁵

We may simply understand that men and leaders in Israel came for this first celebration at the Temple.

Chapter Outline

Charts, Maps and Short Doctrines

1Kings 8:2b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
yerach (חֹדֶשׁ) [pronounced YEH-rakh]	<i>a month, a lunar month; a new moon</i>	masculine singular construct	Strong's #3391 (& #3394) BDB #437
ʾĒthânîym (מִיִּנְתָּא) [pronounced â-thawn]; sometimes spelled with another yod	<i>perennial, ever-flowing, enduring, permanent, constant; well-established; transliterated Ethanim</i>	masculine plural noun; proper noun; with the definite article	Strong's #388 BDB #450
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88

⁷³ *Expositor's Bible Commentary*; Edited by the Rev. W. Robertson Nicoll; ©1887-1896; public domain; from e-sword, 1Kings 5:1–7:51.

⁷⁴ *The College Press Bible Study Textbook Series*; (a compilation of many commentaries); from e-sword; 1Kings 8:1–11.

⁷⁵ Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, 1Kings 8:2.

1Kings 8:2b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
chag (חַג) [pronounced khahg]	<i>festival gathering, feast, pilgrim feast; a metonym for the festive sacrifice, to victim, the animal to be slaughtered</i>	masculine singular noun; pausal form	Strong's #2282 BDB #290

The word חַג commonly means a festival or feast (Ex. 10:9 12:14); as well as the festival-sacrifice, the victim (Ex. 23:18 Mal. 2:3).

Translation: ...for a [celebratory] feast of the month of Ehanim,... There would be a feast and it is unclear whether this is attached to any other specific feast from the Mosaic Law, although most believe this to be the Feast of Tabernacles (booths).

It should be pointed out that, despite the authority of the Mosaic Law, it is unclear whether the feast days delineated in it were always celebrated. There seem to be many distortions of the Law when it came to religious practice (for instance, the separation of the Ark and the Tabernacle and the resulting two places of worship). Rarely do we concentrate upon the observation of this or that aspect of the ceremonial law, except as incidental to the narrative. For instance, God will, in the future, castigate the Jews for not observing their Sabbath years; but we never have a time in the Bible where it says, and 357 years after the giving of the Law, the Jews neglected to observe another Sabbath year.

1Kings 8:2 Therefore all the men of Israel assembled unto King Solomon at the feast in the month of Ehanim, which is the seventh month. (ESV)

The month of Ehanim (various commentators)

The Geneva Bible: *[Ehanim contains] part of September and part of October, in which they held three solemn feasts, (Num. 29:1).*⁷⁶

The Cambridge Bible: *The month Ehanim, which name only occurs here, is described as the seventh month. The name, which is connected with a word used for running water, is thought to signify 'the rainy month.'* Josephus calls it Θισρι, which was the month between the new moons of October and November. If heavy rains were common at the time it was an unfortunate date for the feast of tabernacles. The 'early rains' spoken of in Scripture were the rains of autumn, and fell at the end of October or beginning of November, but came on very gradually. The 'latter rains' were those of spring, mostly in March. If the feast took place towards the middle of October it would close before the rains began to fall.⁷⁷

Keil and Delitzsch: *[T]he seventh month...corresponds to the period between the new moon of October and the new moon of November, during which the rainy season commences in Palestine..., so that this month may very well have received its name from the constant flowing of the brooks.*⁷⁸

⁷⁶ Geneva Bible Translation Notes; 1599, courtesy of e-sword, 1Kings 8:2.

⁷⁷ *The Cambridge Bible for Schools and Colleges*; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, 1Kings 8:2.

⁷⁸ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 1Kings 8:2.

The month of Ethanim (various commentators)

James Burton Coffman: *"At the feast of Ethanim"* (1 Kings 8:2). This was the feast of Tabernacles (Deuteronomy 16:13), one of the great feasts when all the men of Israel were required to be present. This was the seventh month, and, as Solomon had finished building the Temple in the month Bul, which was the eighth month (1 Kings 6:38), it is evident that almost a year passed between the finishing of the Temple and its dedication, unless as some have supposed, he dedicated it a year before he finished it. We agree with Dentan that, "The dedication ceremonies were delayed for eleven months so that they might coincide with the Feast of Tabernacles." "The time of the year was October-November. Ethanim is the earlier name for the month Tishri." The use of that earlier name does not fit the allegation of an exilic date for Kings.⁷⁹

Chapter Outline

Charts, Maps and Short Doctrines

1Kings 8:2c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
hûw' (אוּה) [pronounced hoo]	he, it; him, himself as a demonstrative pronoun: <i>that, this (one); same</i>	3 rd person masculine singular, personal pronoun; sometimes the verb <i>to be</i> , is implied	Strong's #1931 BDB #214
chôdesh (חֹדֶשׁ) [pronounced KHOH-desh]	<i>new moon, month; monthly; first day of the month</i>	masculine singular noun with the definite article	Strong's #2320 BDB #294
shêbîy'îy (שִׁבְיַי) [pronounced shê-bee-EE]	<i>seventh</i>	masculine singular adjective; numeral ordinate with the definite article	Strong's #7637 BDB #988

Translation: ...which [is] the seventh new moon [of the year]. I do not recall seeing this name previously as the name of a month. It is possible that these months sometimes had more than one name (for instance, are season called *autumn* is also called *fall*).

The Heritage Bible: *On the day of the temple's inauguration, God makes his presence felt by means of the cloud. In Exodus, this was the visible sign of Yahweh's presence which protected the Israelites (Ex 14:19 and 40:34). Later on, the Israelites continued trusting in this presence of God accompanying them (Jer 7) from Jerusalem, wherever they were.*

In the course of time, many indecent things occurred in the courtyards of the temple; they even built up altars to idols and practiced sacred prostitution according to pagan customs. (See 2K 23:4-7.) Yet it is not said that Yahweh abandoned his Sanctuary where he remained out of fidelity to his Covenant.

It was only in the last years of the Kingdom that the prophet Ezekiel had a vision where the cloud left the temple: this meant that Yahweh would now live among his faithful ones exiled in Babylon (Ezk 9:3).

⁷⁹ From <https://www.studydrive.org/commentaries/bcc/1-kings-8.html> accessed March 19, 2018. See this link for Coffman's source citations.

*Much later, the apostle John will see this cloud in the heavenly temple (Rev 15:8) after having seen it over the person of Jesus during his transfiguration.*⁸⁰

I had previously questioned, in **1Kings 7** ([HTML](#)) ([PDF](#)) ([WPD](#)), *how much had been completed for the Temple prior to this celebration?* The most logical conclusion was, all the Temple, all of the furniture, and all of the furnishings had been completed prior to this celebration. The Voice translation suggests: *To transport the Eternal's covenant chest out of Zion, the city of David, Solomon assembled all the most important people of Israel before him in Jerusalem: the elders and all the heads of the Israelite tribes—the chiefs of the patriarchs' families. Every man in Israel gathered with King Solomon at the great feast during the 7th month (which is called Ethanim), 11 months after the temple was finished.* What seems most logical is, as the Temple building neared completion, the brass/bronze/copper and gold furnishings and furniture had also begun. Then, 11 months after the Temple was completed, all of the furnishings had been completed as well. However, despite this appearing to be quite logical, this is not the only view of *when* worship at the Temple began.

We do not know if there was an overlap between the building of the Temple and the construction of the bronze and gold furnishings and furniture.

1Kings 8:2 Therefore all the men of Israel assembled unto King Solomon at the feast in the month of Ethanim, which is the seventh month. (ESV)

The feast being celebrated in 1Kings 8 (various commentators)

Most commentators believe this to be the Feast of Tabernacles. Lev. 23:34 "Speak to the people of Israel, saying, On the fifteenth day of this seventh month and for seven days is the Feast of Booths to the LORD. See also Num. 29:12–40, Deut. 16:13, 2Chron. 5:3, 2Chron. 7:8–10, Ezra 3:4, Neh. 8:14–18, Zech. 14:16–19, John 7:2, John 7:37

The NET Bible: *This was the Feast of Tabernacles, see Lev 23:34.*⁸¹

Whedon: *[This] was the feast of tabernacles. See at Lev. 23:34-43. Ethanim, which Gesenius defines as "the month of flowing streams," corresponded with our October.*

Whedon then adds: *It was therefore fitting to associate the dedication of the temple with this important feast, for the ark that had dwelt in a tabernacle, and been carried to and fro for five hundred years, was now to enter into its place of rest. Compare 1Chron. 28:2; 2Chron. 6:41. And so the holy house, begun in the month of flowers and finished in the month of garnered fruits, (see note on 1Kings 6:38,) was appropriately consecrated in the month of thanksgiving.*⁸²

Matthew Poole: *At the feast: understand either, first, The feast of tabernacles. Or rather, secondly, The feast of the dedication, to which Solomon had invited them, which was before that feast; for that began on the 15th day of the 7th month, Lev. 23:34, but this began at the least seven days before that feast; for Solomon and the people kept the feast for fourteen days, here, 1Kings 8:65, i.e. seven days for the dedication of the temple, and seven other days for that of tabernacles; and after both these were finished, he sent all the people to their homes on the twenty-third day of the month. See 2Chron. 7:9,10.*⁸³

⁸⁰ From the Heritage Bible, 1Kings 8:2; footnote.

⁸¹ From <https://bible.org/netbible/index.htm?1ki7.htm> (footnote); accessed December 8, 2017.

⁸² Whedon's *Commentary on the Old and New Testaments*; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; 1Kings 8:2.

⁸³ Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, 1Kings 8:2.

The feast being celebrated in 1Kings 8 (various commentators)

Dr. Peter Pett: As required by the Law of Moses all the men of Israel gathered at the Feast of Tabernacles in the seventh month (Lev. 23:34–35; Num. 28:12–31; Deut. 16:13–15). Note in this case that portrayal of the feast in Deuteronomy actually requires the detailed information given in Num. 28:12–31 in order to make sense. But this time their coming together was also at the special summons of the king, for they gathered seven days before the feast. They assembled ‘to king Solomon’. All the concentration was on him. And the feast would then last for fourteen days (1Kings 8:65), the initial seven days of dedication being followed by the actual Feast of Tabernacles, thus making it twice the usual length.⁸⁴

Dr. Thomas Constable: The ceremony of installing the ark in Solomon's temple took place during the Feast of Tabernacles. This was one of the feasts that the Mosaic Law specified that all Israelite males had to attend (Lev. 23:33–36). This feast was a commemoration of the Lord's faithfulness during His people's wilderness wanderings. It looked back to their slavery in Egypt and forward to their establishment in the Promised Land. The bringing of the ark into the temple symbolized the fulfillment of that hope. Evidently Solomon waited for this feast in order to celebrate the dedication of the temple, and used the months following the completion of construction to furnish it and to prepare for the celebration.⁸⁵

Barnes: *The feast in the month Ethanim* – i. e. the Feast of Tabernacles, or the Feast of Ingathering, the commemoration of the dwelling in booths at the time of the Exodus (margin reference), and the festival of thanksgiving on account of the completion of harvest Ex. 23:16; Lev. 23:39; Deut. 16:13. It was one of the three on which the people were required to “appear before the Lord.”⁸⁶

The Cambridge Bible: Josephus tells us that the feast of tabernacles fell at this time, and that that festival and the dedication services were combined into one great feast. We know from Lev. 23:34, that the feast of tabernacles commenced on the fifteenth day of the seventh month and was held for seven days. The month Ethanim, which name only occurs here, is described as the seventh month.⁸⁷

Some do not believe this to be the Feast of Tabernacles.

Dr. John Gill: Not [the feast] of tabernacles, as the Targum on 2Chron. 5:3 and so Jarchi; though that was in the same month next mentioned, and began on the fifteenth of it, and held seven days; wherefore this must be the feast of the dedication of the temple, and which was kept before that; since both lasted fourteen days, and the people were dismissed on the twenty third of the month.⁸⁸

The Pulpit Commentary indicates that there were two distinct feasts which were celebrated back-to-back: *The two periods are thus distinguished, because they were properly distinct, the first being the feast of dedication, the second the feast of tabernacles. This is more clearly explained in 2Chron. 7:9–10.*⁸⁹

For the most part, there does appear to be consensus (but not completely).

Chapter Outline

Charts, Maps and Short Doctrines

The ESV; capitalized is used below, unless otherwise noted.

The Doctrine of the Feast of Tabernacles (or, Booths)

1. There are 3 great feasts each year, the third one being *the Feast of Tabernacles*.

⁸⁴ Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, 1Kings 8:2.

⁸⁵ Dr. John Constable *The Expository Notes of Dr. Constable*; ©2012; from e-sword, 1Kings 8:1–11.

⁸⁶ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, 1Kings 8:2.

⁸⁷ *The Cambridge Bible for Schools and Colleges*; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, 1Kings 8:2.

⁸⁸ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 1Kings 8:2.

⁸⁹ *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, 1Kings 8:65.

The Doctrine of the Feast of Tabernacles (or, Booths)

2. It is first mentioned in Ex. 23:16, where it is called the *Feast of Ingathering*. Ex. 23:16–17 *You shall keep the Feast of Harvest, of the firstfruits of your labor, of what you sow in the field. You shall keep the Feast of Ingathering at the end of the year, when you gather in from the field the fruit of your labor. Three times in the year shall all your males appear before the Lord GOD. The third time would be the Feast of Tabernacles.*
3. This feast is first given a description in Lev. 23:34–36 (God is speaking to Moses, giving him explicit instructions) *"Speak to the people of Israel, saying, On the fifteenth day of this seventh month and for seven days is the Feast of Booths to the LORD. On the first day shall be a holy convocation; you shall not do any ordinary work. For seven days you shall present food offerings to the LORD. On the eighth day you shall hold a holy convocation and present a food offering to the LORD. It is a solemn assembly; you shall not do any ordinary work."*
4. God gives some general instructions about these 3 feasts: *"These are the appointed feasts of the LORD, which you shall proclaim as times of holy convocation, for presenting to the LORD food offerings, burnt offerings and grain offerings, sacrifices and drink offerings, each on its proper day, besides the LORD's Sabbaths and besides your gifts and besides all your vow offerings and besides all your freewill offerings, which you give to the LORD. (Lev 23:37–38)*
5. Then He speaks again of the Feast of Tabernacles: *"On the fifteenth day of the seventh month, when you have gathered in the produce of the land, you shall celebrate the feast of the LORD seven days. On the first day shall be a solemn rest, and on the eighth day shall be a solemn rest. And you shall take on the first day the fruit of splendid trees, branches of palm trees and boughs of leafy trees and willows of the brook, and you shall rejoice before the LORD your God seven days. You shall celebrate it as a feast to the LORD for seven days in the year. It is a statute forever throughout your generations; you shall celebrate it in the seventh month. You shall dwell in booths for seven days. All native Israelites shall dwell in booths, that your generations may know that I made the people of Israel dwell in booths when I brought them out of the land of Egypt: I am the LORD your God."* (Lev 23:39–43)
6. In Num. 29:12–38, exactly which animals were to be offered are given. This would not be per family; but the public offering, which they all witnessed. There were more offerings to be offered up for this festival.
7. Moses reminds the people of this celebration in Deut. 16:13–15 *"You shall keep the Feast of Booths seven days, when you have gathered in the produce from your threshing floor and your winepress. You shall rejoice in your feast, you and your son and your daughter, your male servant and your female servant, the Levite, the sojourner, the fatherless, and the widow who are within your towns. For seven days you shall keep the feast to the LORD your God at the place that the LORD will choose, 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."*
 - 1) This feast was to be enjoyed by the entire family, by their servants, by the Levites, by the ex-pats, by the orphans and widows. I believe what Moses is describing here is first the formal feast; but there is to be a private, less formal celebration for each family (or, possibly, for each town).
 - 2) After which, the males were to gather for a formal celebration. Deut. 16:16 *"Three times a year all your males shall appear before the LORD your God at the place that he will choose: at the Feast of Unleavened Bread, at the Feast of Weeks, and at the Feast of Booths. They shall not appear before the LORD empty-handed."*
 - 3) Grace giving is also a part of this celebration. Deut. 16:17 *Every man shall give as he is able, according to the blessing of the LORD your God that He has given you.*
8. The reading of the Law was to take place during the Feast of Tabernacles during the Sabbatical year. Deut. 31:10–13
9. All of these feasts have a simple explanation, which is the Old Testament understanding of them. The reason for the Feast of Tabernacles:
 - 1) It is the end of the year, the people of Israel have just enjoyed the end of year harvest, and so now, they will celebrate it. Lev. 23:39
 - 2) This is a celebration where they are to remember their origins, when the people were in the desert, moving about the desert and living in tents (booths, tabernacles). Lev. 23:42–43 As an aside, the words for *tabernacles* and *booths* are different; but they both represent temporary dwelling places.

The Doctrine of the Feast of Tabernacles (or, Booths)

10. How should we interpret this? Is there a deeper, more spiritual meaning? Yes there is.
 - 1) We live this life on earth in temporary housing (our bodies). During our entire stay on earth, we are living in these tabernacles of flesh. God will, in the future, give us resurrection bodies.
 - 2) Similarly, our Lord Himself took upon Himself a body, and He became man—fully and completely man. He *tabernacled* among us. **And the Word became flesh and tabernacled among us. And we beheld His glory, glory as of an only begotten from the Father, full of grace and of truth.** (John 1:14; LITV) **For this reason, coming into the world, He says, "Sacrifice and offering You did not desire, but You prepared a body for Me. You did not delight in burnt offerings and sacrifices concerning sins."** (Heb. 10:5; LITV) Brenton's (updated) Psalm 40:6a **Sacrifice and offering You would not; but a body You have prepared [for] Me.**
 - (1) In the LXX, this is Psalm 39:7; Brenton coordinates the LXX with verses of our common translations today.
 - (2) *But a body You have prepared for Me* is not found in the MT.
 - (3) There are obvious problems with that particular phrase. The Aramaic Bible in Plain English: **With sacrifices and with offerings you have not been pleased, but you have pierced the ears for me; burnt peace offerings for sin you have not requested.** The Latin agrees with the Aramaic here.
 - (4) This obviously opens up a whole new discussion about which manuscript is accurate. However, the LXX was in existence maybe a century or two prior to our Lord's incarnation.
 - 3) Celebrating the Temple, a permanent structure for the LORD while the people are living in temporary shelters is an interesting contrast. The Tabernacle is our Lord during the incarnation; and the Temple is our Lord in the Millennium.
 - 4) To me, it is fascinating, when considering these topics, that Jesus Christ, the 2nd Member of the Trinity, will be forever tied to a human body, albeit, a resurrected body.
11. There were some traditions which grew up along side of the Feast of Tabernacles, to which **Smith refers**; but which I will not cover here.
12. Celebrations of this feast after the captivity are found in Ezra 3:4 Neh. 8:14–18.
13. Zech. 14:16–19 seems to be describing a future time in the Millennium when Egyptians (gentiles) would also observe the Feast of Tabernacles.
14. There is an interesting narrative about how Jesus' family is going to go up to the Feast of Tabernacles, but His brothers have not yet believed in Him. Jesus has His family go up to the feast without Him; but He later goes up secretly and speaks publically during this feast. This is John 7 and a fascinating study for many reasons (there are two questions that come to mind: *did Jesus lie to His family about going to the Feasts of Tabernacles*; and *what is with Jesus quoting a verse that we cannot find in the Old Testament*).

The basic research for this came from a list of Scriptures offered by Treasury of Scriptural Knowledge (1Kings 8:2); and from **Smith's Bible Dictionary**; accessed March 24, 2018.

Chapter Outline

Charts, Graphics and Short Doctrines

There was much more discussion here than I expected there to be. I may have even changed my mind on this.

The timing of this inaugural celebration (discussion/commentary)

The most common view is, this celebration took place 11 months after the construction of the Temple; although a variety of reasons are given for that (they needed the right feast week to celebrate; there was time needed to complete the furnishings of the Temple).

The timing of this inaugural celebration (discussion/commentary)

Lange presents the most common explanation: *Although the text gives here only the month and the day, and not the year, it is of course to be understood that it was the first feast of tabernacles that occurred after the completion of the temple in the eighth month (1Kings 6:38); consequently it fell in the following year.*⁹⁰

Dr. Robert Dean, Jr.: *In 1 Kings 8:1, about eleven months has gone by since the completion of the temple. He waits eleven months until he comes to the right feast day before he dedicates the temple. He makes sure that it is done at the right time. There are some tremendous lessons in chapter eight, one of which has to do with worship: the protocol of worship, the importance of doing everything in a certain kind of appropriate way.*⁹¹

Matthew Poole concurs: *Question. The temple was not finished till the eighth month, 1Kings 6:38, how then could he invite them in the seventh month. Answer. This was the seventh month of the next year; for although the house in all its parts was finished the year before, yet the utensils of it, described 1Kings 7, were not then fully finished, but took up a considerable time afterward; and many preparations were to be made for this great and extraordinary occasion.*⁹²

Whedon concurs emphatically: *Solomon finished the temple in the eighth month, (1Kings 6:38,) but waited till the seventh month of the next year for the dedication, that it might be coincident with the feast of tabernacles. It is probable, also, that while the temple itself was finished in the eighth month of Solomon's eleventh year, (1Kings 6:38,) the various vessels described in 1Kings 7:23–50 were not completed till some time afterward, and the temple could not be dedicated till all these were finished. It is absurd, however, to suppose, as some do, that Solomon deferred the dedication of the temple for thirteen years after he had completed it. This feast was designed for a thanksgiving and rejoicing over the fruits of harvest, (Ex. 23:16; Deut. 16:13) and also for a commemoration of the time when Israel dwelt in booths, in the desert. Lev. 23:43.*⁹³

Clarke addresses this time between the completion of the Temple and the inaugural celebration: *It has already been observed that Solomon deferred the dedication of the temple to the following year after it was finished, because that year, according to Archbishop Usher, was a jubilee. "This," he observes, "was the ninth jubilee, opening the fourth millenary of the world, or A.M. 3001, wherein Solomon with great magnificence celebrated the dedication of the temple seven days, and the feast of tabernacles other seven days; and the celebration of the eighth day of tabernacles being finished, upon the twenty-third day of the seventh month the people were dismissed every man to his home. The eighth day of the seventh month, viz., the thirtieth of our October, being Friday, was the first of the seven days of dedication; on the tenth day, Saturday, November 1, was the fast of expiation or atonement held; whereon, according to the Levitical law, the jubilee was proclaimed by sound of trumpet. The fifteenth day, Friday, November 6, was the feast of tabernacles; the twenty-second, November 13, being also Friday, was the feast of tabernacles, which was always very solemnly kept, 2Chron. 7:9; Lev. 23:36; John 7:37; and the day following, November 14, being our Saturday, when the Sabbath was ended, the people returned home.*⁹⁴

The problem with Clarke's explanation is twofold: (1) Israel was not known to celebrate its Sabbath years (and this was the reason for the discipline of the 5th Stage of National Discipline); and (2) this celebration begins in the 7th month, not the 1st month.

⁹⁰ The Rev. Dr. John P. Lange, *Lange's Commentary*; 1857–1864; in the Public Domain; from E-sword; 1Kings 8:1–7 (Exegetical and Critical).

⁹¹ From deanbible.org; accessed March 18, 2018.

⁹² Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, 1Kings 8:2.

⁹³ *Whedon's Commentary on the Old and New Testaments*; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; 1Kings 8:2.

⁹⁴ Adam Clarke, *Adam Clarke's Commentary on the Bible*; from e-Sword, 1Kings 8:1.

The timing of this inaugural celebration (discussion/commentary)

The College Press Bible Study: *While the month of the Temple dedication is certain, the precise year is in dispute. The author has already indicated that the Temple was finished in the eighth month of the eleventh year of Solomon's reign (1Kings 6:38). Some have argued that the dedication was in the seventh month of that same year (Hammond). Others hold that Solomon waited until the seventh month of the year following (Gray). In the former case the dedication took place one month prior to the completion of the construction; [The completion of the Temple in 1Kings 6:38 may have been reckoned from the completion of the dedication which lasted for fourteen days and therefore, continued into the eighth month. This suggestion by Honor (JCBR, p. 113), would eliminate the difficulty of having the Temple dedicated one month before it was completed.] in the latter case, eleven months after completion. Keil regards 1Kings 9:1–10 as a clue to dating the dedication. These verses relate that the answer to Solomon's dedicatory prayer came after he had finished his building projects, thirteen years after he had finished the Temple. If God's answer came shortly after the petition was made, then one is forced to conclude that the dedication did not take place until twenty years after the building was begun, or thirteen years after it was finished.*

The College Press Bible Study continues: *While either the immediate dedication view or the delayed dedication view can be harmonized with the Biblical data, the former explanation seems preferable. Preparations for building extended back into the preceding reign (1Chronicles 28-29) and consequently the dedication had long been eagerly anticipated. Furthermore, the prodigious number of laborers employed on the project is evidence that the work had been carried forward as rapidly as possible. It would be almost inconceivable that after these energetic measures had been taken, the king or his subjects would have been content to allow this grand facility to go unused for thirteen years, while the royal palace complex was completed. It is more likely that Solomon, wishing to connect the dedication with the Feast of Tabernacles, ordered the services to be conducted in the seventh month of his eleventh year, one month before the completion of the final details of the building. It would not be inconsistent with the usual procedure of sacred writers to describe the Temple as finished when in reality it was incomplete in a few minor particulars.*⁹⁵

Dr. John Gill: *in the month Ethanim, which is the seventh month; it was, as the Targum says, originally the first month; but upon the children of Israel coming out of Egypt in Ab or Nisan, that became the first month, and this was the seventh from that; and is the same with Tisri, which answers to part of September, and part of October, here called Ethanim; which some render the month of the ancients, others of strong ones; either because of the many feasts that were in it, as some say; or because it was the time of ingathering all the increase and fruits of the earth, which strengthen and support man's life.*⁹⁶

Jamieson, Fausset and Brown: *The public and formal inauguration of this national place of worship did not take place till eleven months after the completion of the edifice. The delay, most probably, originated in Solomon's wish to choose the most fitting opportunity when there should be a general rendezvous of the people in Jerusalem (1Kings 8:2); and that was not till the next year. That was a jubilee year, and he resolved on commencing the solemn ceremonial a few days before the feast of tabernacles, which was the most appropriate of all seasons. That annual festival had been instituted in commemoration of the Israelites dwelling in booths during their stay in the wilderness, as well as of the tabernacle, which was then erected, in which God promised to meet and dwell with His people, sanctifying it with His glory.*

Jamieson, Fausset and Brown continued: *As the tabernacle was to be superseded by the temple, there was admirable propriety in choosing the feast of tabernacles as the period for dedicating the new place of worship, and praying that the same distinguished privileges might be continued to it in the manifestation of the divine presence and glory. At the time appointed for the inauguration, the king issued orders for all the heads and representatives of the nation to repair to Jerusalem and take part in the august procession [1Kings 8:1].*⁹⁷

⁹⁵ The College Press Bible Study Textbook Series; (a compilation of many commentaries); from e-sword; 1Kings 8:1–11.

⁹⁶ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 1Kings 8:2.

⁹⁷ Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; 1871; from e-sword, 1Kings 8:2–6.

The timing of this inaugural celebration (discussion/commentary)

Maybe I am wrong, but I just don't see Solomon studying the Scripture trying to determine which celebration was most suited for the inaugural celebration of the Temple. Whereas, the Feast of the Tabernacles seems apropos, it is my contention that the completion of the furniture and furnishings were first required, which took us to the timing of this chapter. However, there is also 1Kings 9 to consider (keep reading).

Keil and Delitzsch have a whole different approach, suggesting that this celebration occurred after the completion of all Solomon's building projects.

Keil and Delitzsch: *With regard to the time of the dedication, it is merely stated in 1Kings 8:2 that the heads of the nation assembled at Jerusalem to this feast in the seventh month. The year in which this took place is not given. But as the building of the temple was finished, according to 1Kings 6:38, in the eighth month of the eleventh year of Solomon's reign, the dedication which followed in the seventh month cannot have taken place in the same year as the completion of the building. Ewald's opinion, that Solomon dedicated the building a month before it was finished, is not only extremely improbable in itself, but is directly at variance with 1Kings 7:51.*

Keil and Delitzsch: *If we add to this, that according to 1Kings 9:1–10 it was not till after the lapse of twenty years, during which he had built the two houses, the temple, and his palace, that the Lord appeared to Solomon at the dedication of the temple and promised to answer his prayer, we must decide in favour of the view held by Thenius, that the dedication of the temple did not take place till twenty years after the building of it was begun, or thirteen years after it was finished, and when Solomon had also completed the building of the palace, which occupied thirteen years, as the lxx have indicated at the commencement of 1Kings 8:1 by the interpolation of the words, καὶ ἐγένετο ὥς συνετέλεσε Σαλωμὼν τοῦ οἴοδομησαι τὸν οἶκον Κυρίου καὶ τὸν οἶκον αὐτοῦ μετὰ εἴκοσι ἐτὶ (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).*⁹⁸

Keil and Delitzsch add this note: *(Note: From the whole character of the Alexandrian version, there can be no doubt that these words have been transferred by the lxx from 1Kings 9:1, and have not dropped out of the Hebrew text, as Thenius supposes.)*

A portion of Keil and Delitzsch's argument is, God comes to Solomon after 20 years, after all of the building has been completed (1Kings 9:1–10). There are portions of what God says to Solomon which seem to have been incorporated into Solomon's speech in this chapter.

Although I at first rejected this view, thinking that Solomon is going to get the Temple up and running as quickly as possible, I began to consider the furniture and furnishings of the Temple (including the massive pillars). Perhaps a great deal of that took place over the 13 years, simultaneous to the building of Solomon's palace. After all, when Solomon duplicates the Tabernacle furniture, he would be reasonably making trips to the Tabernacle to examine the furniture in order to copy it.

What logical reason would God come to Solomon arbitrarily after the building of his palace and speak these things to him, given that Solomon issued similar warnings at the dedication of the Temple 12 years earlier?

Lange presents a counter-argument: *[W]e consider how very desirous David was to build an house unto the Lord, that when he was not permitted to do so, he pressed the task as a solemn duty upon his son, that Solomon then, as soon as he had established his throne, began the building and continued it with great zeal; it seems utterly incredible that he should have left the finished building thirteen years unused, and delayed its dedication until the twenty-fourth year of his reign.*⁹⁹

A possible reason is, the manufacture of the furniture and furnishings may have taken up the time.

⁹⁸ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 1Kings 8:1–21. I included all of v. 1 from the LXX.

⁹⁹ The Rev. Dr. John P. Lange, *Lange's Commentary*; 1857–1864; in the Public Domain; from E-sword; 1Kings 8:1–7 (Exegetical and Critical).

The timing of this inaugural celebration (discussion/commentary)

Lange says that it could not have taken 13 years to manufacture these things.

A possible explanation is, the palace and Temple were close enough proximity, that this was all a building site; and best not to have people gathered in a large group. When was the last time you held a picnic or some kind of celebration in the midst of a building site? Bear in mind, the Tabernacle was always open for business during this time. So it is not as if the spiritual life of Israel was put on hold.

My point being here is, with all the building going on, there was not a right time to move all worship to the newly-built Temple.

Keil and Delitzsch make a powerful argument which is hard to deny. Their additional note simply indicates that the translators of the Alexandrian LXX simply recognized the order of events, and made that a part of the text.

This may seem to be a lot of time and effort into determining the time that Solomon dedicated the Temple; and I do not disagree with that. However, part of what I am attempting to do is to simply make an accurate assessment of the facts, so that the Bible makes sense chronologically. Ideally, a pastor-teacher might do this in a doctrine of 10 points.

Chapter Outline

Charts, Maps and Short Doctrines

Like most people, I have no emotional stake in just when the first celebration at the Temple took place. One view is, the Temple was completed, and then, 11 months later, it was a part of the Jewish celebration (probably of Tabernacles). The other approach—which might make more sense when you look into it—is that Solomon opened up the Temple after all of the building had been completed (the Temple and then his palace and other buildings). Key to this determination will be the text of the first 10 verses of 1Kings 9.

There will be overlapping points in these arguments for and against.

Two Views of When the Temple Celebration Occurred

Dedication 11 months after completion

Dedication 13 years after completion

Arguments for:

Arguments for:

1. This seems like a reasonable amount of time to wait; it allows for the manufacture of all of the furnishings and furniture.
2. Ideally speaking, celebrating at the newly built Temple seems like it would have taken place as soon as possible after the building of it. It makes less sense for the Temple to sit there unused for 13 years.
3. Josephus writes that the dedication was in the seventh month of the eighth year (Ant. 8.4. 1)

1. Possibly the manufacture of the furniture and furnishings took much longer than we expected. There were clearly a plethora of builders for the Temple and Solomon's palace; it is not as clear that there were as many workers in metals.
2. 1Kings 9:1–11 makes it sound as if the first celebration takes place after all of the building was completed.
3. Many of the points which God makes with Solomon are found in Solomon's sermon.
4. It seems most logical that God would speak to Solomon prior to the celebration of the Temple rather than 12 years after.
5. Building sites are notoriously messy and dangerous; this all had to be taken care of before all of Israel descended upon Jerusalem.

Arguments against:

Arguments against:

Two Views of When the Temple Celebration Occurred	
Dedication 11 months after completion	Dedication 13 years after completion
<div>1. 1Kings 9:1–5 As soon as Solomon had finished building the house of the LORD and the king's house and all that Solomon desired to build, the LORD appeared to Solomon a second time, as he had appeared to him at Gibeon. And the LORD said to him, "I have heard your prayer and your plea, which you have made before Me. I have consecrated this house that you have built, by putting My name there forever. My eyes and my heart will be there for all time. And as for you, if you will walk before Me, as David your father walked, with integrity of heart and uprightness, doing according to all that I have commanded you, and keeping My statutes and My rules, then I will establish your royal throne over Israel forever, as I promised David your father, saying, 'You shall not lack a man on the throne of Israel.'</div> <div>2. God, in speaking to Solomon, is almost repeating portions of his sermon back to him. Does it not make more sense that Solomon would take these words to heart and work them into his Temple sermon, rather than the other way around, where God takes talking points from Solomon's sermon and gives that back to him?</div> <div>3. This time frame for God to speak to Solomon seems quite arbitrary. Why would God speak to Solomon at just this time?</div>	<div>1. That is a very long time to wait from the completion of the Temple to the inaugural celebration of same.</div> <div>2. Even though God is giving Solomon some of the same points from his sermon, that may be to realign Solomon, who might be showing signs of going astray at the end of 12 more years. Perhaps God is giving Solomon the benefit of his own wisdom 12 years later? It is possible for a believer to lose some doctrine as time goes on.</div>

On many details such as these, I have no emotional investment in the time that it occurred; nor am I sure of any important theological issue solved, by knowing which of the two times is correct. I personally lean towards the celebrating taking place after all of the building; and after God speaks to Solomon.

It is not clear whether God is appear directly to Solomon; but given the text here and in 1Kings 3:5, that seems to be the case.

To me, the arguments appear to favor Solomon celebrating the Temple 12 years after it has been built.

Chapter Outline	Charts, Graphics and Short Doctrines
This is based upon Keil and Delitzsch's opinion stated above.	
Order of Events for the Building Projects and the Celebration at the Temple	
<div>1. First the Temple is built and then Solomon's palace over a period of 20 years. 7 years is given over to the Temple (1Kings 6) and 13 years for Solomon's palace and several other building projects (1Kings 7:1–12).</div> <div>2. Simultaneous to the building of Solomon's palace, the furnishings and furniture for the Temple is built. This way, there is little over no overlap with workmen. Those who work in metals would be separate from those who work in wood. 1Kings 8:13–51.</div>	

Order of Events for the Building Projects and the Celebration at the Temple

3. God speaks to Solomon upon the completion of his building projects. 1Kings 9:1–10
4. The inaugural celebration of the Temple takes place, which includes the moving of the Ark and the moving of the furniture into the Temple. At this time, worship at the Temple would completely supplant worship at the Tabernacle or at David's tent of the Ark. 1Kings 8

This is a logical progression. The primary reason for this order is, God speaking to Solomon 13 years after the Temple celebration seems quite arbitrary; especially if God then goes over some of the same points that Solomon made 13 years before.

As an aside, we do not know this distance between the palace and the Temple. If everyone gathered to the Temple after 8.5 years, they would be camped out at times at the building site for the palace. We might also note that, the Tabernacle and the tent in Jerusalem (where the Ark was) would have been open for business during whatever time period passed before there was celebration at the Temple.

It might be worth taking the time to consider both logical options, and what is in their favor and what is not.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Moving the Ark of God into the Temple

2Chron. 5:4–10

As we continue this study, we should bear in mind that maybe all of this takes place 11 months after the completion of the Temple, or 12 years after the completion of the Temple.

1Kings 8:3–5 Consequently, all the elders of Israel came to Jerusalem, and the priests of Israel carried the Ark. In fact, they brought up the Ark of Jehovah, the Tent of Meeting, and all of the Tabernacle furnishings. The priests and the Levites brought up all of these things to Solomon in Jerusalem. And so there was a great assembly initiated by King Solomon of all the men of Israel who had gathered there with him before the Ark; and they were sacrificing sheep and oxen without number.

Introduction to the Moving of the Ark into the Temple (various commentators)

David Guzik: *The temple wasn't "open" until the ark of the covenant was set in the most holy place. The ark was the most important item in the temple.*¹⁰⁰

L. M. Grant: *The temple being completed, there was one matter of importance remaining. Thus, for the bringing of the ark to the temple Solomon assembled the elders of Israel and the heads of tribes (v.1). The ark is the symbol of Christ as the Sustainer of the throne of God (the mercy seat), and it had dwelt in tents for many years, speaking of Christ being a Sojourner with His people until the day when He will take His rightful throne in the millennial kingdom.*¹⁰¹

Dr. Thomas Constable: *What 1Kings 8:3–8 picture is the symbolic enthronement of Yahweh as Israel's King. Israel's God now entered into His house. As mentioned above, the people did not regard the sovereignty of a human king as firmly established until he built a palace for himself. Now they saw the sovereignty of the divine King established over Israel. "To this day" (1Kings 8:8) shows that the writer wrote this part of Kings before 586 B.C. when the Babylonian army destroyed this temple.*¹⁰²

¹⁰⁰ David Guzik's *Commentary on the Old Testament*; courtesy of e-sword; ©2006; 1Kings 8:1–2.

¹⁰¹ From <https://www.studydrive.org/commentaries/lmg/1-kings-8.html> accessed March 19, 2018.

¹⁰² Dr. John Constable *The Expository Notes of Dr. Constable*; ©2012; from e-sword, 1Kings 8:1–11.

Introduction to the Moving of the Ark into the Temple (various commentators)

Keil and Delitzsch: *After the arrival of all the elders (i.e., of the representatives of the nation, more particularly described in 1Kings 8:1), the priests carried the ark and brought it up (sc., into the temple), with the tabernacle and all the holy vessels in it...the priests and Levites brought up these sacred vessels.*¹⁰³

Dr. Robert Dean, Jr.: *What we see in this whole episode with the ark being brought into the temple and all of the pomp and circumstance that is associated with it is that it is not pomp and circumstance and ceremony for the sake of pomp and circumstance and ceremony. A lot of people whenever they see certain kinds of ceremony, certain kinds of formal national ceremonies that involve heads of state, don't understand where all of that protocol comes from and why it is important. And if they do that for a head of state then of course they would do that for God who is the creator God of the universe. So behind the protocol there are the details of the Law of Moses. There is the law related to the ark of the covenant and its transportation and care. There are laws related to the priesthood, laws related to the basic structure of the tabernacle and the temple, but based on that framework we see that there is a room for initiative on the part of the individual to develop worship apart from divine revelation; not a contrasted one, but what is meant is that when we go into the Old Testament and look at Exodus and the Mosaic Law we see the detailed descriptions for how everything in the tabernacle has to be constructed.*¹⁰⁴

Dr. Thomas Constable: *The Israelites regarded the ark as the throne of Yahweh. It was the place 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 had rested in David's tabernacle in Zion since David had brought it from the house of Obed-edom (2Sam. 6:17). It was the only item in the temple that was not new. Perhaps God did not change it to help the people realize that He, symbolized by the ark, had not changed. His person and methods of dealing with them at the mercy seat were the same as they had been.*¹⁰⁵

Chapter Outline

Charts, Maps and Short Doctrines

What is taking place here is transformative. Since the wilderness wanderings, Israel has worshiped at the Tent of God; and this marks to first religious service held at the newly-built Temple. The Ark was being moved for the last time and the Tabernacle was disassembled and moved for the last time. No more would Israel worship before the Tent of Meeting.

As these sacred items are being moved, innumerable sacrifices are being offered.

And so come all elders of Israel and so bear the priests the Ark. And so they bring up an Ark of Y^ehowah and a Tent of Meeting and all vessels of the holy [place] which [were] in the Tent. And so bring them up the priests and the Levites. And the King Solomon and all an assembly of Israel, those gathering on account of him with him to faces of the Ark, sacrificing sheep and oxen which they cannot count and they cannot number from abundance.

1Kings
8:3–5

Consequently, all the elders of Israel came and the priests of Israel carried the Ark. They brought up the Ark of Y^ehowah and the Tent of Meeting, along with all the vessels of the holy place which [had been] in the Tent. The priests and the Levites brought up all these things [lit., *them*] [to Solomon in Jerusalem]. So [there was] King Solomon and all the assembly of Israel, those who gathered because of him [and were standing] with him before the Ark, sacrificing sheep and oxen which they could not count or keep track of because [there were so] many.

¹⁰³ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 1Kings 8:3–4.

¹⁰⁴ From deanbible.org; accessed March 18, 2018.

¹⁰⁵ Dr. John Constable *The Expository Notes of Dr. Constable*; ©2012; from e-sword, 1Kings 8:1–11.

Consequently, all the elders of Israel came to Jerusalem, and the priests of Israel carried the Ark. In fact, they brought up the Ark of Jehovah, the Tent of Meeting, and all of the Tabernacle furnishings. The priests and the Levites brought up all of these things to Solomon in Jerusalem. And so there was a great assembly initiated by King Solomon of all the men of Israel who had gathered there with him before the Ark; and they were sacrificing sheep and oxen without number.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so come all elders of Israel and so bear the priests the Ark. And so they bring up an Ark of Y ^e howah and a Tent of Meeting and all vessels of the holy [place] which [were] in the Tent. And so bring them up the priests and the Levites. And the King Solomon and all an assembly of Israel, those gathering on account of him with him to faces of the Ark, sacrificing sheep and oxen which they cannot count and they cannot number from abundance.
Revised Douay-Rheims	And all the ancients of Israel came, and the priests took up the ark, And carried the ark of the Lord, and the tabernacle of the covenant, and all the vessels of the sanctuary, that were in the tabernacle: and the priests and the Levites carried them. And king Solomon, and all the multitude of Israel, that were assembled unto him went with him before the ark, and they sacrificed sheep and oxen that could not be counted or numbered.
Peshitta (Syriac)	And all the <u>tribes</u> of Israel came, and the priests took up the ark of the LORD. And they brought it up to the temple of the LORD, and brought the tabernacle of the congregation and all the holy vessels that were in the tabernacle, and the priests and the Levites of Israel went up with them. And King Solomon and all the congregation of Israel that were assembled to him were with him before the ark, sacrificing sheep and oxen that could not be counted or numbered for multitude.
Septuagint (Greek)	And the priests took up the ark, and the tabernacle of testimony, and the holy furniture that was in the tabernacle of testimony. And the king and all Israel were occupied before the ark, sacrificing sheep and oxen, without number.
Significant differences:	The Syriac has <i>tribes</i> rather than <i>elders</i> . The Syriac does some paraphrasing in the second sentence. The Greek condenses the first two sentences from the Hebrew. The Greek leaves out <i>the priests and the Levites</i> . The Greek also condenses the final sentence, leaving out portions of it.

Limited Vocabulary Translations:

Bible in Basic English	And all the responsible men of Israel came, and the priests took up the ark. They took up the ark of the Lord, and the Tent of meeting, and all the holy vessels which were in the Tent; all these the priests and the Levites took up. And King Solomon and all the men of Israel who had come together there, were with him before the ark, making offerings of sheep and oxen more than might be numbered.
Easy English	When all the leaders of Israel had arrived, the priests lifted up the ark. Together with the ark of the LORD, they brought (these other things): <ul style="list-style-type: none"> · the tent where people met. · the holy tools that were in the tent. The priests and the Levites carried them up (to the temple). While they did this, all Israel's people were with King Solomon. They sacrificed sheep and oxen in front of the ark. (There were) more than they could count.
Easy-to-Read Version–2001	All of the elders of Israel arrived at that place. Then the priests took the Holy Box. They carried the Holy Box of the Lord along with the Meeting Tent and the holy things that were in the tent. The Levites helped the priests carry these things. King

Solomon and all the people of Israel met together before the Box of the Agreement. {They offered many sacrifices.} They killed so many sheep and cattle that no person was able to count them all.

Easy-to-Read Version–2006 When all the elders of Israel arrived, the priests and Levites carried the Holy Box of the Lord up to the Temple. They also carried the Meeting Tent and all the holy things that were in it up to the Temple. King Solomon and all Israel met together before the Box of the Agreement and sacrificed so many sheep and cattle that no one was able to count them all.

The Message With all Israel's leaders present, the priests took up the Chest of GOD and carried up the Chest and the Tent of Meeting and all the holy vessels that went with the Tent. King Solomon and the entire congregation of Israel were there at the Chest worshiping and sacrificing huge numbers of sheep and cattle—so many that no one could keep track.

Names of God Bible When all the leaders of Israel had arrived, the priests picked up **Yahweh's** ark. They brought the ark, the tent of meeting, and all the holy utensils in it to the temple. The priests and the Levites carried them while King Solomon with the whole assembly from Israel were offering countless sheep and cattle sacrifices in front of the ark.

NIRV All the elders of Israel arrived. Then the priests picked up the ark and carried it. They brought up the ark of the Lord. They also brought up the tent of meeting and all the sacred things in the tent. The priests and Levites carried everything up. The entire community of Israel had gathered around King Solomon. All of them were in front of the ark. They sacrificed huge numbers of sheep and cattle. There were so many animals that they couldn't be recorded. In fact, they couldn't even be counted.

New Simplified Bible As soon as all the elders gathered, the priests lifted the Ark and carried it to the Temple. The Levites and the priests also moved the Tent of Jehovah's presence and all its equipment to the Temple. King Solomon and all the people of Israel assembled in front of the Ark and sacrificed a large number of sheep and cattle, too many to count.

Thought-for-thought translations; paraphrases:

Common English Bible When all of Israel's elders had arrived, the priests picked up the chest. They brought the LORD's chest, the meeting tent, and all the holy equipment that was in the tent. The priests and the Levites brought them up, while King Solomon and the entire Israelite assembly that had joined him before the chest sacrificed countless sheep and oxen.

Contemporary English V. Then the priests and the Levites carried to the temple the sacred chest, the sacred tent, and the objects used for worship. Solomon and a crowd of people walked in front of the chest, and along the way they sacrificed more sheep and cattle than could be counted.

The Living Bible During the festivities the priests carried the Ark to the Temple, along with all the sacred vessels that had previously been in the Tabernacle. King Solomon and all the people gathered before the Ark, sacrificing uncounted sheep and oxen.

New Life Version All the leaders of Israel came, and the religious leaders took up the Lord's special box of the agreement. They brought up the Lord's special box of the agreement, the meeting tent, and all the holy objects which were in the tent. The religious leaders and the Levites brought them up. King Solomon and all the people of Israel, who were gathered to him, were with him in front of the special box. They killed so many sheep and cattle on the altar that their number could not be known.

New Living Translation When all the elders of Israel arrived, the priests picked up the Ark. The priests and Levites brought up the Ark of the LORD along with the special tent [Hebrew *the Tent of Meeting*; i.e., the tent mentioned in 2 Sam 6:17 and 1 Chr 16:1.] and all the sacred items that had been in it. There, before the Ark, King Solomon and the entire

community of Israel sacrificed so many sheep, goats, and cattle that no one could keep count!

Partially literal and partially paraphrased translations:

American English Bible	Then the Priests removed the Chest from the Tent of Proofs (along with all the holy items that were there), and the king and all IsraEl stood before the Chest and sacrificed multitudes of oxen and sheep.
International Standard V	All the Elders of Israel showed up, and the priests picked up the ark 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 [The Heb. lacks to <i>Jerusalem</i>]. 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.
New Advent (Knox) Bible	...and the elders, one and all, came in answer to it. The priests took up the ark, and soon ark and tabernacle and all the tabernacle's appurtenances were borne aloft, with priests and Levites to carry them. King Solomon walked before the ark, and with him all the throng of Israelites that had assembled; no reckoning made, no count taken, of the sheep and oxen they offered up as victims.
Translation for Translators	When they had all arrived, the priests lifted up the Sacred Chest and brought it to the temple. The descendants of Levi <i>who assisted the priests</i> helped them to carry to the temple the Sacred Tent and all the sacred things that had been in the tent. Then King Solomon and many of the Israeli people who had gathered in front of Yahweh's Sacred Chest. And they sacrificed a huge amount of sheep and oxen. No one was able to count the sacrifices <i>because there were very many</i> .

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	The elders of Israel were to come in, as the priests were to bear up the ark. They were to bring up the ark of Jehovah, and the tent of the appointed place, and the set apart vessels of the tent, even were the priests and Levites to bring up. King Solomon, and the assembly of Israel, are being at the appointed place, turned toward the ark, sacrificing small cattle and large cattle - were they to be counted, even were they to be numbered for abundance?
Ferrar-Fenton Bible	All the judges of Israel consequently came, and the priests took up the Ark, and carried the Ark of the EVER-LIVING to the Hall of Assembly, with all the sacred furniture that was for the Hall, going up with the Priests and Levites, and King Solomon, and all the assembled Parliament of Israel with them, before the Ark, sacrificing sheep and oxen without number, for they did not count how many.
God's Truth (Tyndale)	And when all the elders of Israel were come, the priests took up the Ark of the Lord, and brought it and also the tabernacle of witness and all the holy vessels that were therein. And the priests and the Levites brought them up. And king Salomon and all the congregation of Israel that were assembled, and were with him before the Ark, did offer sheep and oxen that could not be told nor numbered for multitude.
HCSB	All the elders of Israel came, and the priests picked up the ark. The priests and the Levites brought the ark of the Lord, the tent of meeting, and the holy utensils that were in the tent. King Solomon and the entire congregation of Israel, who had gathered around him and were with him in front of the ark, were sacrificing sheep and cattle that could not be counted or numbered, because there were so many.
Jubilee Bible 2000	And all the elders of Israel came, and the priests took up the ark. And they brought up the ark of the LORD and the tabernacle of the testimony and all the holy vessels that were in the tabernacle, which the priests and the Levites carried. And King Solomon and all the congregation of Israel that were assembled unto him were with

Lexham English Bible	him before the ark, sacrificing sheep and oxen, that could not be counted nor numbered for multitude. All the elders of Israel came, and the priests carried the ark. So they brought up the ark of Yahweh and the tent of assembly and all of the holy vessels that [were] in the tent; the priests and the Levites brought them up. King Solomon and all the assembly of Israel who were assembling with him in the presence of the ark [were] sacrificing sheep and oxen that could not be counted nor numbered because of abundance.
Tree of Life Version	Then all the elders of Israel came and the <i>kohanim</i> brought up the ark. They brought up the ark of Adonai, the Tent of Meeting and all the holy vessels that were in the Tent the <i>kohanim</i> and the Levites brought them up. Now 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 that they could not be numbered or counted.

Catholic Bibles (those having the imprimatur):

New American Bible (2002)	When all the elders of Israel had arrived, the priests took up the ark; they carried the ark of the LORD and the meeting tent with all the sacred vessels that were in the tent. (The priests and Levites carried them.) King Solomon and the entire community of Israel present for the occasion sacrificed before the ark sheep and oxen too many to number or count.
New Jerusalem Bible	When all the elders of Israel had arrived, the priests took up the ark and the Tent of Meeting and all the sacred utensils which were in the Tent. King Solomon and all Israel, present with him before the ark, sacrificed countless, innumerable sheep and oxen.
Revised English Bible	When the elders of Israel had all arrived, the priests lifted the Ark of the LORD and carried it up; the Tent of Meeting and all the sacred furnishings of the Tent were carried by the priests and the Levites. King Solomon and the whole congregation of Israel assembled with him before the Ark sacrificed sheep and oxen in numbers past counting or reckoning.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	All the leaders of Isra'el came. The cohanim took the ark and brought up the ark of Adonai, the tent of meeting and all the holy utensils that were in the tent; these are what the cohanim and L'vi'im brought up. King Shlomo and the whole community of Isra'el assembled in his presence were with him in front of the ark, sacrificing sheep and oxen in numbers beyond counting or recording.
The Complete Tanach	And all the elders of Israel came, and the priests took up the ark. And they brought up the ark of the Lord, and the tabernacle of meeting, and all the holy vessels which (were) in the tabernacle, and the priests and the Levites did bring them up.

And the tabernacle of meeting: Which Moses made [in the desert, and was in Gibeon until now], And Solomon stored this away as soon as the first temple was built, [in the upper story which was above the temple and the Sanctuary,] as we have learned in the Tosefta of the tractate Sota (13:1).

Which were in the tabernacle: which David pitched for the ark

exeGesés companion Bible	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 counted nor numbered for multitude. ...and all the elders of Yisra El come and the priests lift the ark: and they ascend the ark of Yah Veh
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and the tent of the congregation
 and all the holy instruments in the tent;
 and the priests and the Leviym ascend them.
 And sovereign Shelomoh
 and all the witness of Yisra El who congregate to him
 are with him at the face of the ark
 sacrificing flock and oxen
 - neither scribed nor numbered for abundance.

The Israel Bible (beta)

When all the elders of Yisrael had come, the Kohanim lifted the Aron and carried up the Aron of Hashem. Then the Kohanim and the Leviim brought the Tent of Meeting and all the holy vessels that were in the Tent. Meanwhile, King Shlomo and the whole community of Yisrael, who were assembled with him before the Aron, were sacrificing sheep and oxen in such abundance that they could not be numbered or counted.

Orthodox Jewish Bible

And all the Zekenim of Yisroel came, and the Kohanim took up the Aron. And they brought up the Aron Hashem, and the Ohel Mo'ed and all the kelei hakodesh that were in the Ohel, even those did the Kohanim and the Levi'im carry up.

And Sh'lomo HaMelech, and all the Adat Yisroel, that were assembled unto him, were with him before the Aron, sacrificing tzon and bakar, that could not be told nor numbered for multitude.

The Scriptures 1998

And all the elders of Yisra'el came, and the priests took up the ark, and brought up the ark of הוה, and the Tent of Meeting, and all the set-apart utensils that were in the Tent. And the priests and the Lēwites brought them up, and Sovereign Shelomoh, and all the congregation of Yisra'el who had assembled with him, were with him before the ark, slaughtering so many sheep and cattle, that they could not be counted or numbered.

Expanded/Embellished Bibles:

The Expanded Bible

When all the elders of Israel arrived, the priests ·lifted [picked; took] up the Ark. They ·carried [brought] the Ark of the Lord, the Meeting Tent, and the holy ·utensils [vessels; items]; the priests and the Levites brought them up. King Solomon and all the ·Israelites [congregation/community/assembly of Israel] gathered before the Ark and sacrificed so many sheep and ·cattle [oxen] no one could count or number them all.

Kretzmann's Commentary

And all the elders of Israel came, and the priests took up the ark, the bearing of which was their special work, Num_4:15.

And they brought up the ark of the Lord and the Tabernacle of the Congregation, the tent which seems finally to have been located on a hill near Gibeon, and all the holy vessels that were in the Tabernacle, even those did the priests and the Levites bring up, the latter carrying the coverings of the Tabernacle, Num_3:31; Num_4:5 ff.

And King Solomon and all the congregation of Israel that were assembled unto him were with him before the ark, in a procession which went ahead of the priests, sacrificing sheep and oxen, that could not be told or numbered for multitude, nobody thought it worthwhile to count the great number of sacrifices, for there was no regard to expense.

NET Bible®

When all Israel's elders had arrived, the priests lifted the ark. The priests and Levites carried the ark of the Lord, the tent of meeting [Heb "the tent of assembly."] [The tent of meeting. See Exod 33:7-11.], and all the holy items in the tent [Heb "and they carried the ark of the Lord.... The priests and the Levites carried them."]. Now King Solomon and all the Israelites who had assembled with him went on ahead of the ark and sacrificed more sheep and cattle than could be counted or

The Pulpit Commentary

numbered [*Heb* "And King Solomon and all the assembly of Israel, those who had been gathered to him, [were] before the ark, sacrificing sheep and cattle which could not be counted or numbered because of the abundance."].

And all the elders of Israel came [Not a mere repetition. The men who were summoned to Jerusalem (1Kings 8:1) were all present, of their own accord, to witness the removal], **and the priests took up the ark.** In the parallel account in 2Chron. 5:4, we read that "the Levites took up the ark." But there is no contradiction, as has been too readily supposed. For 2Chron. 5:7 of the Chronicles, "the priests brought in the ark," etc; confirms the statement of the text. And the explanation is suggested in 2Chron. 5:5 of the same chapter, "These did the priests, the Levites (so the Heb.) bring up." Same expression in Joshua 3:3. All the priests were Levites—Keil translates, "the Levitical priests"—and this somewhat singular expression is no doubt used to remind us that such was the ease. Nor need it cause us any surprise to find the priests employed in this service. It is true that the ark was given into the charge of the Kohathite Levites (Num. 3:30, Num. 3:31); and it was their duty to bear it (Num. 4:15; Num. 7:9; Num. 10:21; cf. 1Chron. 15:2, 1Chron. 15:11, 1Chron. 15:12). But the real care and supervision of the ark always belonged to the sons of Aaron. It was their office, e.g; to put on or take off the covering of the ark and of the vessels, which the Levites were forbidden directly to touch (Num. 4:5–15). It was quite in accordance with the spirit of these provisions that Solomon now entrusted the carriage of the ark to the superior order. But more than that, Solomon was not without precedent to justify his choice, indeed, we may see in his selection of the priests a minute mark of truth, amounting almost to an undo—signed coincidence. For we find that on occasions of extraordinary solemnity—at the crossing of the Jordan, e.g. (Joshua 3:6, Joshua 3:15, Joshua 3:17), and at the siege of Jericho (Joshua 6:6), the priests had borne the ark (of. 1Sam. 4:4; 1Chron. 15:11, 1Chron. 15:12). It was no doubt these familiar precedents guided Solomon, or the ecclesiastical authorities, in their selection of the priests on this occasion. A "settled place," a "house of cedars" (2Sam. 7:7), "having now been found for the ark" to abide in, after it had "dwelt in curtains" for 500 years, it was taking its last journey, and in order to mark this journey as exceptional, in order to show both the ark and the house the greater reverence, it was determined that it should be borne for the last time by the priests. Keil suggests that the ark may have been uncovered, but this is very improbable. Why, we may ask, were coverings provided, and their use prescribed (Num. 4:5–15), if they were to be arbitrarily dispensed with? He also adds that Levites were not allowed to enter the most holy place. But neither, it may be added, was this lawful for the priests. Levites and priests might enter that day, because the house was not then dedicated. The cloud (Joshua 3:10) claimed it for God.

And they brought up the ark of the Lord [which had now been for nearly 40 years "in the tabernacle that David had pitched for it" on the Mount Zion (2Sam. 6:17)], **and the tabernacle of the congregation** [*Heb*, "the tabernacle of meeting". This had been for many years at Gibeon. (Cf. 1Kings 3:4; 2Chron. 1:8; 1Chron. 16:1–43:89. See note on 1Chron. 3:4.) The tabernacle of Mount Zion is never called "the tabernacle of the congregation"—indeed, it is expressly distinguished from it, 2Chron. 1:3, 2Chron. 1:4. The ark and the tabernacle were now reunited in the temple of Solomon, thus "marking the identity and continuity of the life and ritual of the Hebrew Church" (Wordsworth)], **and all the holy vessels that were in the tabernacle** [Perhaps the brazen altar. Certainly the altar of incense, the table of shewbread, the candlestick, and also the brazen serpent (Stanley)], **even those did the priests and Levites bring up.** [We are hardly justified in saying (as Keil, al.) that the Levites carried all but the ark. The text rather favours the view that the priests assisted in bringing up the tabernacle and its furniture. So 2Chron. 5:5. Neither the tabernacle nor its vessels were designed for further use in the temple; the latter had

been replaced by vessels better suited to the enlarged sanctuary—they were simply preserved, so far as we know, as relics of the past. in the treasury or side chambers.

And king Solomon, and all the congregation of Israel, that were assembled unto him were with him; before the ark [Prayers and sacrifices alike were offered toward the mercy seat (Psalm 28:2; cf. Ex. 25:22)], sacrificing sheep and oxen [apparently the ark festival en route (cf. 2Sam. 6:18) whilst the sacrifices were offered. The object of the sacrifice was to testify the grateful joy of the people at the proximate realization of their hopes. There may have been also in the background the idea of averting the Divine anger, of making a propitiation for possible errors and imperfections in their service. There were tragedies connected with the removal of the ark in time past (1Sam. 4:17; 1Sam. 6:19; 2Sam. 6:7) which, we may be sure, were not altogether forgotten on this occasion] that could not be told or numbered for multitude. [Cf. 2Sam. 6:13. But the sacrifices on that occasion were on a much smaller scale (1Chron. 15:26). Josephus adds (Ant. 8.4. 1), that a vast quantity of incense was burnt, and that men preceded the ark, singing and dancing, until it reached its destination].

The Voice

Israel's elders all attended as well, and the priests transported the covenant chest. The Levites who were priests transported the chest of the Eternal One, the congregation tent, and all the sacred objects that were inside the tent. King Solomon stood before the covenant chest with the entire community of Israel who had gathered with him, and they sacrificed countless and innumerable sheep and oxen.

Literal, almost word-for-word, renderings:

Modern English Version

All the elders of Israel came, and the priests carried the ark. The priests and Levites brought up the ark of the LORD, the tabernacle of the congregation, and all the holy implements that were in the tabernacle. King Solomon and all the congregation of Israel who were assembled before him stood together in front of the ark, sacrificing so many sheep and oxen that they could not be told or numbered.

NASB

Then all the elders of Israel came, and the priests took up the ark. 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 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 [Lit *sheep and oxen...numbered for multitude*] they could not be counted or numbered.

Third Millennium Bible

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

Young's Literal Translation

And all the elders of Israel come in, and the priests lift up the ark, and bring up the ark of Jehovah, and the tent of meeting, and all the holy vessels that are in the tent, yea, the priests and the Levites bring them up. And king Solomon and all the company of Israel who are met unto him are with him before the ark, sacrificing sheep and oxen, that are not counted nor numbered for multitude.

The gist of this passage:

All of the elders of Israel gather, along with Solomon and the people of Israel; and observe while the priests and Levites bring up the Ark of God, the sacred furniture and the Tabernacle itself. Innumerable animal sacrifices are offered along the way.

1Kings 8:3a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
bôw' (אוּב) [pronounced boh]	<i>to come in, to come, to go in, to go, to enter, to advance; to attain</i>	3 rd person masculine plural, Qal imperfect	Strong's #935 BDB #97
kôl (לֹכ) [pronounced koh]	with a plural noun, it is rendered <i>all of, all; any of</i>	masculine singular construct with a masculine plural noun	Strong's #3605 BDB #481
zêqênîym (זִקְנִיִּם) [pronounced zê-kay-NEEM]	<i>old men; elders; chiefs, respected ones</i>	masculine plural adjective; used as a substantive; construct form	Strong's #2205 BDB #278
Yis'êl (יִשְׂרָאֵל) [pronounced yis-raw-ALE]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun; God-given name to Jacob; and national name for the Jewish people	Strong's #3478 & #3479 BDB #975

Translation: *Consequently, all the elders of Israel came...* This was a nationwide celebration which took place specifically in Jerusalem. There were yearly events which called for the assembling of all Israel, although it is not clear that they always did this (or even that those in charge always organized it). However, this was a very big deal.

There had been a gathering of gold, silver and resources, and there had been some very public building which took place of a period of nearly a decade (possibly two, depending upon when this celebration actually took place). Therefore, all of Israel would have been aware of what was going on. We have studied in previous chapters about thousands of Israelites being involved in the building of the Temple, some of the Temple accessories, and the other buildings. Some appear to have been drafted into this work for periods of the year. The point being, virtually all Israel knew about the building of the Temple; the Temple supplanting the Tabernacle as the place of worship; and they would have all known when the inaugural celebration of the Temple was going to occur. Since so large a percentage of the population had take part in the building of the Temple or in other aspects of the Temple preparation, so this would have been the biggest event in Israel for this generation. I would guess that virtually every person of this era would have known about the building of the Temple.

1Kings 8:3b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
nâsâ' (נָסָא) [pronounced naw-SAW]	<i>to lift up, to bear, to carry</i>	3 rd person masculine plural, Qal imperfect	Strong's #5375 BDB #669

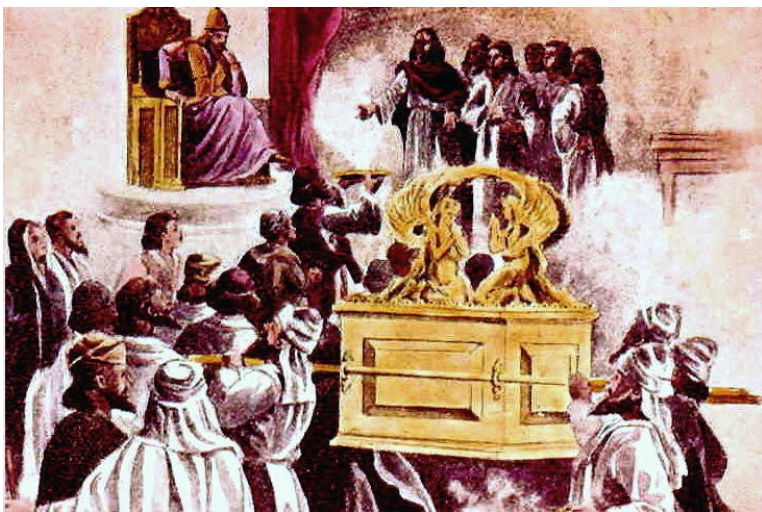
1Kings 8:3b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kôhên (כֹּהֵן) [pronounced koh-HANE]	priest; principal officer or chief ruler	masculine plural noun with the definite article	Strong's #3548 BDB #463
'êth (אֶת) [pronounced ayth]	untranslated generally; occasionally to, toward	indicates that the following substantive is a direct object	Strong's #853 BDB #84
'ărôwn (אֲרוֹן) [pronounced uh-ROHN]	ark, chest; Ark	masculine singular noun with the definite article	Strong's #727 BDB #75

Translation: ...and the priests of Israel carried the Ark. I would guess that, even though everyone in Israel knew that the Temple was being built, that this gathering was quite organized. In v. 1, Solomon assembles the people. In v. 2, the people are assembled unto Solomon. Therefore, Solomon knew when the Temple was complete and when it could be dedicated to the service of God.

My point is, the priests did not just say, "Hey, why not bring up the Ark?" The intention was for all of these things to be brought up, and Tabernacle worship would be officially replaced by Temple worship. The Ark would be in the Temple and the disassembled Tabernacle would be placed into storage in the Temple. David and Solomon and all of the Levites knew that the Temple would replace the Tabernacle.

The Original Ark (a graphic representation); from [He that has an ear](#); accessed March 22, 2018. This same image is found in many places; not telling where it was first made.



The Ark was to be transported only by priests (who are a subset of the Levites) and the move the Ark only by handling the poles which were placed through the rings along side of the Ark. The Ark itself could not be touched (2Sam. 6:1–8). There are implications that particularly long poles were used, which implies that the old poles were removed and new poles inserted (and carefully, as no one was to touch the Ark).

The Levites in general were responsible for the spiritual aspects of nation Israel. Num. 1:50–53 8:14 Deut. 31:25 1Chron. 15:2 23:32

The Ark of the Covenant is moved to the new Temple 1 Kings 8:3-13 (a graphic); from [Outset Ministry](#); accessed March 22, 2018. We do not know if the original cherubim are still a part of the Ark, as this second graphic shows. We do not know if they had been removed by the Philistines or at some other time, or whether the original cherubim were still in existence. In any case, Solomon replaced them by cherubim who virtually filled up the room because they were so large (1Kings 6:27).

Here, it says that the priests of Israel transported the Ark; and in 2Chron. 5:4, it says *Levites*; there is no contradiction, as the priests were a subset of the Levites.

The College Press Bible Study: *As on former occasions of extraordinary solemnity, the priests rather than the Levites (cf. Numbers 4:15 7:9) carried the ark of the covenant (1Kings 8:3).^[222] The parallel verse in Chronicles states that the Levites took up the ark (2Chron. 5:4). All priests were of the tribe of Levi and might properly be designated as Levites. But the Chronicler removes any possibility of contradiction with Kings by going on to state that it was “the priests” (1Kings 8:7) and the “Levitical priests” (1Kings 8:5) who brought in the ark.*

^[222] *The priests carried the ark at the crossing of the Jordan (Joshua 3:6 ff.) and at the siege of Jericho (Joshua 6:6).*

1Kings 8:3 **Consequently, all the elders of Israel came to Jerusalem, and the priests of Israel carried the Ark.**

The Ark is moved about (various commentators)

Morgan G. Campbell: *The Temple being finished, the great ceremony of dedication commenced. The permanent link between Tabernacle and Temple was the Ark of the Covenant. With great care and impressive ceremony, they had carried the Ark over Jordan into the land. For a long time it had remained at Gilgal, and then was taken to Shiloh. Captured by the Philistines, it had brought discomfiture and defeat. For twenty years it had found a resting place at Kirjathjearim, then for three months in the house of Obed-edom, and at length was brought into the city by David. At last it found its way into a House built by one who desired to be loyal to God.*¹⁰⁶

The College Press Bible Study: *For nearly forty years the ark had been kept in a special tent erected for it on Mt. Zion by David (2Sam. 6:17). The Tabernacle erected by Moses (Ex. 33:7–10) had for many years been located at Gibeon (1Kings 3:4; 2Chron. 1:3). The ark and the Tabernacle were now reunited in the Temple of Solomon. The holy vessels of the Tabernacle—the bronze altar, the altar of incense, the table of showbread, the lampstand—were preserved in the storage areas of the Temple as relics of the past. While the priests carried the ark, apparently the Levites transported the Tabernacle and the holy vessels (1Kings 8:4).^[223]*

^[223] *In contrast to the frequent allusion to Levites in Chronicles, this is the only reference to them in Kings.*¹⁰⁷

That is a fascinating observation; but I could not tell you what it means.

During the reigns of Saul and David; and a portion of Solomon's reign, the Ark was not kept in the Tabernacle.

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¹⁰⁶ Morgan G Campbell, *Exposition on Bible*; from e-Sword, 1Kings 8:1–66.

¹⁰⁷ *The College Press Bible Study Textbook Series*; (a compilation of many commentaries); from e-sword; 1Kings 8:1–13 (commments).

1Kings 8:4a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
ʿâlâh (עָלָה) [pronounced <i>gaw-LAWH</i>]	<i>to cause to go up [to ascend], to lead up, to take up, to bring up</i>	3 rd person masculine plural, Hiphil imperfect	Strong's #5927 BDB #748
ʾêth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
ʾărôwn (אֲרוֹן) [pronounced <i>uh-ROHN</i>]	<i>ark, chest; Ark</i>	masculine singular construct	Strong's #727 BDB #75
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
ʾohel (אֹהֶל) [pronounced <i>OH-heh</i>]	<i>tent, tabernacle, house, temporary dwelling</i>	masculine singular construct	Strong's #168 BDB #13
môwʿêd (מוֹעֵד) [pronounced <i>moh-GADE</i>]	<i>a specific (set, pre-determined, appointed) time; a point in time; a sacred season, a set feast; an appointed meeting; an appointed place [where people meet; of an assembly]; a specific sign or signal; an assembly</i>	masculine singular noun	Strong's #4150 BDB #417

Translation: [They brought up the Ark of Y^ehowah and the Tent of Meeting](#),... Recall that the Ark of God is in Zion (2Sam. 6–7 1Chron. 15:1–3, 12 16:1, 37 1Chron. 15:26), which is not far from the Temple site; and the Tent of Meeting was in Gibeon in the tribal area of Benjamin (1Kings 8:4 2Chron. 1:3–4, 13). See the **Movement of the Ark and the Tabernacle** ([HTML](#)) ([PDF](#)) ([WPD](#)).

1Kings 8:3–4 [Consequently, all the elders of Israel came to Jerusalem, and the priests of Israel carried the Ark. In fact, they brought up the Ark of Jehovah, the Tent of Meeting, and all of the Tabernacle furnishings.](#)

Where has the Ark been all of this time? And 3 principles; by Robert Dean

What happened to the ark during the conquest? The only time that it is mentioned per se in the rest of the book of Joshua is when they marched around the walls of Jericho. That is the last time the ark is specifically mentioned in Joshua. At the time of Solomon 444 years have gone by since they entered into the land, so what had been going on with the ark?

From the period of the Judges to Samuel the ark is located at the city of Bethel which was situated about 30 north of Jerusalem. The tabernacle was there and this is where people came to sacrifice and where they celebrated the feasts. There is only one reference in Judges to the ark.

Where has the Ark been all of this time? And 3 principles; by Robert Dean

By Samuel's time the ark has been moved north to the village of Shiloh. We only know this because of the incident that occurs in 1 Samuel chapter four when the ark was captured by the Philistines—1 Samuel 4:3 where the people were trying to use the ark like a good luck charm. Then the ark is taken by the Philistines in 1 Samuel 5:1ff. Now the Philistines took the ark of God and brought it from Ebenezer to Ashdod. Then the Philistines took the ark of God and brought it to the house of Dagon and set it by Dagon. When the Ashdodites arose early the next morning, behold, Dagon had fallen on his face to the ground before the ark of the LORD. So they took Dagon and set him in his place again. But when they arose early the next morning, behold, Dagon had fallen on his face to the ground before the ark of the LORD. And the head of Dagon and both the palms of his hands {were} cut off on the threshold; only the trunk of Dagon was left to him." What God is showing in the first instance is that He and He alone is worthy of worship and all of these false gods will eventually bow down to Him. In the second instance what He is showing is that the false gods of the Philistines specifically can't think and can't act. The people were somewhat upset and the verse 6 says that the hand of the Lord was heavy upon them. Nine times in this section the writer uses this phrase "the hand of the Lord," and it is a figure of speech for the power of God. The people recognised that the negative circumstances they were experiencing came directly from God. [6] "Therefore neither the priests of Dagon nor all who enter Dagon's house tread on the threshold of Dagon in Ashdod to this day. Now the hand of the LORD was heavy on the Ashdodites, and He ravaged them and smote them with tumors, both Ashdod and its territories." What most scholars believe is that this was an outbreak of bubonic plague which was divinely instigated. This would be supported by the fact that when the Philistines eventually send the ark back they make these little golden tumors to imitate the tumors that they had, and golden mice. Rodents, of course, have fleas that spread bubonic plague.

The ark goes from Ashdod to Gath to Ekron, and at Ekron the people are quite dismayed that they now have the ark of the covenant, and they believe that the God of Israel is going to kill them. They have a convocation of all the five lords of the Philistines and implore them to send the ark back to Israel. So they are going to return the ark, and the total we are told in 6:1 was that it was in the land of the Philistines for six years

There are three principles that we learn from this.

1. God is never defeated. God is in control. The Israelites were defeated because of their carnality, but God wasn't defeated. So God was demonstrating by what he is doing among the Philistines that He is very much alive, very much involved, very powerful, and that He wasn't defeated, only the Jews were defeated. God's people, because of sin, may be defeated.
2. God is greater than anything in history. Whatever is thrown against Him by whatever system, by whatever civilisation, by whatever philosophical system, God is always greater.
3. God doesn't need man to protect or defend Him.

From deanbible.org; accessed March 18, 2018.

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David originally brought the Ark to Jerusalem and then had a tent erected in there for the Ark. The Tabernacle however continued to function as the central area of worship, although we do not know how often the mandated celebrations took place (we know when they were supposed to take place, but the Bible, of course, does not record every instance of the priest going into the Holy of Holies to splash blood on the Mercy Seat, despite this being one of the most sacred of the ceremonies—and, for 3 generations, the Ark was not in the Holy of Holies in the Tabernacle).

Because of the two tents of worship, 2 priesthoods arose in the two primary lines of the priests; and one seemed to operate in Gibeon with the Tabernacle and the other in Jerusalem at David's tent for the Ark. These did not appear to be rival groups in any way, but a practical response to the two tents of worship (and as a response to the irrational behavior of Saul¹⁰⁸).

¹⁰⁸ Saul killed all of the priests at Nob, save one (who ran to David); so another family stood up in the gap.

You may ask, *why didn't David straighten this out in the beginning and return the Ark to the Tabernacle?* As soon as David moved the Ark and prepared a place for it in Jerusalem (2Sam. 6) he had the idea to build a permanent structure for the Ark and for God (2Sam. 7). No doubt, the moving of the Ark helped to inspire David. Therefore, David's spiritual focus was upon the Temple of God, even though he would not be the man to build it (he collected materials for it for many years and possibly took part in the Temple's design¹⁰⁹).

The Tabernacle was preserved among the Temple's artifacts.

The College Press Bible Study: The first order of business was the transfer of the ark of the covenant from Zion, the city of David [Originally Zion was restricted to the Jebusite fortress (city of David) on the southern and lower part of the hill on which the Temple had been built. In later times the name Zion denoted the Temple hill (Amos 1:2; Isa. 8:18 etc.) and the entire city of Jerusalem (Amos 6:1; Isa. 10:24 etc.)], to its permanent resting place in the Debir of the Temple on Mt. Moriah. As the repository of the tables of law, the ark became a symbol of the covenant between God and Israel, and for this reason is here called "the ark of the covenant" (1Kings 8:1). Because it housed the sacred ark, the newly-built Temple enjoyed the sanctity and national prestige of the sanctuary in Shiloh which had been destroyed by the Philistines about a hundred years earlier.¹¹⁰

1Kings 8:4b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
'êth (אֶת) [pronounced ayth]	untranslated generally; occasionally to, toward	indicates that the following substantive is a direct object	Strong's #853 BDB #84
k ^e lîy (כֵּלִי) [pronounced k ^e lee]	manufactured good, artifact, article, utensil, vessel, weapon, armor, furniture, receptacle; baggage, valuables	masculine plural construct	Strong's #3627 BDB #479
qôdesh (קֹדֶשׁ) [pronounced koh-DESH]	holiness, sacredness, apartness, that which is holy, a most holy thing; possibly, a sacred [holy, set apart] place	masculine singular noun with the definite article	Strong's #6944 BDB #871
'âsher (אֲשֶׁר) [pronounced uh-SHER]	that, which, when, who, whom; where; in that, in which, in what	relative pronoun; sometimes the verb to be is implied	Strong's #834 BDB #81
b ^e (ב) [pronounced b ^e h]	in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within	a preposition of proximity	No Strong's # BDB #88
'ohel (אֹהֶל) [pronounced OH-heh]	tent, tabernacle, house, temporary dwelling	masculine singular noun with the definite article	Strong's #168 BDB #13

¹⁰⁹ This is conjecture on my part. I am thinking, how could David interact with his son Solomon without describing how he envisioned the Temple to be?

¹¹⁰ *The College Press Bible Study Textbook Series*; (a compilation of many commentaries); from e-sword; 1Kings 8:1–11.

Translation: ...along with all the vessels of the holy place which [had been] in the Tent. There were a great many furnishings which were placed in the Tabernacle and around the Tabernacle, and these were brought up as well. What appears to be the case is, even though the holy furniture had been built anew (1Kings 7:48–50), the furniture which had been in the Tabernacle was also brought and presumably placed into storage at the Temple.

The intent of all this is, there would not be alternate places of worship—at least, not in the same way as there had been before (during the reign of David, there were two High Priests and two principle places of worship—in Jerusalem and in Gibeon).

The Temple represents Jesus Christ; the Ark of God represents Jesus Christ; so it would make sense, given the exclusivity of God, that there would be one particular place where He would be worshiped. Jesus did, after all, confine Himself to a place and a time.

1Kings 8:4c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore, consequently; because	wâw consecutive	No Strong's # BDB #253
ʿâlâh (עָלָה) [pronounced ġaw-LAWH]	to cause to go up [to ascend], to lead up, to take up, to bring up	3 rd person masculine plural, Hiphil imperfect	Strong's #5927 BDB #748
ʾêth (אֵת) [pronounced ayth]	them; untranslated mark of a direct object; occasionally to them, toward them	sign of the direct object affixed to a 3 rd person masculine plural suffix	Strong's #853 BDB #84
kôhên (כֹּהֵן) [pronounced koh-HANE]	priest; principal officer or chief ruler	masculine plural noun with the definite article	Strong's #3548 BDB #463
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
L ^e vîyyim (לְוִיִּם) [pronounced l ^e -vee-YIM]	joined to, attached; garland, crown; and is transliterated Levites	plural gentilic adjective with the definite article	Strong's #3881 BDB #532

Translation: The priests and the Levites brought up all these things [lit., them] [to Solomon in Jerusalem]. Probably, according to the requirements of Solomon, the priests and Levites brought these things up to Jerusalem.

The Tent of Meeting was in Gibeon, and that is where most of the sacred furniture was (1Chron. 16:8–9; 1Chron. 21:29; 2Chron. 1:3). The Tabernacle (= the Tent of Meeting) is where the Ark should have been, but was not. During the time of Samuel and Eli (and Eli's reversionistic sons), Israel was at war with Philistia and Israel was losing. So the army went and took the Ark from its holy place for good luck in battle (which they should not have done). They had decided to take the Ark into battle with them whereas, no such action had been mandated by God. The Philistines captured the Ark, later returned it, but 70 Israelite men died the sin unto death for looking at the Ark. So, for many decades, the Ark was kept in Kiriath-jearim in storage, essentially. Much later, David brought the Ark to Jerusalem (Zion, specifically); and it was kept in David's tabernacle for the Ark (cf. 2Sam. 6:17; 1Chron. 15:1). This entire narrative can be found in **1Samuel 4–8** and **2Samuel 6–7** ([HTML](#)) ([PDF](#)) ([WPD](#)).

King David brings the Ark of God into Jerusalem in one chapter (2Sam. 6), then, in the next chapter (2Sam. 7), recognizes that the Ark should be placed in a permanent dwelling, given that his palace was an amazing structure and the tent which he made for the Ark was just a tent. Essentially, this was an organic series of events; David

brings the Ark to Jerusalem to a tent which he had made for it; he decides to build a permanent structure for the Ark; and God tells him that this will be done later by his son. As a result, two places of worship emerged: the Tent of Meeting in Gibeon and the Tent of the Ark¹¹¹ in Jerusalem.

Just as organically, two priesthoods also emerged. At no time during David's life had the Ark of God been inside of the Tabernacle. Since a Temple was on the drawing board to be constructed, David saw no reason to combine the Tabernacle and the Tent of the Ark (a designation which I have given David's tent, but one that I do not believe is found in the Bible). Because both the Ark and the Tabernacle are **types** of Jesus Christ, Scripture is careful not to give some official status to David's Tent for the Ark. It exists, but not officially. Since the High Priest is also a type of Jesus Christ, no official status is really given to the two lines of priests and two High Priests which arose during David's time (one over the Tent of Meeting, the other over the Tent of the Ark). Both places of worship require an administration of Levites and priests; but it was not God's design for there to be a series of tabernacles throughout Israel.

Interestingly enough, what did arise in Israel, which was along these lines, were **synagogues**. Obviously they existed during the time of Jesus Christ, but I don't know of there is any mention of them in the Old Testament (the word *synagogue* is only found in the New Testament).

Jamieson, Fausset and Brown imagine and then describe the procession: *At the time appointed for the inauguration, the king issued orders for all the heads and representatives of the nation to repair to Jerusalem and take part in the august procession [1Kings 8:1]. The lead was taken by the king and elders of the people, whose march must have been slow, as priests were stationed to offer an immense number of sacrifices at various points in the line of road through which the procession was to go. Then came the priests bearing the ark and the tabernacle – the old Mosaic tabernacle which was brought from Gibeon. Lastly, the Levites followed, carrying the vessels and ornaments belonging to the old, for lodgment in the new, house of the Lord. There was a slight deviation in this procedure from the order of march established in the wilderness (Num. 3:31; Num. 4:15); but the spirit of the arrangement was duly observed.*¹¹²

Expositor's Bible Commentary: *The old Tabernacle, or what remained of it, with its precious heirlooms, was carried by priests and Levites from the high place at Gibeon, which was henceforth abandoned. This procession was met by another, far more numerous and splendid, consisting of all the princes, nobles, and captains, which brought the Ark from the tent erected for it on Mount Zion by David forty years before.*¹¹³

Lange: *In the march through the wilderness, the ark was covered with some cloths, and carried by the levites (Num. 4:5; Num. 4:15), but on special occasions, the priests themselves carried it, as here and in Joshua 3:6; Joshua 6:6. Not only the ark, but the tabernacle, which had hitherto stood at Gibeon (2Chron. 1:3–4), with all its vessels, was brought out from Zion into the temple. While the priests carried the ark, the levites (1Kings 8:4) carried the other things pertaining to the tent, all of which were doubtless preserved in the rooms of the side-structure.*¹¹⁴

The items from the Tabernacle not to be used again were stored in the Temple (1) because there was more than enough room for them and (2) no one had apparently invented museums yet. It would not have made any sense to simply leave the stuff out where they were; to trash them. There were just no other reasonable options except for storage (which makes sense, as the Ark of God had been in storage for most of a generation). Some suggested that these items might be worshiped or used as idols and I dismissed that idea until reading

¹¹¹ This is a title I have given to it; there is no such title in the Bible.

¹¹² Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; 1871; from e-sword, 1Kings 8:2–6.

¹¹³ *Expositor's Bible Commentary*; Edited by the Rev. W. Robertson Nicoll; ©1887-1896; public domain; from e-sword, 1Kings 5:1–7:51.

¹¹⁴ The Rev. Dr. John P. Lange, *Lange's Commentary*; 1857–1864; in the Public Domain; from E-sword; 1Kings 8:1–7 (Exegetical and Critical).

2Kings 18:4 He [King Hezekiah] removed the high places and broke the pillars and cut down the Asherah. And he broke in pieces the bronze serpent that Moses had made, for until those days the people of Israel had made offerings to it (it was called Nehushtan). Therefore, it is certainly possible that, falling into the wrong hands, these relics could become objects of idolatry.

Whedon: This old structure [the Tabernacle], a sacred relic of Moses and the elder fathers, but doubtless bearing many marks of the ravages of time, had been standing for a long time on the high place of Gibeon. 2Chron. 1:3. But not containing the ark, it had lost much of its sanctity in the eyes of the people, and only served to divide and distract the public worship. It was time to put an end to such confusion; and so the old tabernacle was brought up and stored away among the sacred treasures of the new and glorious temple.¹¹⁵

We actually do not know how the people felt about the Tabernacle; or the missing Ark (bear in mind, no one could see the Ark in the Tabernacle, as it was in the Holy of Holies; or supposed to be).

1Kings 8:5a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
melek ^e (מֶלֶךְ) [pronounced <i>MEH-lek</i>]	<i>king, ruler, prince</i>	masculine singular noun with the definite article	Strong's #4428 BDB #572
Sh ^e lômôh (שְׁלֹמֹה) [pronounced <i>sh^e-l-oh-MOH</i> or <i>shloh-MOH</i>]	<i>peace, peaceful; transliterated Solomon</i>	masculine singular, proper noun	Strong's #8010 BDB #1024
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
kôl (כָּל) [pronounced <i>kohl</i>]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
‘êdâh (עֵדָה) [pronounced <i>gā-DAWH</i>]	<i>company, congregation, assembly, meeting; a company of people assembled together by appointment, a group of people acting together</i>	feminine singular construct	Strong's #5712 BDB #417
Yis ^e râ’êl (יִסְרָאֵל) [pronounced <i>yis-raw-ALE</i>]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun; God-given name to Jacob; and national name for the Jewish people	Strong's #3478 & #3479 BDB #975

¹¹⁵ *Whedon's Commentary on the Old and New Testaments*; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; 1Kings 8:4.

1Kings 8:5a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
yâ'ad (יָאָד) [pronounced yaw-GAHD]	<i>those assembling; the ones meeting (gathering) together; the ones assembling by appointment; those coming with someone to a place</i>	masculine plural, Niphal participle with the definite article	Strong's #3259 BDB #416
'al (עַל) [pronounced gah]	<i>upon, beyond, on, against, above, over; on the ground of, because of, according to, on account of, on behalf of, with, by, besides, in addition to, to, toward, together with, in the matter of, concerning, as regards to</i>	preposition of relative proximity; with the 3 rd person masculine singular suffix	Strong's #5921 BDB #752

Translation: So [there was] King Solomon and all the assembly of Israel, those who gathered because of him... The preposition used here can be rather tricky, and it can indicate a physical closeness, as in, *the people were gathered together with him*. However, the prepositional phrase *with him* is found next; so we understand this preposition to be *on account of him, because of him, in accordance with him*.

Expositor's Bible Commentary: *The king, in his most regal state, accompanied the procession, and the Ark passed through myriads of worshippers crowded in the outer court, from the tent on Mount Zion into the darkness of the Oracle on Mount Moriah, where it continued, unseen perhaps by any human eye but that of the high priest once a year, until it was carried away by Nebuchadnezzar to Babylon. To indicate that this was to be its rest for ever, the staves, contrary to the old law, were drawn out of the golden rings through which they ran, in order that no human hand might touch the sacred emblem itself when it was borne on the shoulders of the Levitic priests. "And there they are unto this day," writes the compiler from his ancient record, long after Temple and Ark had ceased to exist.*¹¹⁶

1Kings 8:5b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'êth (אֶת) [pronounced ayth]	<i>with, at, near, by, among, directly from</i>	preposition (which is identical to the sign of the direct object); with the 3 rd person masculine singular suffix	Strong's #854 BDB #85
lâmed (ל) [pronounced le]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
pânîym (פָּנִים) [pronounced paw-NEEM]	<i>face, faces, countenance; presence</i>	masculine plural construct (plural acts like English singular)	Strong's #6440 BDB #815

¹¹⁶ *Expositor's Bible Commentary*; Edited by the Rev. W. Robertson Nicoll; ©1887-1896; public domain; from e-sword, 1Kings 5:1–7:51.

1Kings 8:5b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Together, they mean <i>upon the face of, before, before the face of, in the presence of, in the sight of, in front of</i> . When used with God, it can take on the more figurative meaning <i>in the judgment of</i> . This can also mean <i>forwards; the front part</i> [or, the edge of a sword]. L ^o pānîym (לִּפְנֵי) can take on a temporal sense as well: <i>before, of old, formerly, in the past, in past times</i> . Literally, this means <i>to faces of</i> .			
ʾărôwn (אֲרוֹן) [pronounced uh-ROHN]	ark, chest; Ark	masculine singular noun with the definite article	Strong's #727 BDB #75

Translation: ...[and were standing] with him before the Ark,... Those in the assembly were with Solomon standing before the Ark. It does not tell us that the assembly was standing before Solomon, but they are standing with him. So the focus was not on Solomon, but it was on the Ark and the Temple.

The Ark was in storage for many years after it had been recaptured from the Philistines, during the reign of Saul (actually, the Philistines brought the Ark back because they were cursed to have it). But no one really looked in to the proper way to move the Ark, so several men died attempting to move it. King David apparently studied the Scriptures, found out how the Ark could be moved, and he moved it out of storage to Jerusalem where it would be a part of a worship area (David had a tent made for it).

1Kings 8:5c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
zâbach (זָבַח) [pronounced zaw ^b -VAHKH]	sacrificing, those sacrificing [often, continually], sacrificing as a practice [in the sense of the custom of sacrificing]	masculine plural, Piel participle	Strong's #2076 BDB #256
tsô'n (צֹאן) [pronounced tzohn]	small cattle, sheep and goats, flock, flocks	feminine singular collective noun	Strong's #6629 BDB #838
Also spelled ts ^o ôwn (צֹאֵן) [pronounced tseh-OWN].			
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
bâqâr (בָּקָר) [pronounced baw-KAWR]	bull, cow, ox, collectively: herd, cattle, oxen	masculine singular collective noun	Strong's #1241 BDB #133
ʾăsher (אֲשֶׁר) [pronounced uh-SHER]	that, which, when, who, whom; where; in that, in which, in what	relative pronoun; sometimes the verb to be is implied	Strong's #834 BDB #81
lô' (לֹא or אֵל) [pronounced low]	not, no	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
çâphar (חָשַׁב) [pronounced saw-FAHR]	to be counted, to be numbered; to be considered	3 rd person masculine plural, Niphal imperfect	Strong's #5608 BDB #707

1Kings 8:5c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wāw conjunction	No Strong's # BDB #251
lō' (ל' or לו) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
mânâh (מנח) [pronounced <i>maw-NAW</i>]	<i>to be counted, to be numbered [with]</i>	3 rd person masculine plural, Niphal imperfect	Strong's #4487 BDB #584
min (מִן) [pronounced <i>min</i>]	<i>from, off, out from, of, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
rôb (ר' or ר) [pronounced <i>roh^bv</i>]	<i>multitude, abundance, greatness; plenty</i>	masculine singular noun	Strong's #7230 BDB #913

This has come up at least twice in 1Kings 7 and 8; so it may have a specified meaning. Let's see what other translations do with this combination.

Translation: ...sacrificing sheep and oxen which they could not count or keep track of because [there were so] many. We have two verbs used here which seem to mean the same thing. I have taken this to mean that they could not number or keep track of all the sacrifices that were taking place. Obviously, there had to be a countable number of sacrifices; however, they would have been brought from all directions, so that determining an accurate count would have been fruitless.

Solomon, in much of the building and furnishing of the Temple, tended to go big wherever possible. So, that he would offer up such a large number of sacrifices goes along with the moving of the Ark of God.

Keil and Delitzsch: *This took place while the ark of the covenant was carried up, no doubt when it was brought into the court of the temple, and was set down there for a time either within or in front of the hall. Then was this magnificent sacrifice "offered" there "in front of the ark"*¹¹⁷

The College Press Bible Study: *The priestly processional occasionally halted en route to the Temple so that Solomon and the congregation, following the precedent of David (2Sam. 6:13), could offer sacrifices*^[224] (1Kings 8:5). *These innumerable sacrifices were intended to express the grateful joy of the populace that a "house of cedars" (2Sam. 7:7) had now been provided for the ark which had "dwelt in curtains" for five hundred years. The sacrifices may also have been intended to avert the divine wrath against any possible errors and imperfections in the transportation operation. Those who planned this phase of the dedicatory service would be keenly aware of the past tragedies connected with the removal of the ark.*^[225] *Josephus adds that a vast quantity of incense was burnt and men preceded the ark, singing and dancing until it reached its destination.*^[226]

^[224] Keil (BCOT, p. 120) thinks the sacrifices were made in the Temple courtyard when the ark was set down there either in front of or within the sanctuary.

^[225] Cf. 1Sam. 4:17; 1Sam. 6:19; 2Sam. 6:7.

^[226] Antiquities VIII, 4.1.¹¹⁸

¹¹⁷ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 1Kings 8:5.

¹¹⁸ The College Press Bible Study Textbook Series; (a compilation of many commentaries); from e-sword; 1Kings 8:1–13 (comments).

It is suggested by Benson¹¹⁹ that these sacrifices did not occur until 1Kings 8:63–64, suggesting that this point in the celebration was not the right time for them. I would suggest that there is a fairly long procession, going from Gibeon to Jerusalem; a procession viewed by perhaps hundreds of thousands of people. The Levites not carrying anything (which would be the bulk of them) may have initiated or assisted in all of these animal sacrifices, which was simply the beginning of this procession and celebration. That animal sacrifices are offered along the way makes perfect sense to me (which is what King David had done—2Sam. 6:13).

Given the events of this chapter, it is most reasonable to assume the Solomon oversaw the sacrifices and determined how many animals would be offered up. Then he would have collected and stored and fed those animals. Obviously, Solomon could not take part in the animal sacrifices, given that he was the main speaker; so that would have been the Levites there.

Dr. John Gill: *[This] phrase seems to be hyperbolic, and designed to denote a great number.*¹²⁰

When it comes to the end of this chapter and the numbers of animals sacrificed, this suggests to me (along with everything else in this chapter), that most everything was carefully choreographed when in Jerusalem. However, it was a long trip from Gibeon to Jerusalem; and it would seem that many were offering up sacrifices as they viewed the Ark pass by them. That would seem like a reasonable response to seeing the Ark of God. Trapp suggests that an animal was offered up every 6 paces.¹²¹ That would suggest that the Levites did this. Trapp suggests this, as that is what the priests did when moving the Ark to Jerusalem (2Sam. 6:13). It was not a requirement or anything. One wonders, *how long did such a procession take?*

We are not given any information when it comes to the organization of all of this, but no doubt, the moving of the articles of furniture and the disassembled Tabernacle and the Ark of God were all coordinated by Solomon and the priests and Levites. Furthermore, there would have been some way of notifying the people of Israel, which was very likely done through its various leaders and elders (those who are categorized back in v. 1).

Once all of the sacrificing came to an end, the priests carefully placed the Ark of God into the Holy of Holies, at the back of the Tabernacle. If memory serves, it will not be removed again until this Temple is destroyed.

This passage gives us an unusual anecdote about the poles being quite long, which suggests to me that they are not the original poles, but longer ones which were more recently made for the Ark—possibly made specifically just for this transport of the Ark to the Temple. However, their extreme length suggests that they did not really plan this particular thing out so well, seeing that the poles must remain in the Ark which will stay in the Holy of Holies.

This passage also mentions the cherubim thrice, how their wings covered over everything in the Holy of Holies. So Solomon's sense of proportion is confused when it comes to the cherubim, whose wings seem to overshadow everything, according to the reading of the passage. Obviously, people do not go into the Holy of Holies to check things out; but the size of the angels overshadowed everything in the Holy of Holies, as if they are what is important in the Holy of Holies.

In short, things seem to be poorly planned when it comes to the Holy of Holies.

¹¹⁹ Rev. Joseph Benson, *Commentary of the Old and New Testaments*; 1857; from e-Sword, 1Kings 8:5. Matthew Poole said the same thing.

¹²⁰ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 1Kings 8:5.

¹²¹ John Trapp *A Commentary on the Old and New Testaments*; Edited by W. Webster and Hugh Martin; e-sword, 1Kings 8:5.

And so bring the priests an Ark of a Covenant of Y^ehowah unto the place unto an innermost room of the house, unto a Holy of the Holies under wings of the cherubim (for the cherubim are spreading wings unto a place of the Ark). And so are covering the cherubim over the Ark and over his poles from above. And so are long the poles and so are seen heads of the poles from the holy place above the innermost room; and they could not be seen to the outside. And so they are there as far as the day the this.

1Kings
8:6–8

The priests brought the Ark of the Covenant of Y^ehowah into [its] place into the innermost room of the Temple [lit., *house*], into the Holy of Holies, [and it was placed] under the wings of the cherubim (for the cherubim are spreading their wings over the place of the Ark). (The [wings of] the cherubim cover over the Ark and over its poles from above. However [lit., *and so*], the poles are long and the tops of the poles could be seen from the Holy Place above the innermost room; but they could not be seen from the outside. And they are there to this day.)

The priests carried the Ark of the Covenant of Jehovah into its place in the innermost room of the Temple, the Holy of Holies, and it was placed under the wings of the cherubim in that room (their wings spread over the place where the Ark would be). The wings of the cherubim were over the ark and over its poles; however, the poles were quite long so that the end of the poles could be seen from outside of the Holy place above the innermost room (but they could not be seen from outside of the Temple). They are there to this day.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so bring the priests an Ark of a Covenant of Y ^e howah unto the place unto an innermost room of the house, unto a Holy of the Holies under wings of the cherubim (for the cherubim are spreading wings unto a place of the Ark). And so are covering the cherubim over the Ark and over his poles from above. And so are long the poles and so are seen heads of the poles from the holy place above the innermost room; and they could not be seen to the outside. And so they are there as far as the day the this.
Revised Douay-Rheims	And the priests brought in the ark of the covenant of the Lord into its place, into the oracle of the temple, into the holy of holies under the wings of the cherubim. For the cherubims spread forth their wings over the place of the ark, and covered the ark, and the staves thereof above. And whereas the staves stood out, the ends of them were seen without in the sanctuary before the oracle, but were not seen farther out, and there they have been unto this day.
Peshitta (Syriac)	And the priests brought in the ark of the covenant of the LORD to its place, into the temple, to the inner house, the Holy of Holies, under the wings of the cherubim. For the cherubim spread forth their wings over the holy place, and the cherubim covered the ark and its staves above. And the staves were so long that the ends of them were seen from the holy place before the inner house, but they were not seen outside; and there they are to this day.
Septuagint (Greek)	And the priests bring in the ark into its place, into the oracle of the house, even into the holy of holies, under the wings of the cherubs. For the cherubs spread out their wings over the place of the ark, and the cherubs covered the ark and its holy things above. And the holy staves projected, and the ends of the holy staves appeared out of the holy places in front of the oracle, and were not seen without.
Significant differences:	The cherubim are mentioned 3x in the Hebrew; twice in the Latin. Instead of the wings of the cherubim covering the poles (as per the Hebrew), the Greek has them covering the <i>holy things</i> . The Greek lacks the final phrase.

Limited Vocabulary Translations:

Bible in Basic English	And the priests took the ark of the agreement of the Lord and put it in its place in the inner room of the house, in the most holy place, under the wings of the winged ones. For their wings were outstretched over the place where the ark was, covering the ark and its rods. The rods were so long that their ends were seen from the holy place, in front of the inmost room; but they were not seen from outside: and there they are to this day.
Easy-to-Read Version–2001	Then the priests put the Box of the Agreement of the Lord in its right place. This was inside the Most Holy Place in the temple. The Box of the Agreement was put under the wings of the Cherub angels. The wings of the Cherub angels were spread out over the Holy Box. They covered the Holy Box and its carrying poles. These carrying poles were very long. Any person that stood in the Holy Place in front of the Most Holy Place could see the ends of the poles. But no one outside could see them. The poles are still in there today.
Easy-to-Read Version–2006	The priests carried the Box of the LORD's Agreement to its proper place inside the Most Holy Place in the Temple, under the wings of the Cherub angels. The wings of the Cherub angels spread out over the Holy Box, and they covered the Holy Box and its carrying poles. The poles are still there today. They are too long for the Most Holy Place, so anyone standing in the Holy Place can see the ends of the poles, although no one outside can see them.
Good News Bible (TEV)	Then the priests brought the Chest of the Covenant of GOD to its place in the Inner Sanctuary, the Holy of Holies, under the wings of the cherubim. The outspread wings of the cherubim stretched over the Chest and its poles. The poles were so long that their ends could be seen from the entrance to the Inner Sanctuary, but were not noticeable farther out. They're still there today.
Names of God Bible	The priests brought the ark of Yahweh's promise to its place in the inner room of the temple (the most holy place) under the wings of the angels [Or "cherubim."]. When the angels' outstretched wings were over the place where the ark rested, the angels became a covering above the ark and its poles. The poles were so long that their ends could be seen in the holy place by anyone standing in front of the inner room, but they couldn't be seen outside. (They are still there today.).
NIRV	The priests brought the ark of the Lord's covenant law to its place in the Most Holy Room of the temple. They put it under the wings of the cherubim. Their wings were spread out over the place where the ark was. They covered the ark. They also covered the poles used to carry it. The poles were very long. Their ends could be seen from the Holy Room in front of the Most Holy Room. But they couldn't be seen from outside the Holy Room. They are still there to this day.
New Simplified Bible	Then the priests carried the Ark of the Covenant into the Temple and put it in the Most Holy Place, beneath the cherubim (angel). Their outstretched wings covered the box and the poles it was carried by. The ends of the poles could be seen by anyone standing directly in front of the Most Holy Place, but from nowhere else.

Thought-for-thought translations; paraphrases:

Common English Bible	The priests brought the chest containing the LORD's covenant to its designated spot beneath the wings of the winged creatures in the inner sanctuary of the temple, the most holy place. The winged creatures spread their wings over the place where the chest rested, covering the chest and its carrying poles. The carrying poles were so long that their tips could be seen from the holy place in front of the inner sanctuary, though they weren't visible from outside. They are still there today.
Contemporary English V.	The priests carried the chest into the most holy place and put it under the winged creatures, whose wings covered the chest and the poles used for carrying it. The

The Living Bible	poles were so long that they could be seen from right outside the most holy place, but not from anywhere else. And they stayed there from then on. Then the priests took the Ark into the inner sanctuary of the Temple—the Most Holy Place—and placed it under the wings of the statues of the Guardian Angels. The Angels had been constructed in such a manner that their wings spread out over the spot where the Ark would be placed; so now their wings overshadowed the Ark and its carrying poles. The poles were so long that they stuck out past the Angels and could be seen from the next room, but not from the outer court; and they remain there to this day.
New Century Version	Then the priests put the Ark of the Agreement with the LORD in its place inside the Most Holy Place in the Temple, under the wings of the golden creatures. The wings of these creatures were spread out over the place for the Ark, covering it and its carrying poles. The carrying poles were so long that anyone standing in the Holy Place in front of the Most Holy Place could see the ends of the poles, but no one could see them from outside the Holy Place. The poles are still there today.
New Life Version	Then the religious leaders brought the Lord's special box of the agreement to its place. They brought it into the most holy place of the house, under the wings of the cherubim. The cherubim spread their wings over the place of the special box. The cherubim made a covering above the special box and its special pieces of wood used for carrying. The carrying pieces were so long that the ends of them could be seen from the holy place in front of the most holy place. But they could not be seen from outside. They are there to this day.
New Living Translation	Then the priests carried the Ark of the LORD's Covenant into the inner sanctuary of the Temple—the Most Holy Place—and placed it beneath the wings of the cherubim. The cherubim spread their wings over the Ark, forming a canopy over the Ark and its carrying poles. These poles were so long that their ends could be seen from the Holy Place, which is in front of the Most Holy Place, but not from the outside. They are still there to this day.

Partially literal and partially paraphrased translations:

American English Bible	Thereafter, the Priests carried the Chest and put it into its place inside the Holy of Holies (which was near the entrance of the Temple) under the wings of the cherubs (for the cherubs had open, spread wings that covered the Chest and the other holy things that were on its cover). And the only parts that stuck out of the Holy [of Holies] were the sacred staves... but even these couldn't be seen from outside [the Temple].
Beck's American Translation	The priests brought the ark of the LORD's covenant to its place in the inner room of the temple, the most holy place, under the wings of the angels. The angels spread out their wings over the ark, and so the angels were a shield above the ark and its poles. The poles were so long their ends could be seen in the holy place by anyone standing before the inner room, but they couldn't be seen outside.
International Standard V	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. 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. 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.
New Advent (Knox) Bible	So the ark that bears witness of the Lord's covenant was borne by the priests to the place designed for it, there in the temple's inner shrine, where the cherubim spread their wings; spread them over the very place where the ark rested, to protect it and protect the poles that bore it. These poles jutted out indeed, so that the ends of

them could be seen by one standing before the shrine, beyond the limits of the inner sanctuary; but never again were they seen in the open; they have remained in the temple to this day.

Translation for Translators Then the priests then brought the Sacred Chest into the Very Holy Place in the temple, and they placed it under the wings of the *statues of the winged creatures*. The wings of those statues spread out over the Sacred Chest and over the poles by which it was carried. The poles were very long, with the result that the ends of the poles could be seen by *people who were standing at* the entrance to the Most Holy Place, but they could not be seen *by people standing* outside the temple. Those poles are still there.

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	The priests were to bring in the ark of the Covenant of Jehovah, to its place, in the house of the oracle, even the set apart set apart, under the wings of the cherubs; for the cherubs are to be spreading out their wings, over the place of the ark, and the cherubs were to screen, the ark and its poles above. They were to lengthen its poles, that the tips of the poles, were to show in that set apart, turned before the oracle - were they to be seen without? - even are they till this day.
Ferrar-Fenton Bible	Then the Priests brought the Ark of the Covenant of the EVER-LIVING to its place in the Recess of the House, to the Holy of Holies, under the canopy of the Kerubim, for the Kerubs spread their wings over the surface of the Ark, and the Kerubs covered the Ark above, But they drew the staves out, so- that they could see the heads of the staves in the Sanctuary from the Commandary Recess, but could not see them from the Court. And they are there until to-day. This comment shows the composition of this history to have preceded the Bablonian captivity and corroborates my conviction of Isaiah being its author, for which see Second Chronicles, Ch. 32, v. 32, which confirms my conclusion made from internal evidence. —F. F.
God's Truth (Tyndale)	And so the priests brought the Ark of the appointment of the Lord unto his place: even into the quere of the temple and place most holy, under the wings of the Cherubs. For the Cherubs stretched out their wings over the Ark, and covered both it and also the staves thereof on high upon it. Howbeit the staves were so long that the ends of them appeared out of the holy place before the quere, but were not seen without. And there they be unto this day.
Lexham English Bible	The priests brought the ark of the covenant of Yahweh to its place in the inner sanctuary of the house, to the {most holy place}, under the wings of the cherubim, for the cherubim [were] spreading their wings over the place of the ark. The cherubim overshadowed the ark and its poles from above. The poles [were] long, and the ends of the poles could be seen from the holy place {in front of} the inner sanctuary, but they could not be seen [from] the outside, and they are there until this day.
The Urim-Thummim Version	And the priests brought in the Ark of the Covenant of YHWH to its Standing Place, into the Holy of Holies in the Temple, to the Most Sacred Place, even under the wings of the cherubim. Because the cherubim spread out their 2 wings over the Standing Place of the Ark, and the cherubim covered the Ark and the bar-poles. And they drew out the bar-poles so that the ends of the bar- poles were seen out in the Sacred Place before the Holy of Holies, and they were not seen outside: and there they are to this day.

Catholic Bibles (those having the imprimatur):

New American Bible (2002)	The priests brought the ark of the covenant of the LORD to its place beneath the wings of the cherubim in the sanctuary, the holy of holies of the temple. The
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cherubim had their wings spread out over the place of the ark, sheltering the ark and its poles from above. The poles were so long that their ends could be seen from that part of the holy place adjoining the sanctuary; however, they could not be seen beyond. (They have remained there to this day.)

[6-9] The transfer of the ark of the covenant into the newly constructed temple building, and the oracle of God's acceptance (⇒ 1 Kings 9:3-9), and his act of possession (⇒ 1 Kings 8:10-13), constituted the temple's solemn dedication, and made of it the abiding dwelling of God among his people for which David had hoped (⇒ 2 Sam 6:12-15; ⇒ 7:1-3). The concurrence of the feast of Booths marks an appropriate transition of God's dwelling among nomadic tribes to his permanent abode among a settled people.

New American Bible (2011) The priests brought the ark of the covenant of the LORD to its place, the inner sanctuary of the house, the holy of holies, beneath the wings of the cherubim. The cherubim had their wings spread out over the place of the ark, sheltering the ark and its poles from above. The poles were so long that their ends could be seen from the holy place in front of the inner sanctuary. They cannot be seen from outside, but they remain there to this day. Ex 25:13–15.

New Jerusalem Bible [8:6–9] The transfer of the ark of the covenant into the newly constructed Temple building, God's act of possession (8:10–13), and Solomon's dedicatory prayer and sacrifices constituted the Temple's solemn dedication and made of it the place of God's presence in the midst of Israel for which David had hoped (2 Sm 6:12–15; 7:1–3). Later God expresses approval of the Temple with an oracle (1 Kgs 9:3–9). The priests brought the ark of the covenant of Yahweh to its place, in the Debir of the Temple, that is, in the Holy of Holies, under the wings of the winged creatures for the winged creatures spread their wings over the place where the ark stood, forming a canopy over the ark and its shafts. These were so long, however, that the ends of the shafts could be seen from the Holy Place in front of the Debir, though they could not be seen from outside. They are still there today.

New English Bible—1970 Then the priests brought in the Ark of the Covenant of the LORD to its place, the inner shrine of the house, the Most Holy Place, beneath the wings of the cherubim. The cherubim spread their wings over the place of the Ark; they formed a screen above the Ark and its poles. The poles projected, and their ends could be seen from the Holy Place immediately in front of the inner shrine, but from nowhere else outside; they are there to this day.

Revised English Bible—1989 The priests brought in the Ark of the Covenant of the LORD to its place in the inner shrine of the house, the Most Holy Place, beneath the wings of the cherubim. The cherubim, whose wings were spread over the place of the Ark, formed a canopy above the Ark and its poles. The poles projected, and their ends were visible from the Holy Place immediately in front of the inner shrine, but from nowhere else outside; they are there to this day.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible The cohanim brought the ark for the covenant of Adonai in to its place inside the sanctuary of the house, to the Especially Holy Place, under the wings of the *k'ruvim*. For the *k'ruvim* spread out their wings over the place for the ark, covering the ark and its poles from above. The poles were so long that their ends could be seen from the Holy Place in front of the sanctuary, but they could not be seen from outside; they are there to this day.

The Complete Tanach And the priests brought in the ark of the covenant of the Lord to its place, into the Sanctuary of the house, to the most holy (place), under the wings of the cherubim.

Under the wings of the cherubim: Those which Solomon made, which are standing on their feet on the ground [and facing the temple.] And these are not the cherubim of the cover which was on the ark.

For the cherubim spread forth (their) wings over the place of the ark, and the cherubim covered the ark and the staves thereof above.

Over the place of the ark: [Their wings were spread] from wall to wall as he said above on this subject (6:27).

And the staves were so long that the ends of the staves were seen from the holy (place) before the Sanctuary, and they were not seen without; and they are there unto this day.

The ends of the staves were seen: In the curtain which was against the entrance [of the sanctuary in the חֹמֶת הַמִּקְדָּשׁ]. You might think they tore through the curtain and protruded [on the other side]. The text, therefore, states "and they were not seen without." How is this possible? They were pushing and bulging similar to two breasts of a woman, as it says, "he lies between my breasts" (Song of Songs 1:13).

exeGeses companion Bible

And the priests bring in
the ark of the covenant of Yah Veh to his place
- to the pulpit of the house
- to the Holy of Holies
under the wings of the cherubim:
for the cherubim spread their two wings
over the place of the ark;
and the cherubim
cover over the ark and over the staves from above:
and they lengthen the staves
so that the heads of the staves are seen in the holies
at the face of the pulpit
but they are not seen outside;
and there they are to this day:...

Hebraic Roots Bible

And the priests brought in the ark of the covenant of YAHWEH to its place, to the holy place of the house, into the Holy of Holies, to the place of the wings of the cherubs; for the cherubs were spreading forth their wings to the place of the ark, and the cherubs covered over the ark, and over its staves from above. And they lengthened the staves, and the heads of the staves were seen from the holy place on the front of the Holy of Holies, and were not seen outside; and they are there to this day.

The Israel Bible (beta)

The *Kohanim* brought the Aron Brit Hashem to its place underneath the wings of the cherubim, in the Shrine of the House, in the Holy of Holies;...

The Kohanim brought the Aron Brit Hashem

The Holy Ark is brought from the City of David to the holiest place on earth: the Holy of Holies in the Beit Hamikdash. While the entire Har Habayit is endowed with a high degree of spirituality, the Temple's courtyard is infused with a higher level, and the interior of the Beit Hamikdash itself with an even higher one. But the highest level of sanctity is found inside the Holy of Holies, the innermost room of Temple. The only person ever allowed to enter this chamber is the Kohen Gadol (לֹדֵג אֶהְיֶה), 'High Priest,' and only on Yom Kippur, the holiest day of the year, as part of the special service of the day. The Ark of the Covenant, which contains the Tablets of the Law, is placed there upon the "Foundation Stone," which is, according to the Sages of the Talmud (Yoma 54b), where the creation of the world began. It is the same location where Avraham was willing to sacrifice Yitzchak (Genesis 22), and the site where the Ark will again rest in the Third Beit Hamikdash.

...for the cherubim had their wings spread out over the place of the Aron, so that the cherubim shielded the Aron and its poles from above. The poles projected so that

Orthodox Jewish Bible

the ends of the poles were visible in the sanctuary in front of the Shrine, but they could not be seen outside; and there they remain to this day.

And the Kohanim brought in the Aron Brit Hashem unto its makom, in the Devir HaBayit, the Kodesh HaKodashim, even under the wings of the keruvim.

For the keruvim spread forth their kenafayim (wings) over the place of the Aron, and the keruvim overshadowed the Aron and the poles thereof.

They drew out the poles, that the ends of the poles were seen out in the Kodesh before the Devir, but they were not seen from the outside; there they are unto this day.

The Scriptures 1998

And the priests brought in the ark of the covenant of הוה to its place, into the Speaking Place of the House, to the Most Set-apart Place, under the wings of the kerubim, for the kerubim spread two wings over the place of the ark, and the kerubim covered over the ark and its poles. And the poles extended so that the ends of the poles were seen from the set-apart place, in front of the Speaking Place, but they were not seen from outside. And they are there to this day.

Expanded/Embellished Bibles:

The Expanded Bible

Then the priests put [brought; carried] the Ark of the Agreement [Treaty; Covenant; Ex. 25:10] with the Lord in [to] its place inside the inner room [sanctuary] in the Temple [house], the Most Holy Place [Holy of Holies], under the wings of the golden creatures [cherubim; 6:23]. The wings of these creatures [the cherubim] were spread out over the place for [of] the Ark, covering [forming a canopy over] it and its carrying poles. The carrying poles were so long that anyone standing in the Holy Place in front of the Most Holy Place [inner sanctuary] could see the ends of the poles, but no one could see them from outside the Holy Place. The poles are still there today.

Kretzmann's Commentary

And the priests brought in the Ark of the Covenant of the Lord unto his place, in to the oracle of the house, to the Most Holy Place, even under the wings of the cherubim, evidently setting the ark so as to have it stand with its length north and south.

For the cherubim, 1Ki_6:27, spread forth their two wings, those which touched in the middle of the room, over the place of the ark, and the cherubim, bending forward as did those on the cover of the ark, covered the ark and the staves thereof above. And they drew out the staves, that is, the staves were very long on account of the great weight of the ark and on account of the fact that the bearers were not allowed to touch the sacred vessel, that the ends of the staves were seen out in the Holy Place before the oracle, that is, if any one approached very near to the Most Holy Place; and they were not seen without; and there they are unto this day, this account having been written before the destruction of Jerusalem.

NET Bible®

The priests brought the ark of the Lord's covenant to its assigned [The word "assigned" is supplied in the translation for clarification.] place in the inner sanctuary of the temple, in the most holy place, under the wings of the cherubs. The cherubs' wings extended over the place where the ark sat; the cherubs overshadowed the ark and its poles [These poles were used to carry the ark. See Exod 25:13-15.]. The poles were so long their ends were visible from the holy place in front of the inner sanctuary, but they could not be seen from beyond that point [Heb "they could not be seen outside."]. They have remained there to this very day.

The Pulpit Commentary

And the priests brought in the ark of the covenant unto his [i.e; its. But this word is never found in the A.V. It has come into use since the date of our translation] place [cf. 1Kings 6:19] into the oracle of the house, to the most holy place [Heb. holy of holies], even under the wings of the cherubims [1Kings 6:27. Whether the ark stood with its length east and west, or north and south, it is somewhat difficult to decide. But see on 1Kings 6:8].

For the cherubims spread forth their two wings over the place of the ark, and the cherubims covered [יָכַרְּ from סָרַךְ, textit; hence, סָרַךְ, booth; LXX. περιεκάλυπτον, i.e; overshadowed and concealed. This word is of some importance as showing that the ark would thenceforward and always be in complete darkness, under the outstretched wings of the cherubim—a fact which suggests the true explanation of the following verse] the ark and the staves thereof above [Heb. from above].

And they drew out [It is uncertain whether יָכַרְּ is transitive, as our A.V. renders it, and as in 1Kings 3:14 = lengthen, in which case, however, it should almost be followed by אֶת, or intransitive, as in Ex. 20:12; Deut. 5:16; Deut. 25:15, when the meaning would be, "The staves were long," but the latter rendering has the support of most scholars. As the oracle in the tabernacle was a cube of ten cubits, they cannot have been more than eight or nine cubits, and it is doubtful whether, the ark being only 2.5 cubits, they would be so long. Their length is mentioned in order to account for the ends being seen. It is immaterial to the meaning of the passage, however, which interpretation we put upon this verb. If we adhere to the A.V. then we must understand that, as it was forbidden to remove the staves from the rings at the corners of the ark (Ex. 25:12–15), they drew the staves forward towards one end of the ark; that they removed the staves altogether from the ark (Stanley) is a view to which the text lends no support] the staves, that the ends [Heb. heads. It is possible the ends of the staves were fitted with knobs. This would prevent their removal] of the staves were seen out in [Heb. from] the holy place [Marg. ark, the word found in the Chronicles Heb. 5:9. It is questionable, however, whether קֹדֶשׁ הָאֵל is ever used, by itself, of the ark (Gesen; Thesaurus, s.v.) It may be used of the most holy place (see on Heb. 5:10), but here it would appear to designate the לְבֵית (1Kings 6:17), the body or "temple of the house" (Ex. 26:33; Heb. 9:2). Its meaning appears to be so defined by the next words] before the oracle [i.e; a person standing in the holy place, but at the west end, near the entrance to the oracle (1Kings 6:31), could see the ends of the staves. Several questions of considerable nicety suggest themselves here.

1. What was the position of the ark? Did it stand, that is to say, east and west, or north and south under the wings of the cherubim?
2. What was the position of the staves? Were they attached to the ends or to the sides of the ark?
3. How could the ends of the staves be seen, and by whom and when—on the occasion of the dedication only or in later years?
4. Why has our author recorded this circumstance?

As to

1. the balance of evidence is in favour of the ark having stood north and south, in a line, that is, with the wings of the cherubim. For
 - (1) only thus apparently could the cherubim have "covered the ark and the staves thereof."
 - (2) If it had been otherwise, the "cherubim overshadowing the mercy seat," presuming that they were retained in the temple, would have had an unequal and one-sided position, for instead of being equally prominent, they would have stood, one with the back, the other with the face to the entrance and the holy place.
 - (3) Had the ark stood east and west the projecting staves would surely have been in the high priest's way in the performance of his solemn functions (Lev. 16:12-15). That they served to guide him to the mercy seat is of course mere conjecture, and as such of no weight.
2. As to the staves, Josephus states (Ant. 3.7. 5) that they ran along the sides of the ark, and this would appear to be the natural and proper arrangement. It follows hence again that they cannot have been more than eight or nine cubits long, inasmuch as they found a place between the bodies of the cherubim, which cannot have been more than nine cubits apart.

3. The explanation of the Rabbins is that the ends of the staves were not really seen, but that they projected into the curtain and so made two visible protrusions or prominences. But this view hardly satisfies the requirements of the text, and it assumes that the ark stood east and west, which we have found good reason to doubt. But even if this were so, it is doubtful whether the staves, so long as they remained in the rings, could be made to reach to the door of the oracle, unless indeed they were lengthened for the purpose. How then were they seen? The following considerations may assist us to answer this question.

(1) The oracle, of course, in its normal state was in perfect darkness (Heb. 5:12). Once a year, however, a gleam of light was admitted, when the curtain was drawn partially aside to permit of the high priest's entrance.

(2) When the curtain was drawn to one (probably the left) side, the light would fall, not on the ark, but on the ends of the staves projecting from the right or north end of the ark, which would thus be distinctly visible to the high priest. But

(3) at this time the high priest was not alone in the holy place. It was not required that "there should be no man in the tabernacle of the congregation," except when the high priest went in to make an atonement for the holy place (Lev. 16:17). At an earlier stage of the service he would seem to have required assistance. According to the Mishna (Yoma), a priest held the basin of blood and stirred it to prevent coagulation, at the time of his first entry. Moreover

(4) his extremely doubtful whether the high priest can have drawn aside the curtain himself. Whether he entered three or four times on that day, at his first entry his hands were certainly full. If he carried "a censer full of burning coals of fire" (ib. Heb. 5:12), it is clear that some other person must have drawn aside the veil for him. It is to this person, I take it, the priest who was privileged to draw aside the curtain, and possibly to others standing near—certainly to the high priest—that the ends of the staves were visible. Nor would a reverent look directed towards these objects—made originally for the Levites to handle—involve unhallowed curiosity. And if this were so, it would help to explain (4) the mention of this circumstance by our author. If it were a fact that year by year a gleam of light fell upon the staves, and if priest after priest testified of what he had seen, up to the time of writing ("unto this day;" see below), we can readily understand why a circumstance of so much interest should be recorded. And we have not an adequate explanation of its mention here, if we are to understand that the staves were seen on the day of dedication, when of course they must have been visible, and never afterwards, or that the staves were partially drawn out of their rings in order to show that the ark was now at rest], *and there they are unto this day*. [Same expression 1Kings 9:21; 1Kings 12:19; 2Kings 8:22. At the date of the publication of this book, the temple was of course destroyed (2Kings 25:9), so that at that day the staves were not there. But the explanation is very simple. Our historian has copied the words he found in the MS. he was using.].

The Voice

*The Levitical priests transported the Eternal's covenant chest to its **rightful** place in the inner sanctuary of the temple, which was the most holy place **within the temple**. They set the covenant chest down beneath the wings of the guardian creatures. The creatures' wings were spread above the chest, forming a sort of canopy over the chest and its carrying rods. The carrying rods were long enough that they **poked through the curtains** and could be seen from the sacred place in front of the inner sanctuary, but a person could not see them from outside. The carrying rods are still there today.*

Literal, almost word-for-word, renderings:

Darby Translation	<p>And the priests brought in the ark of the covenant of Jehovah to its place, into the oracle of the house, into the most holy place, under the wings of the cherubim; for the cherubim stretched forth [their] wings over the place of the ark, and the cherubim covered the ark and its staves above.</p> <p>And the staves were long, so that the ends of the staves were seen from the holy place before the oracle, but they were not seen without. And there they are to this day.</p>
Keil and Delitzsch	For the cherubim were spreading out wings towards the place of the ark, and so covered (lit., threw a shade) over the ark and over its poles from above. And the poles were long, and there were seen their heads (i.e., they were so long that their heads were seen) from the Holy Place before the hinder room; but on the outside (outside the Holy Place, say in the porch) they were not seen to this day.
NASB	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. For the cherubim spread <i>their</i> wings over the place of the ark, and the cherubim made a covering over the ark and its poles from above. 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.
Third Millennium Bible	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. 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. And they stretched out the staves so that the ends of the staves were seen from the holy place before the oracle, and they were not seen from outside; and there they are unto this day.
Young's Literal Translation	And the priests bring in the ark of the covenant of Jehovah unto its place, unto the oracle of the house, unto the holy of holies, unto the place of the wings of the cherubs; for the cherubs are spreading forth two wings unto the place of the ark, and the cherubs cover over the ark, and over its staves from above; and they lengthen the staves, and the heads of the staves are seen from the holy place on the front of the oracle, and are not seen without, and they are there unto this day.
The gist of this passage:	The priests bring the Ark of God into the Holy of Holies. The cherubim wings seem to overshadow everything in that most private of rooms; and the poles for the Ark are so long, that they stick out.

6-8

1Kings 8:6a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
bôw' (אוּב) [pronounced boh]	<i>to take in, to bring [near, against, upon], to come in with, to carry, to cause to come [in], to gather, to bring to pass</i>	3 rd person masculine plural, Hiphil imperfect	Strong's #935 BDB #97
kôhên (כֹּהֵן) [pronounced koh-HANE]	<i>priest; principal officer or chief ruler</i>	masculine plural noun with the definite article	Strong's #3548 BDB #463

1Kings 8:6a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿêth (אֵת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
ʾărôwn (אֲרוֹן) [pronounced <i>uh-ROHN</i>]	<i>ark, chest; Ark</i>	masculine singular construct	Strong's #727 BDB #75
bʿrîyth (בְּרִית) [pronounced <i>bʿreeth</i>]	<i>covenant; pact, alliance, treaty, alliance, contract</i>	feminine singular construct	Strong's #1285 BDB #136
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Yʿhowah</i>	proper noun	Strong's #3068 BDB #217
ʿel (עַל) [pronounced <i>eh</i>]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to, in respect to; because of; according to</i>	directional preposition (respect or deference may be implied); expanded meanings given	Strong's #413 BDB #39
mâqôwm (מִקְוָם) [pronounced <i>maw-KOHM</i>]	<i>place, situated; for a soldier, it may mean where he is stationed; for people in general, it would be their place of abode (which could be their house or their town)</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #4725 BDB #879
ʿel (עַל) [pronounced <i>eh</i>]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to, in respect to; because of; according to</i>	directional preposition (respect or deference may be implied); expanded meanings given	Strong's #413 BDB #39
dʰbîyr (דְּבִיר) [pronounced <i>dehb-EER</i>]	<i>hindmost chamber, innermost room of the Temple of Solomon, holy of holies, the most holy place</i>	masculine singular construct	Strong's #1687 BDB #184
This is also spelled dʰbir (דְּבִיר) [pronounced <i>dehb-EER</i>].			
Owens translates this word <i>Oracle</i> .			
bayith (בַּיִת) [pronounced <i>BAH-yith</i>]	<i>house, residence; household, habitation as well as inward</i>	masculine singular noun with the definite article	Strong's #1004 BDB #108

Translation: The priests brought the Ark of the Covenant of Yʿhowah into [its] place into the innermost room of the Temple [lit., house],... King David brought the Ark of God to Jerusalem; and Solomon oversaw the Ark being brought into the newly-built Temple. There was an inner room, a Holy of Holies, in the Tabernacle; and there was also a Holy of Holies inside of the Temple.

Almost no description is given of the place where David placed the Ark; except to call it a tent. Whether there was a tent within a tent, we do not know. However, we may assume that during David's time, the Ark was not visible

outside of this tent; and people would not have gone into the tent to look at it (apart from the High Priest on the Day of Atonement¹²²).

Lange suggests: *When the procession reached the temple (1Kings 8:5), the ark was laid down in the outer court before the entrance to the holy place, and a great and solemn sacrifice offered; then the priests bore the ark to its appointed place.*¹²³

1Kings 8:6b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'el (אל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to, in respect to; because of; according to</i>	directional preposition (respect or deference may be implied); expanded meanings given	Strong's #413 BDB #39
qôdesh (קֹדֶשׁ) [pronounced koh-DESH]	<i>holiness, sacredness, apartness, that which is holy, a most holy thing; possibly, a sacred [holy, set apart] place</i>	masculine singular construct	Strong's #6944 BDB #871
qôdesh (קֹדֶשׁ) [pronounced koh-DESH]	<i>holiness, sacredness, apartness, that which is holy, a most holy thing; possibly, a sacred [holy, set apart] place</i>	masculine plural noun with the definite article	Strong's #6944 BDB #871
'el (אל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
tachath (תַּחַת) [pronounced TAH-khahth]	<i>underneath, below, under, beneath; instead of, in lieu of; in the place [in which one stands]; in exchange for; on the basis of</i>	preposition	Strong's #8478 BDB #1065
Together, these two prepositions simply mean <i>under</i> .			
k ^e nâphayim (כַּנְפַּיִם) [pronounced keh-nawf-ah-YIM]	<i>wings of birds (Gen. 1:21 Ex. 19:4 Deut. 32:11) as well as the extremity of a garment (Deut. 22:12, 30 Ruth 3:9)</i>	feminine dual construct (Owens says masculine plural construct)	Strong's #3671 BDB #489
k ^e rûwbîym (כְּרוּבִיִּם) [pronounced k ^e roo ^b -VEEM]	transliterated <i>cherubim</i> ; it means <i>angels</i>	masculine plural noun with the definite article	Strong's #3742 (and #3743) BDB #500
Some believe that this refers to a particular group of angels. I lean toward the idea that this indicates that we are in an unseen conflict.			

Translation: ...into the Holy of Holies, [and it was placed] under the wings of the cherubim... The cherubim are already set up inside the Holy of Holies, and their wings spread over the place of the Ark. Whether the cherubim

¹²² And we do not even know if this took place as outlined in the Law of Moses in Lev. 16.

¹²³ The Rev. Dr. John P. Lange, *Lange's Commentary*; 1857–1864; in the Public Domain; from E-sword; 1Kings 8:1–7 (Exegetical and Critical).

are standing upon platforms (or whether there is a platform for the Ark), we do not know. Given all of the details given about both, I would assume not, as no platforms are specifically named in the design or building of the Temple.

1Kings 8:6 The priests carried the Ark of the Covenant of Jehovah into its place in the innermost room of the Temple, the Holy of Holies, and it was placed under the wings of the cherubim in that room (their wings spread over the place where the Ark would be).

There was more commentary on this than I expected.

Are the original cherubim affixed to the Ark? (A discussion)

Jamieson, Fausset and Brown: *The ark was deposited in the oracle; that is, the most holy place, under the wings of the cherubim – not the Mosaic cherubim, which were firmly attached to the ark (Ex. 37:7–8), but those made by Solomon, which were far larger and more expanded.*¹²⁴

As an aside, I do not believe that the original cherubim were attached to the Ark itself. It is not even clear to me whether they stood upon the Ark or next to it (the latter makes more sense to me—although exactly how this was achieved is not explained).

Benson also believes the original cherubim to be affixed to the Ark: *the cherubim made by Moses were fixed to the mercy-seat and the ark, and were inseparable from it, and therefore, together with the ark, were placed under the wings of these cherubim.*¹²⁵

Nothing is said of the original cherubim. Let me suggest that if there are cherubim associated already with the Ark, so that *if* they are affixed, then there would have been no reason for Solomon to have another set of cherubim carved. He would have to have known that there were already golden cherubim attached to the Ark. Secondly, making two cherubim as an actual part of the Ark itself would have been a much more involved process than is described in the Law of Moses. When the Ark is outside of the Tent, the cherubim are never mentioned. Given all of this information, it seems most likely that the cherubim were manufactured separately from the Ark and that they were all placed together in the Holy of Holies (in the original Tabernacle).

The Cambridge Bible suggests that these new cherubim stood upon some sort of a platform (see below); but given their great height, there is no reason for that. However, it is possible that the smaller original cherubim were

Matthew Poole also believes: *Solomon's new-made cherubims, 1Kings 6:23,24,27; not of the Mosaical cherubims, which were far less, and unmovably fixed to the ark, Ex. 37:7,8; and therefore, together with the ark, were put under the wings of these cherubims.*¹²⁶

Chapter Outline

Charts, Maps and Short Doctrines

The Cambridge Bible: *The outspread wings of the cherubim extended across the whole width of the oracle (1Kings 6:27) and their wings touched one another in the middle of the house. Beneath these wings that touched, the ark was set down. As it was only a cubit and a half high (Ex. 25:10), and the figures of the cherubim were 10 cubits high (1Kings 6:23) it is probable that some base or stand was provided, so that the ark might be raised a little from the ground, though this is not stated. Josephus tells us that the joined wings overshadowed the ark, covering it as though it were under a tent or a dome.*¹²⁷

¹²⁴ Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; 1871; from e-sword, 1Kings 8:2–6.

¹²⁵ Rev. Joseph Benson, *Commentary of the Old and New Testaments*; 1857; from e-Sword, 1Kings 8:6–8.

¹²⁶ Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, 1Kings 8:6.

¹²⁷ *The Cambridge Bible for Schools and Colleges*; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, 1Kings 8:6.

1Kings 8:6 The priests carried the Ark of the Covenant of Jehovah into its place in the innermost room of the Temple, the Holy of Holies, and it was placed under the wings of the cherubim in that room (their wings spread over the place where the Ark would be).

Cherubim Angels (from Mike Smith)

[They are not fat little babies with wings.]

1. These 4 angels replaced Satan who was originally the highest ranking angel prior to the prehistoric angelic conflict. They have four wings, Ezek 1:4-6, 14, 15f. These angels are high ranking noblemen who wear the coat of arms of their Lord. One officer is found in Ezek 1 at every wheel of the chariot of fire, a vehicle of judgment that Jesus Christ rides, Ezek 10:9-10.
2. The six seraphs are distinguished from all other angels as the highest ranking angels now because of their six wings.. Angels do not have wings except for seraphs and cherubs. Wings are an insignia of rank.
3. There are seven other functions of these cherubs:
 - a. The two cherubs who guard the gates of the Garden of Eden, Gen 3:24, are analogous to the port cullis, meaning the officer of the gate.
 - b. The four cherubs of the chariot of fire, Ezek 1,10, are also the administrators of historical disaster in 2 Sam 22:11 and Ps 18:10, analogous to the royal dragoon.
 - c. Lucifer, the son of the morning, Ezek 28:14.
 - d. The angelic officer who commands the weather machine, Rev 7:2.
 - e. The angel with the golden incense shovel, Rev 8:3
 - f. The seven thunders are teachers of eschatology, Rev 10:3-4.
 - g. The seven angels of judgment, Rev 14:6,8-9,15,17-19.
4. Both of these categories of angels are mentioned in the great hymn, "Holy, Holy, Holy". "Cherubim and Seraphim falling down before Thee, who were and are and ever more shall be."

Mike Smith's [notes](#); accessed March 17, 2018. A Word document will open up on your computer.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Miscalculations regarding the Temple: The wings of the angels seem to be quite large; and the poles for the Ark seem overly large. This is an odd thing to include in the description, so perhaps we can sort this out.

Beginning with v. 7, we begin to find out that there were some miscalculations made regarding the Temple, its size and some of the furniture. Although some¹²⁸ believe that God gave David a detailed plan to build the Temple and its furniture, these next two verses argue against that. Solomon made two miscalculations: (1) the poles designed for the Ark of God were too long for the Holy of Holies, so that they did not simply hang off the side of the Ark of God; nor were they simply hung along the side or laid on the ground; and (2) the cherubim were designed ridiculously large. Both miscalculations can be easily explained (this is conjecture, by the way): (1) Solomon (or the priests) knew that no one could touch the Ark so they designed the poles to be extremely long, without giving thought to where they would be placed. Some suggest that they were extra long so that more people could participate in carrying the Ark. (2) It is my guess that the cherubim were designed to be extremely large, probably denoting to Solomon that they are larger, and therefore, better guards of the Ark. Although nothing is said about it, placing the Ark with its poles and arranging the large angels was probably a chore.

Two things needs to be said about the cherubim: (1) we do not know where the original, solid gold cherubim are and (2) the function of the cherubim was not to guard the Ark but to take note of angelic observance of God's plan on this earth.

The description here is about something that no one outside of the High Priest would ever fully know (apart from reading this passage). But there is some obviously human viewpoint going on. Solomon makes the cherubim

¹²⁸ Among these, Dr. Robert Dean, Jr.; as per deanbible.org; accessed March 18, 2018.

ridiculously large in order to protect the Ark (not their function); and the priests (I assume) make the poles too long to protect themselves (no need for this either). What is of key importance is the Ark, overshadowed by the too-large cherubim and poles.

Despite these two miscalculations, much of the Temple still represents Jesus Christ; just as the Tabernacle did. Furthermore, those involved in the design and building of the Temple did not fully appreciate its symbolic importance (just as the artisans who built the Tabernacle had no idea how it most intricately represented Jesus Christ and His salvation work on our behalf.

1Kings 8:7a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kîy (כי) [pronounced <i>kee</i>]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
k ^e rûwbîym (כְּרוּבִים) [pronounced <i>k^eroo^b-VEEM</i>]	transliterated <i>cherubim</i> ; it means <i>angels</i>	masculine plural noun with the definite article	Strong's #3742 (and #3743) BDB #500
pâras (פָּרַס) [pronounced <i>paw-RAHS</i>]	<i>breaking into pieces; expanding; spreading [out, over], dispersing; displaying</i>	masculine plural, Qal active participle	Strong's #6566 BDB #831
k ^e nâphayim (כְּנָפַיִם) [pronounced <i>keh-nawf-ah-YIM</i>]	wings of birds (Gen. 1:21 Ex. 19:4 Deut. 32:11) as well as the <i>extremity of a garment</i> (Deut. 22:12, 30 Ruth 3:9)	feminine dual noun	Strong's #3671 BDB #489
ʿel (עַל) [pronounced <i>ehl</i>]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
mâqôwm (מִקּוֹם) [pronounced <i>maw-KOHN</i>]	<i>place, situated; for a soldier, it may mean where he is stationed; for people in general, it would be their place of abode (which could be their house or their town)</i>	masculine singular construct	Strong's #4725 BDB #879
ʾărôwn (אֲרוֹן) [pronounced <i>uh-ROHN</i>]	<i>ark, chest; Ark</i>	masculine singular noun with the definite article	Strong's #727 BDB #75

Translation: ...(for the cherubim are spreading their wings over the place of the Ark). The cherubim are statues of angels with wings, and they stand opposite one another, their wings touching, but with space between them and under their wings.

Given that these cherubim seem so incredibly large and essentially fill up the Holy of Holies (1Kings 6:27), I don't know that Solomon really understood why they were there or what their presence meant.

The cherubim represent the **Angelic Conflict**; these are the fallen and the elect angels. Some angels chose against God; some chose for God.

Given the size of the angels and how their wings seemed to overshadow everything in the Holy of Holies, I believe that Solomon understood them to be there to guard and to watch over and protect the Ark of God. Many

commentators also suggest that is their purpose. However, the cherubim are simply there to represent the angels. There is much more going on in this world than simply man (or man and animals).

As an aside, the volitional choice of angels is different from ours in this way—a fallen angel (or demon) choosing one time against God places him on the outs with God. There is no redemption for angels that we are aware of. Elect angels choose every moment of their lives to be aligned with God, His plan and His requirements. On the other hand, in this life, if you or I exercise faith in Jesus Christ just once, even for a very brief period of time; we are saved forever. A person who is condemned must choose every waking moment to keep God far from him. “I don’t want to hear about your God” must be their thinking throughout their lives, whenever the notion of God comes into their thoughts. On the other hand, those who will search out anything false about God must have a god made in their own image; so they still have a continual rejection of the **Revealed God**.

1Kings 8:7b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
çâkak ^e (חָסַק) [pronounced saw-KAHK]	<i>to hedge, to fence; to shut in; to block; to overshadow; to screen; to protect, to cover over, to shield; to cover; to cover or hide oneself [intransitive use]; to weave, to interweave</i>	3 rd person masculine plural, Qal imperfect	Strong's #5526 BDB #692 (& #696 & #697)
This verb is also spelled sâkak ^e (חָסַק) [pronounced saw-KAHK]. It has 3 or 4 sets of meanings, some of which have been included.			
k ^e rûwbîym (כְּרוּבִים) [pronounced k ^e roo ^b -VEEM]	transliterated <i>cherubim</i> ; it means <i>angels</i>	masculine plural noun with the definite article	Strong's #3742 (and #3743) BDB #500
‘al (עַל) [pronounced ġah]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of relative proximity	Strong's #5921 BDB #752
’ărôwn (אֲרוֹן) [pronounced uh-ROHN]	<i>ark, chest; Ark</i>	masculine singular noun with the definite article	Strong's #727 BDB #75
w ^e (or v ^e) (וְ, or וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
‘al (עַל) [pronounced ġah]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of relative proximity	Strong's #5921 BDB #752
badiym (בָּדִים) [pronounced bahd-EEM]	<i>parts (e.g., limbs, shoots), bars; possibly poles, staves</i>	masculine plural noun with the 3 rd person masculine singular suffix	Strong's #905 BDB #94

This word has several meanings as a noun; and can also function as an adverb and as a preposition.

In the plural, it can also refer to the *parts* of something, particularly those *parts which are an extension of that something*. Examples would be the *members* or *limbs* of a man (Job 18:13) or of a crocodile (Job 41:4); the *rods* or *shoots* of a vine (Ezek. 17:6 19:4); the *poles* used for carrying the ark (Ex. 25:13–15 35:12); as well as the *bars* or *gate* of a fortress (Job 17:16 Hosea 11:6).

1Kings 8:7b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Lange: <i>For staves the Sept. substitute holy things.</i> ¹²⁹			
min (מִן) [pronounced <i>mihn</i>]	<i>from, away from, out from, out of, from, off, on account of, since, above, than, so that not, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577
lâmed (ל) [pronounced <i>lê</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
ma'elâh (מַעְלָה) [pronounced <i>mawgê'-LAW</i>]	<i>higher, higher part, above, upon, forward</i>	adverb with the hê local	Strong's #4605 BDB #751

With the lâmed preposition this means *upwards, over the head; beyond; over [anything]; in a higher degree, exceedingly*. With the hê local, it can mean *upwards; farther; more*. Adding the min, the lâmed, the adverb and the hê local together, it means *from above; above*.

Translation: (The [wings of] the cherubim cover over the Ark and over its poles from above. Generally speaking, the wings of the cherubim cover over the Ark and its poles.

James Burton Coffman: "*The cherubim spread forth their wings over the place of the ark*" (1Kings 8:7). "*These were not the Mosaic cherubim which were firmly affixed to the lid of the ark of the covenant (Exodus 37:7).*" Furthermore, the wing-spread of these cherubim was twenty cubits, whereas the Mosaic cherubim were miniatures atop the lid that covered the ark of the covenant.¹³⁰ As has been noted earlier, the original cherubim were probably not affixed to the top of the Ark.

There are two poles, one on each side of the Ark, which are placed into rings along the sides of the Ark and affixed to the Ark. A man on each end of the pole lifts up the Ark using the two poles (so this would be 4 men altogether); and they could carry the Ark, but without coming into physical contact with it.

Several commentators¹³¹ speak of the angels as guarding the Ark of God, as if the Ark were under the watch and protection of the angels. That is incorrect in the extreme. One reason we know this is, the previous angels (cherubim) were much smaller and did not overshadow the Ark.

This may give us some insight into Solomon's (or, David's) thinking—whichever man determined the massive size of the new angels. Could they have possibly thought that the problem with the Ark previously was not having large enough cherubim? Obviously, such thinking is wrong and my suggesting it is conjecture. However, there had to be a conscious decision behind replacing the smaller cherubim (whether or not they were still in existence). I believe that the incorrect thinking of Solomon is at least hinted at by this description of the massive angels and the too-long poles. We know that with God's foreknowledge, things fit together perfectly; with man's distorted thinking, they do not.

¹²⁹ The Rev. Dr. John P. Lange, *Lange's Commentary*; 1857–1864; in the Public Domain; from E-sword; 1Kings 8:7 (footnote).

¹³⁰ From <https://www.studydrive.org/commentaries/bcc/1-kings-8.html> accessed March 19, 2018. See link for Coffman's citations.

¹³¹ Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, 1Kings 8:6–7. *The Preacher's Complete Homiletical Commentary*; edited by Joseph S. Exell, 1892; from e-sword, Homiletics of 1Kings 8:1–9.

Therefore, it is my theory that these are inanimate objects which stand for something that they are not. Solomon made the angels bigger, his thinking being similar to the commentator who said, the angels were there to guard the Ark. The correct understanding is, the angels represent the Angelic Conflict; and I believe one stands for an elect angel and the other for a fallen angel, both of which are watching what is occurring here on earth. The angels learn from our actions here on earth and God's hand in our lives. The most important lesson is God's Son dying for our sins (which is why they are standing over the Mercy Seat set over the Ark). Angels, in their observations of us, learn about God and His character. No doubt, all angelic creation has been told Who and What God is; and they chose to believe God or not (I assume that this is a dividing line between fallen and elect angels¹³²).

The Ark, of course, represents Jesus Christ.

At some point, the Ark would be taken and the gold from it scraped (presumably). We have no idea what happened to the Ark, but heathen must have taken it when they defeated and disbursed the people of Judah. These angels carved of wood cannot protect it; nor could they have ever protected it.

1Kings 8:8a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wāw consecutive	No Strong's # BDB #253
'ārak ^e (אָרַךְ) [pronounced aw-RAHK]	<i>to prolong [days]; to make [tent cords, poles] long, to lengthen; to be long; to grow long, to continue long, to live long; to retard; to delay, to tarry; to defer</i>	3 rd person masculine plural, Hiphil imperfect	Strong's #748 BDB #73
badīym (בַּדִּיִּם) [pronounced bahd-EEM]	<i>parts (e.g., limbs, shoots), bars</i>	masculine plural noun with the definite article	Strong's #905 BDB #94
In the plural, it can also refer to the <i>parts</i> of something, particularly those <i>parts which are an extension of that something</i> . Examples would be the <i>members</i> or <i>limbs</i> of a man (Job 18:13) or of a crocodile (Job 41:4); the <i>rods</i> or <i>shoots</i> of a vine (Ezek. 17:6 19:4); the <i>poles</i> used for carrying the ark (Ex. 25:13–15 35:12); as well as the <i>bars</i> or <i>gate</i> of a fortress (Job 17:16 Hosea 11:6).			

Translation: *However* [lit., *and so*], *the poles are long...* The priests and Levites had been doing some studying of the Ark of God, and came to the conclusion that they were not to touch the Ark under any circumstances—not to position it, not to steady it, not to touch the rings even that the poles go through.

We do not know if these were the poles made by David (under his direction) when the Ark was brought to Jerusalem or if Solomon fashioned these poles or if the Levites made them. If the poles made by David (under David's oversight; he did not personally make the poles); it would have been because he did some reading and realized, no one can touch the Ark (the Ark represents the Lord Jesus Christ, too holy for man to touch). After David's original failed attempt to move the Ark, the restrictions regarding the Ark became well-known to the Levites.¹³³ I would guess that the Levites made this set of staves. They would have made them anew, given that the Ark was going to be moved to Jerusalem. The poles will be ill-fitted to the Holy of Holies, suggesting that someone was not thinking ahead here and coordinating with the dimensions of the Holy of Holies. That would suggest not David or Solomon, but perhaps the Levites moving the Ark.

¹³² Sin, arrogance, and disobedience to God's directives would be other divisions between elect and fallen angels.

¹³³ This is the logical conclusion based upon the Levites successfully transporting the Ark all the way to Jerusalem.

The Ark was made from acacia wood overlain with gold, and the gold represents the Deity of Jesus Christ. Apart from regeneration, we cannot have any direct contact with the Lord; and this is done symbolically with the Ark. Sinful man cannot have contact with a perfect God. Sinful man could not have direct contact with the Ark.

This leads me to think about Jesus throughout His life. Now, He looked like a man; in fact, He looked so much like an ordinary man that He could not be distinguished from the other disciples without Judas actually pointing Him out (even though He spoke often and in the open). Obviously, there were times when unbelievers could touch Him, as He was seized by a group of unbelievers who hauled him into court the night before the crucifixion. However, at the same time, there had to be some power or divinity associated with His touch. Whether that is strictly symbolic or whether there are associated natural laws in play, I could not say (natural physical laws referring to laws of this physical realm as designed by God). But I digress.

So, David figured out, *no one can touch the Ark for any reason*. So, at some point, extra long poles were designed for the Ark in order to facilitate its movement. Not that it makes any difference, but the extra-long poles seem to be done under Solomon (and I think that the Levites did it so that more of them could participate in the moving of the Ark). Given all the dimensions found in the Mosaic Law, everything fit into the original Tabernacle. Nothing is said about particularly long poles when David moved the Ark or brought the Ark to a temporary place in a tent in Jerusalem. Had they been extra long poles, the tent would have been made to accommodate them, and Solomon (or David) would have adjusted the measurements of the Holy of Holies to accommodate the long poles. Since that was not done, it makes sense that oversized poles were designed under Solomon, but without coordinating with the Temple specs. I don't know that any of this is important, but it is a simple matter of logic.

When the Ark originally arrived in Jerusalem (more precisely, Zion), a tent was designed for the Ark and, presumably, for the poles (the poles were not to be removed). Since a tent was built for the Ark, it makes sense that it could be built of any size to accommodate any sized poles. Now, I am speculating to some degree here—as to who originally designed and built the poles used here. What will become clear is, whoever designed the poles was separated enough from the design of the Holy of Holies within the Temple, so that they are oversized (this is not speculation).

No one studied the Ark and its poles and then built the Temple. It was simply built. The Holy of Holies had to be large enough to accommodate the cherubim and the Ark. We have already seen the measurements of this room in 1Kings 6.

One commentator suggests that the poles are made longer so that more priests can participate in the moving of the Ark.¹³⁴ This actually makes a great deal of sense.

Now that the Ark is being brought to the Temple, it becomes apparent that the poles are oversized for the room.

1Kings 8:8b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
râ'âh (רָאָה) [pronounced raw-AWH]	<i>to be seen, to be visible; to let oneself be seen, to appear; to present oneself; to be provided [cared] for (i.e., looked after)</i>	3 rd person masculine plural Niphal imperfect	Strong's #7200 BDB #906

¹³⁴ *The Cambridge Bible for Schools and Colleges*; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, 1Kings 8:8.

1Kings 8:8b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
rā'shîym (רָשִׁיִּים) [pronounced raw-SHEEM]	heads, princes, officers, captains, chiefs; company, band, division	masculine plural construct	Strong's #7218 BDB #910
BDB's full set of meanings: <i>head, top, summit, upper part, chief, total, sum, height, front, beginning; head (of man, animals); top, tip (of mountain); height (of stars); chief, head (of man, city, nation, place, family, priest); head, front, beginning; chief, choicest, best; head, division, company, band; sum.</i> Gesenius lists 5 sets of meanings, which includes <i>what is first and foremost, the beginning, the commencement.</i>			
badîym (בָּדִים) [pronounced bahd-EEM]	parts (e.g., limbs, shoots), bars	masculine plural noun with the definite article	Strong's #905 BDB #94
In the plural, it can also refer to the <i>parts</i> of something, particularly those <i>parts which are an extension of that something</i> . Examples would be the <i>members</i> or <i>limbs</i> of a man (Job 18:13) or of a crocodile (Job 41:4); the <i>rods</i> or <i>shoots</i> of a vine (Ezek. 17:6 19:4); the <i>poles</i> used for carrying the ark (Ex. 25:13–15 35:12); as well as the <i>bars</i> or <i>gate</i> of a fortress (Job 17:16 Hosea 11:6).			
min (מִן) [pronounced mihn]	from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than	preposition of separation	Strong's #4480 BDB #577
qôdesh (קֹדֶשׁ) [pronounced koh-DESH]	holiness, sacredness, apartness, that which is holy, a most holy thing; possibly, a sacred [holy, set apart] place	masculine singular noun with the definite article	Strong's #6944 BDB #871
‘al (עַל) [pronounced ‘ah]	upon, beyond, on, against, above, over, by, beside	preposition of proximity	Strong's #5921 BDB #752
pânîym (פָּנִים) [pronounced paw-NEEM]	face, faces, countenance; presence	masculine plural construct (plural acts like English singular)	Strong's #6440 BDB #815
Together, ‘al and pânîym mean <i>upon the face of, towards the face of, facing, in front of, before (as in preference to), in addition to, overlooking; before; east of; on [upon, over] the surface of; above; besides; over-against.</i> Literally, they would be translated <i>upon faces of.</i>			
Here, mostly we are looking at <i>being in opposition to; being against.</i> These meanings come from the context and the meaning of the preposition; they were not taken out of Gesenius.			
d°bîyr (דְּבִיר) [pronounced dehb-EER]	hindmost chamber, innermost room of the Temple of Solomon, holy of holies, the most holy place	masculine singular noun with the definite article	Strong's #1687 BDB #184

Translation: ...and the tops of the poles could be seen from the Holy Place above the innermost room;... It sounds as though there is no roof over the Holy of Holies. It is a room within the Temple, with walls and a door; but with no ceiling of its own. The Temple has a ceiling already; so why would a ceiling be needed for the Holy of Holies? Remember, this is in the early days of building buildings.

Although none of this is actually described, getting the Ark into the Holy of Holies required some deft movements and careful consideration. Again, no one could touch the Ark for any reason. Previously, someone reached out to steady the Ark when it looked like it might fall or become dislodged, and that person died instantly (2Sam. 6:7).

So the Ark had to be navigated into this room using the poles; and once the Ark was placed into the room, it became apparent that the poles were too long to fit in this room. So, what appears to be the case, based upon the way that I read this text, is, the poles were kept affixed to the Ark (as required by the Mosaic Law in Ex. 25:15); but they were in the Holy of Holies with one end on the ground and the other end (called the *top, highest portion*) above the wall of the Holy of Holies. The poles made, say, a 40° angle with the ground, so that one end of each pole stuck out over the top of the wall of the Holy of Holies (it is not necessary for there to be a ceiling in this room).

This is a very odd but interesting interlude. Remember that the large cherubim are in the Holy of Holies, almost filling up the place. Then the Ark arrives with the too long poles. Everything regarding the Temple was meticulously designed and looked spectacular, but there seemed to be less thought given to the very heart of the Temple. The Ark, the poles and the cherubim could be barely arranged to fit into the Holy of Holies; and this all takes place during this grand ceremony. No one on the outside can see what is happening, but there must have been no little negotiation taking place once the Ark was brought to the opening of the Holy of Holies. As a result, those who were there would have remembered the size of the cherubim and the length of the poles, and how difficult it was to get everything to fit into this one room. Meanwhile, outside of the Temple doors, there is still this grand celebration taking place. The best laid plans of mice and men...

1Kings 8:8c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
lô' (לֹא or אֵין) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
râ'âh (רָאָה) [pronounced <i>raw-AWH</i>]	<i>to be seen, to be visible; to let oneself be seen, to appear; to present oneself; to be provided [cared] for (i.e., looked after)</i>	3 rd person masculine plural Niphal imperfect	Strong's #7200 BDB #906
chûts (חוּץ) (חָוָץ) [pronounced <i>khoots</i>]	<i>outside, street; out of the city (the fields, country, deserts); out of doors, abroad</i>	masculine singular noun with the definite article and the hê locale	Strong's #2351 BDB #299

The directional hê allows us to insert the words *to* or *toward* into the translation.

Translation: ...but they could not be seen from the outside. However, even though someone inside of the Temple could see these poles; no one from the outside could see the poles.

All of the worship services take place outside of the Temple. People did not go into the Temple like we go into a church. Eventually, there were synagogues, which are more similar to our churches. But people did not file in and out of the Temple. Now, Levites and priests went into the Temple for specific reasons (there were some articles of furniture in the Temple).

And *no one* entered into the Holy of Holies apart from the High Priest once a year to sprinkle blood upon the Mercy Seat of the Ark, which represented the death of our Lord for the sins of Israel and mankind overall.

1Kings 8:7–8 The wings of the cherubim were over the ark and over its poles; however, the poles were quite long so that the end of the poles could be seen from outside of the Holy place above the innermost room (but they could not be seen from outside of the Temple). They are there to this day.

From where could the poles be seen? (Various commentators)

Dr. Peter Pett gives the simplest explanation here: *God's instructions had been that the staves should not be taken out of the rings on the Ark, but should be left in place (Ex. 25:15). And they were so long that they protruded slightly into the Holy Place. We are not told how provision was made for this. Presumably the doors were left partly open, with the Veil preventing anyone seeing or having access into the Most Holy Place. The staves then presumably protruded making the Veil bulge.*¹³⁵

The College Press Bible Study: *The priests deposited the ark in its assigned place in the Debir—the Holy of Holies—under the wings of the two giant cherubim which dominated that place in the Temple (1Kings 8:6). The wings of the cherubim completely covered the ark so that it was enveloped in darkness^[227] (1Kings 8:7). As it was forbidden to remove the staves from the rings at the corners of the ark (Ex. 25:12–15), they drew the staves forward toward the front end of the ark. These staves could be seen by one who might be standing in the Holy Place or area of the Temple immediately in front of the Debir, but outside the Holy Place—in the porch or courtyard—the staves could not be seen. It is impossible to determine whether the author means that the staves could constantly be seen by those priests ministering in the Holy Place, or that they occasionally could be seen as when the curtain was pulled aside to allow the high priest to enter the Debir on the Day of Atonement.*^[228]

^[227] If the outspread wings of the cherubim threw a shade not only over the ark, but over its poles, the ark was probably so placed that the poles ran from north to south (Keil, BCOT, p. 121).

^[228] Hammond (PC, p. 148) argues persuasively for the latter view. The traditional Jewish view is that the staves pressed against the veil which hung before the Debir.¹³⁶

Lange: *The staves, at the utmost, could have been but 10 cubits long, the depth of the holy of holies in the tabernacle. The author however assumes that the length of the ark, and consequently the direction of the staves, was north and south, in which case the staves could not in any way have been seen from outside the veil.*¹³⁷

Lange: *1Kings 8:8...has had the most various interpretations put upon it, is nothing but a parenthesis following the concluding words of the preceding verse, explaining how it happened that the great cherubim—statues, with their wings stretched across the entire width of the sanctuary (1Kings 6:27), not only overshadowed the ark itself, but even its staves. As it says in Ex. 25:15, the staves were never to be removed, but were to belong inseparably to the ark. If the cherubim—statues then were to overshadow the ark, they should also cover the staves inseparably united to it. Now as the ark lay lengthwise north and south in the holy of holies, and the wings of the cherubim—statues stretched from the southern to the northern wall of the holy of holies, the staves which they overshadowed with their wings must have been placed north and south, i.e., on the longer sides of the ark, as Josephus (Ant.iii. 6, 5) expressly states. Therefore, their heads or ends could be seen from the sanctuary (great space) only close before the holy of holies (Debir).*

Lange continues: *The reason why the staves were so long (וּכְרָאָה is to be understood as intransitive, as Keil remarks; as in Ex. 20:12; Deut. 5:16; Deut. 25:15, and not to be translated: they made the staves long, as Kimchi and Thenius make it, for thus אָחָא should stand before מִדְבָּה) was in consequence of the weight of the ark, which must have been considerable, because the stone tables of the law were inside of the ark; and it was carried by more than four, perhaps by eight priests, who did not touch it, as was commanded in Num. 4:15. And as the holy of holies was only intended for the ark of the covenant (1Kings 6:19), and the latter was only two and a half cubits long, with its long staves inseparable from it, it took up nearly the whole space.*

¹³⁵ Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, 1Kings 8:8.

¹³⁶ *The College Press Bible Study Textbook Series*; (a compilation of many commentaries); from e-sword; 1Kings 8:1–13 (comments).

¹³⁷ The Rev. Dr. John P. Lange, *Lange's Commentary*; 1857–1864; in the Public Domain; from E-sword; 1Kings 8:8 (footnote).

From where could the poles be seen? (Various commentators)

Lange continues: *The oldest interpretation of our verse was borrowed from the Rabbins; it says that the staves were drawn so far forward that their ends touched the veil of the most holy place, and caused visible protrusions on the outside; but this is disproved by the fact that the staves were placed on the longest side of the ark, and pointed south and north, not east and west, consequently could not have touched the curtain. Thenius, with whom Merz and Bertheau agree, explains the simple sentence in 1Kings 8:8 "by optical laws: when a person at the entrance of the holy place (he makes מִן־הַקֹּדֶשׁ mean that) could have seen through the open door the ends of the staves of the ark which was in the middle of the holy of holies, these staves must have been, according to the laws of perspective, seven cubits long."* This highly ingenious explanation rests, as Keil justly remarks, on ill-founded suppositions, comp. Böttcher Aehrenl. ii. s. 69. The words רִיבּוֹדָה יִנְפ־לֵעַ cannot be translated: "from the great space before the debir," but mean, from the sanctuary, "when a person stood close before the dark holy of holies" (Ewald), or "near the most holy" (Merz). It is certain that the writer of these books had not the remotest thought about the laws of optics and perspective.¹³⁸

Barnes: *It was forbidden to withdraw the staves wholly from the rings (margin reference); but they appear to have been now drawn forward in such a way that their ends or heads could be seen from the holy place, or great chamber of the temple, though without their being visible from the porch or vestibule. Either the doorway into the holy of holies was not exactly opposite the ark, but a little on one side; or, though that doorway was in the middle, opposite the ark, the doorway from the porch into the main chamber was not opposite to it. In Assyrian temples the arrangement of the outer door, the inner door, and the sanctuary, seems to have been designedly such that a mere passer-by on the outside should not obtain even a glimpse of the shrine. It is suggested that the withdrawal of the staves was intended as a sign that the ark had reached "the place of its rest," and was not to be borne about anymore.*¹³⁹

Keil and Delitzsch: *That is, they drew the staves, after the ark was set down in the most holy place, so far forward, that their ends could be observed from the sanctuary by the elevations on the vail, which might be seen in the sanctuary itself, but not without. The object of this cannot be determined with certainty. Some of the rabbies were of opinion that by this means the high priest on the great day of atonement was enabled to enter between the staves directly before the ark.*¹⁴⁰

The Cambridge Bible: *[W]hen any one went towards the porch and stood at the entrance of the holy place, the heads of the staves were no longer visible. The whole description must refer to occasions when the entrance into the holy of holies was open, but why it is inserted it is hard to say, for it appears to explain nothing, and to be of itself somewhat inexplicable. The ark was not seen at all, but one standing near the division between the holy place and the most holy might at such a time see the ends of the staves, though if he were as far away as the length of the holy place, he could not see them. The phrase in 2Chron. 5:9 would then signify that they were seen as they projected from the ark.*¹⁴¹

Probably way too much commentary on this.

Chapter Outline

Charts, Maps and Short Doctrines

¹³⁸ The Rev. Dr. John P. Lange, *Lange's Commentary*; 1857–1864; in the Public Domain; from E-sword; 1Kings 8:8–9 (Exegetical and Critical).

¹³⁹ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, 1Kings 8:8.

¹⁴⁰ *Whedon's Commentary on the Old and New Testaments*; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; 1Kings 8:8.

¹⁴¹ *The Cambridge Bible for Schools and Colleges*; 1882–1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, 1Kings 8:8.

1Kings 8:8d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
hâyâh (הָיָה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine plural, Qal imperfect	Strong's #1961 BDB #224
shâm (שָׁמָּה) [pronounced shawm]	<i>there; at that time, then; therein, in that thing</i>	adverb of place	Strong's #8033 BDB #1027
ʿad (עַד) [pronounced gahd]	<i>as far as, even to, up to, until; while, so long as; to, even to [some certain limit]; even to [unto], unto</i>	preposition of duration or of limits	Strong's #5704 BDB #723
yôwm (יוֹם) [pronounced yohm]	<i>day; time; today (with a definite article)</i>	masculine singular noun with the definite article	Strong's #3117 BDB #398
zeh (זֶה) [pronounced zeh]	<i>here, this, thus</i>	demonstrative adjective with the definite article	Strong's #2063, 2088, 2090 BDB #260

The ʿad (עַד) [pronounced gahd] preposition, yôwm and hûw (with definite articles) literally mean *as far as this day*; and translated *even to this day, to this day, until this day; until this time, even to this day, even today*.

Translation: *And they are there to this day.* We find this phrase throughout Scripture and often what this means is, these words were written sometime later after all of this took place. Whether these words represent a gloss or the observations of someone writing the entire chapter, we do not know.

1Kings 8:7–8 *The wings of the cherubim were over the ark and over its poles; however, the poles were quite long so that the end of the poles could be seen from outside of the Holy place above the innermost room (but they could not be seen from outside of the Temple). They are there to this day.*

The staves remain in the Temple to this day (various commentators)

Arno Gaebelein: *The staves by which the ark had been carried were now drawn out. They were not to be removed (Ex. 25:15); but now they were pulled out, but remained there as a memorial of their journeys and the Lord's faithfulness in bringing them into the promised rest.*¹⁴²

It is logical that these poles are drawn out of the rings, as the Ark would not be moved again; but that is not stated in this text (perhaps it is mentioned in the parallel text?).

¹⁴² Arno Clement Gaebelein, *The Annotated Bible*; 1919; from e-Sword, 1Kings 8 chapter comments.

The staves remain in the Temple to this day (various commentators)

Lange: *The addition, and there they are unto this day, means: though the ark now had its fixed resting-place, the staves were left, according to the command Ex. 25:15, in order to signify that it was the same ark, which dated from the time when Israel was chosen to be a covenant people. The expression "unto this day," also occurring, 1Kings 9:21; 1Kings 12:19; 2Kings 8:22, shows that the writer drew from a manuscript written before the destruction of the temple, and did not deem it necessary to deviate from its words.*¹⁴³

Dr. Peter Pett: *These words could not have been the words of the final compiler of Kings, for in his day the Temple had been destroyed and the staves were not still there. They must clearly therefore come from his source, written when the Temple was still standing. The period required prior to this being able to be said could have been anywhere from, say, six months onwards. There is no real indication in the words of the length of the passage of time (everyone come to his own opinion about it depending on his theories). All that they do tell us is that the protrusion of the staves into the Holy Place was an evidenced reality.*

Pett continues: *Some see them as the words of the author of almost the whole of Kings in the early days of Jehoiakim (while the Temple was still standing), with the ending having been added by a subsequent prophet during the Exile (because of its content).*¹⁴⁴

The Cambridge Bible: *To have allowed these words to remain bespeaks a singularly close copyist. They appear also in the parallel passage in 2 Chronicles (1Kings 5:9). They were no doubt written first when the Temple was still standing, but could not have been true either for the compiler of the Kings or of Chronicles. They are omitted by the LXX.*¹⁴⁵

Clarke makes a good observation: *This proves that the book was written before the destruction of the first temple, but how long before we cannot tell.*¹⁴⁶

E. W. Bullinger: *1 Kings written while Temple was still standing; therefore before its destruction by Nebuchadnezzar, and before the Captivity. Compare 2Chron. 5:9, and See 1Kings 9:21; 1Kings 12:19. 2Kings 8:22; 2Kings 10:27.*¹⁴⁷

The Cambridge Bible: *Josephus adds here an account of the other furniture of the Temple, with the position which it occupied, and adds, what no doubt he had seen in his own time, that the brazen altar stood before the shrine, straight opposite the outer door, so that when that was thrown open the altar was visible, and the priestly acts and the completion of the sacrifice could all be seen. This is, in a way, a comment on 1Kings 8:8. The people outside could see through all the length of the holy place, but only one coming near to the partition, could, when the door into the most holy was open, notice the extended heads of the staves.*¹⁴⁸

Gill: *that the ends of the staves were seen out in the holy place before the oracle; not in that part of the temple commonly called the holy place, in distinction from the most holy, for that seems to be denied in the next clause; nor could they be seen there, since there was a wall and a veil between them; though some think they might be seen when the door was opened, and the veil turned aside; and these also pushing against the veil, might be seen prominent, like the breasts of a woman under a covering, as the Jews express it; but the sense is, that the ends of these were seen out of the ark from under the wings of the cherubim, being a little drawn, in that part of the most holy place which is before the oracle or mercy seat.*

¹⁴³ The Rev. Dr. John P. Lange, *Lange's Commentary*; 1857–1864; in the Public Domain; from E-sword; 1Kings 8:8–9 (Exegetical and Critical).

¹⁴⁴ Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, 1Kings 8:8.

¹⁴⁵ *The Cambridge Bible for Schools and Colleges*; 1882–1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, 1Kings 8:8.

¹⁴⁶ Adam Clarke, *Adam Clarke's Commentary on the Bible*; from e-Sword, 1Kings 8:8.

¹⁴⁷ E. W. Bullinger, *Companion Bible Notes*; 1909 in the Public Domain; from e-Sword, 1Kings 8:8.

¹⁴⁸ *The Cambridge Bible for Schools and Colleges*; 1882–1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, 1Kings 8:9.

The staves remain in the Temple to this day (various commentators)

Gill continues: *and they were not seen without; neither quite out of the ark, nor without the most holy place, nor in the holy place; but were only seen by the high priest when he went in on the day of atonement, and served as a direction to him to go between them before the ark, and there perform his work (t); which, through the darkness of the place, and the ark being covered with the wings of the cherubim, he could not otherwise discern the exact place where it stood.*¹⁴⁹

James Burton Coffman: *"The staves were so long that they were seen from the holy place" (1Kings 8:8). In their attempts to explain exactly what the problem was with regard to these staves, both Martin and Hammond mention the "curtain" (the veil) which separated the oracle (holy of holies) from the holy place, but we have found no mention whatever of any veil or curtain in the whole Book of Kings! There is no record that Solomon's Temple ever had a curtain. One of David's original objections to the Tabernacle was that it housed the ark "within curtains" (2Samuel 7:2). It appears to be quite obvious that Solomon omitted the veil.*¹⁵⁰

Jamieson, Fausset and Brown has a nearly unique perspective here: *they drew out the staves — a little way, so as to project (see on Ex. 25:15; see on Num. 4:6); and they were left in that position. The object was, that these projecting staves might serve as a guide to the high priest, in conducting him to that place where, once a year, he went to officiate before the ark; otherwise he might miss his way in the dark, the ark being wholly overshadowed by the wings of the cherubim.*¹⁵¹

Matthew Poole takes the same position: *And these staves were left in this posture, that the high priest might hereby be certainly guided to that very particular place where he was one day in a year to sprinkle blood, and to offer incense before the ark, which otherwise he might mistake in that dark place, where the ark was wholly covered with the wings of the great cherubims, which stood between him and the ark when he entered thither. Some conceive that the door of the oracle stood always open, (which yet seems very improbable,) and that they who were near the door might see the ends of the staves, though by reason of the darkness of the place they could see nothing else there.*¹⁵²

I am unsure about this perspective; but I place it here to ponder upon.

Our rooms all have ceilings, but there is no reason to make that assumption with the Temple. I do not recall any passage which spoke specifically to the installation of a ceiling over the Holy of Holies. This means that there would have been some light provided from below. Furthermore, if the walls are, say, 8 ft. high; then it is possible that the poles could have been arranged in such a way that the ends of them stuck out over the wall.

Chapter Outline

Charts, Maps and Short Doctrines

Here is something that we do know: whoever wrote these words had access to the Temple and saw these with his own eyes (or spoke to someone who had access to the Temple and they saw the ends of the poles with their own eyes).

The record of Solomon is quite interesting, as it appears to hit high spots and generalities of his reign, but it does not appear to be the narrative that David's life was, as recorded in 1 and 2Samuel (apart from the first 3 chapters of Kings). Whereas, the life of David seems to be recorded by David or someone close to David; the chapters on Solomon seem to be based upon someone else's account of what happened; or notes taken in a history course, if you will; or taken from various sources. David's life is presented very much as a straight through narrative; but Solomon's, not so much.

¹⁴⁹ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 1Kings 8:8.

¹⁵⁰ From <https://www.studydrive.org/commentaries/bcc/1-kings-8.html> accessed March 19, 2018. See link for citations from Coffman.

¹⁵¹ Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; 1871; from e-sword, 1Kings 8:8.

¹⁵² Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, 1Kings 8:8.

These words also put an end-date on the writing of this chapter. The Temple *had* to be there and still functioning normally for this to be observed. So, these words could not have been *penned* 300 years later.

Solomon becomes king around 970 B.C.; and it takes nearly a decade for the Temple to be built. According to Wikipedia, *this temple was sacked a few decades later by Shoshenq I, Pharaoh of Egypt*.¹⁵³ Now, if that is true, then this gloss and the text of this chapter had to take place before the Temple was sacked. In any case, Shoshenq I did raid the Temple, but not until Rehoboam, Solomon's son, was king. *In the fifth year of King Rehoboam, Shishak king of Egypt came up against Jerusalem. He took away the treasures of the house of the LORD and the treasures of the king's house.* (1Ki 14:25–26a; ESV) Reese's chronology Bible puts the dedication of Solomon's Temple at 972 B.C.; his death at 945 B.C.; and the invasion by Shishak I 941 B.C.¹⁵⁴ Although some may quibble with these exact dates, the general timeline is likely to be accurate. So only 3 decades later, Shishak I of Egypt successfully invades Israel.

The United States is in a shaky spiritual state at this moment (I write this in 2016 and 2018). So, when you see Israel at a spiritual high point in this chapter that we are studying, with the completion of the Temple; and, only 30 years later, this Temple is plundered; it should give you pause. Every tub stands on its own bottom; every generation stands on its own feet. God has given great grace to client nation USA. Pondering the United States, it also made me consider the concept of *residual grace*, where God may continue to bless a nation despite its occupants and their hardness of heart. This may be a doctrine to study and pursue in the future.

[There is] nothing in the Ark, only two of tables of stone which deposited there Moses in Horeb when made a covenant Y^ehowah with sons of Israel in their coming out from the land of Egypt.

1Kings
8:9

[There was] nothing in [or, by] the Ark except for the two tablets of stone which Moses placed there [while] in Horeb when Y^ehowah made a covenant with the sons of Israel in their coming out from the land of Egypt.

There was nothing near the Ark except for the stone two tablets of the Ten Commandments which Moses placed close to the Ark when he was in Horeb when Jehovah made a covenant with the sons of Israel after they came out of Egypt.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	[There is] nothing in the Ark, only two of tables of stone which deposited there Moses in Horeb when made a covenant Y ^e howah with sons of Israel in their coming out from the land of Egypt.
Revised Douay-Rheims	Now in the ark there was nothing else but 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.
Peshitta (Syriac)	There was nothing in the ark except the two tablets of stone, which Moses had put there at Horeb when the LORD made a covenant with the children of Israel when they came out of the land of Egypt.
Septuagint (Greek)	There was nothing in the ark except the two tables of stone, <u>the tables of the covenant</u> which Moses put there in Choreb, <u>which tables</u> the Lord made as a covenant with the children of Israel in their going forth from the land of Egypt.

¹⁵³ From https://en.wikipedia.org/wiki/Temple_in_Jerusalem#Second_Temple accessed October 23, 2016.

¹⁵⁴ *The Reese Chronological Bible*; KJV translation; Editor: Edward Reese; ©1977 by Edward Reese and Klassen's dating system ©1975 by Frank R. Klassen; ©1980 by Bethany House Publishers, South Minneapolis, MN; pp. 609, 671, 689.

Significant differences: The Greek has some additional words.

Limited Vocabulary Translations:

Bible in Basic English	There was nothing in the ark but the two flat stones which Moses put there at Horeb, where the Lord made an agreement with the children of Israel when they came out of the land of Egypt.
Easy English	There was nothing in the ark, except two flat stones. Moses had put them there at Horeb. That was where the LORD made a covenant with the Jews. He did that after they came out from Egypt.
Easy-to-Read Version–2006	The only things inside the Holy Box are the two tablets that Moses put there at Mt. Horeb. This is where the Lord made his agreement with the Israelites after they came out of Egypt.
<i>The Message</i>	There was nothing in the Chest but the two stone tablets that Moses had placed in it at Horeb where GOD made a covenant with Israel after bringing them up from Egypt.
Names of God Bible	There was nothing in the ark except the two stone tablets Moses put there at Horeb, where Yahweh made a promise to the Israelites after they left Egypt.
NIRV	There wasn't anything in the ark except the two stone tablets. Moses had placed them in it at Mount Horeb. That's where the LORD had made a covenant with the Israelites. He made it after they came out of Egypt.

Thought-for-thought translations; paraphrases:

Contemporary English V.	The only things kept in the chest were the two flat stones Moses had put there when the LORD made his agreement with the people of Israel at Mount Sinai, after bringing them out of Egypt.
New Century Version	The only things inside the Ark were two stone tablets [They were the two tablets on which God wrote the Ten Commandments.] that Moses had put in the Ark at Mount Sinai. That was where the LORD made his agreement with the Israelites after they came out of Egypt.
New Life Version	There was nothing in the special box except the two stone writings which Moses put there at Horeb. There the Lord had made an agreement with the people of Israel when they came out of the land of Egypt.

Partially literal and partially paraphrased translations:

American English Bible	Of course, there was nothing in the Chest except the two stone tablets of the Sacred Agreement that Jehovah made with the sons of IsraEl after they had left the land of Egypt, and which were put there by Moses at the Dry Place (Horeb).
Beck's American Translation	There was nothing in the ark except the two stone tablets Moses put there at Sinai when the LORD made a covenant with Israel after they left Egypt. And they're still there today.
International Standard V	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.
New Advent (Knox) Bible	And nothing was in the ark except the two stone tablets Moses laid up there on mount Horeb, when the Lord made his covenant with the sons of Israel after their escape from Egypt.
Translation for Translators	The only things that were in the Sacred Chest were the two stone tablets that Moses had put there at Sinai Mountain, where Yahweh made an agreement with the people after they left Egypt.

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	There is to be in the ark, the two tables of stone, which Moses is to have laid up, at Horeb, as Jehovah is to have cut them out, with the sons of Israel, when they are to come out of the solid grounds of Egypt.
Ferrar-Fenton Bible	There was nothing in the Ark g except the two tables of stone that Moses placed there in Horeb, when the EVER-LIVING contracted with the Children of Israel, when hc brought them up from thc land of thc Egyptians.
God's Truth (Tyndale)	And there was nothing in the Ark save the two tables of stone which Moses put there at Horeb, when the Lord made an appointment with the children of Israel after they were come out of Egypt.
Tree of Life Version	Nothing was in the ark except the two tables of stone that Moses put there at Horeb [cf. Heb. 9:4.], when Adonai cut a covenant with the children of Israel when they came out of the land of Egypt.
The Urim-Thummim Version	There was nothing in the Ark except the 2 tablets of stone that Moses put there at Horeb, when YHWH cut a covenant with the children of Israel, when they came out of the land of Egypt.

Catholic Bibles (those having the imprimatur):

New American Bible (2002)	There was nothing in the ark but the two stone tablets which Moses had put there at Horeb, when the LORD made a covenant with the Israelites at their departure from the land of Egypt.
New American Bible (2011)	There was nothing in the ark but the two stone tablets which Moses had put there at Horeb, when the LORD made a covenant with the Israelites after they went forth from the land of Egypt. Ex 25:16; 34:27–28; Dt 10:5; Heb 9:4.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	There was nothing in the ark except the two tablets of stone which Moshe put there at Horev, when ADONAI made the covenant with the people of Isra'el at the time of their leaving the land of Egypt.
exeGesés companion Bible	...- naught is inside the ark only, the two slabs of stone Mosheh set there at Horeb when Yah Veh cut with the sons of Yisra El as they came from the land of Misrayim.
The Israel Bible (beta)	There was nothing inside the Aron but the two tablets of stone which Moshe placed there at Horeb, when Hashem made [a covenant] with the Israelites after their departure from the land of Egypt.
Orthodox Jewish Bible	There was nothing in the Aron except the two Luchot HaAvanim (Tablets of Stone), which Moshe placed there at Chorev, when Hashem cut a Brit with the Bnei Yisroel, when they came out of Eretz Mitzrayim.
<i>The Scriptures</i> 1998	There was naught in the ark, only the two tablets of stone which Mosheh put there at Hōrēḇ, where יהוה made a covenant with the children of Yisra'ēl, when they came out of the land of Mitsrayim.

Expanded/Embellished Bibles:

The Expanded Bible	The only things inside the Ark were two stone tablets [^C on which were the Ten Commandments] that Moses had put in the Ark at Mount Sinai [Horeb; Ex. 40:20]. That was where the Lord made his agreement [covenant; treaty] with the Israelites after they came out of [^L the land of] Egypt.
Kretzmann's Commentary	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. It seems, then, that "the golden pot that had manna, and

NET Bible®

The Pulpit Commentary

Aaron's rod that budded," Heb_9:4, had been removed from the ark or were again deposited later.

There was nothing in the ark except the two stone tablets Moses had placed there in Horeb [*Horeb* is another name for Mount Sinai.]. It was there that [*Heb* "in Horeb where."] the Lord made an agreement with the Israelites after he brought them out of the land of Egypt.

There was nothing in the ark save the two tables of stone which Moses put there [Ex. 25:16; Ex. 40:20; Deut. 10:5. This statement appears to be at variance with Heb. 9:4, which mentions "the golden pot that had manna, and Aaron's rod that budded," as in the ark, along with "the tables of the covenant." And it is to be observed that, while our text excludes these relics from the ark (temp. Solomon), no other scripture save that just cited expressly includes them. In Ex. 16:34 and Num. 17:1–13:25 (Heb. A.V; 17:10) they are commanded to be laid up "before the testimony," words which no doubt may mean, as they were long interpreted to mean, "before the tables of testimony in the ark"—observe, the words are "before the testimony," not "before the ark"—but which are now generally thought to import "in front of the ark which con-rained the testimony." We know the book of the law was put "at the side (מִן־צֶדֶד) of the ark" (Deut. 31:26), and hence it is held by some that the golden pot, etc; occupied a similar position. It seems preferable, however, considering the distinct statement of St. Paul, or the author of the Epistle to the Hebrews, which, to say the least, embodies Jewish tradition, to adhere to the ancient interpretation that the golden pot of manna and Aaron's rod were in the ark. And this in no wise conflicts with the statement of the text, for these treasures might well have been removed by the Philistines, whose first thought, we may be sure, would be to open their new acquisition. It is not improbable, indeed, that the object of the men of Bethshemesh in looking into the ark was to see whether these treasures were still there. For if the golden pot ever was in the ark, we can hardly suppose it would escape the rapacity of the Philistines, who would leave the two tables of stone as things of no value. Indeed, it is just possible that the trespass offering, the golden mice, etc; were designed as a return for the golden pot which had been removed. And the statement of the text, "there was nothing," etc; almost implies that there had been something there at one time (see Alford on Heb. 9:4). It seem probable, therefore, that the golden pot and Aaron's rod were originally deposited "before the testimony" in the ark; that they were removed during its captivity (1Sam. 5:6.); and that the sacrilege was discovered at Bethshemesh (1Sam. 6:19). This last mentioned episode explains how it came to be known that "there was nothing," etc. It is hardly likely after that memorable visitation that Solomon could have opened the ark and taken out the two relics, as Rawlinson suggests. Nor have we any warrant for the view that the mercy seat, with the cherubs, was removed to make way for a new lid without them, and so the interior of the ark was disclosed to view (Stanley)] at Horeb [See Ex. 3:1; Ex. 17:6; Ex. 33:6; 1Kings 19:8. This name, which means dry ground, desert, would appear to have belonged to two or three different places in the wilderness. But as the name of the place where the law was given and the covenant with God made (Deut. 4:10, Deut. 4:13) it became subsequently a nomen generale for the whole of the Sinaitic region. Here the mount of the law is clearly meant] when [*Heb.* which, מָשָׁח is occasionally found in the sense of quum, as in Deut. 11:6; Psalm 139:15; 2Chron. 35:20; of. 1Kings 9:10 (Gesen; Thessalonians, s.v.)] the Lord made a covenant [*Heb.* cut; see note on 1Kings 5:12. תִּיָּב is to be understood. Same ellipsis in 1Sam. 20:16; 1Sam. 22:8] with the children of Israel when they came [*Heb.* in their coming] out of the land of Egypt. [Ex. 34:27, Ex. 34:28; Deut. 4:13.].

The Voice

The only things inside the covenant chest were the two stone tablets Moses placed there in Horeb, where the Eternal One entered into a covenant with the Israelites after they had departed from Egypt.

Literal, almost word-for-word, renderings:

Modern English Version

There was nothing in the ark except the two tablets of stone that Moses put there at Horeb, where the LORD made a covenant with the people of Israel, when they came out of the land of Egypt.

Webster's Bible Translation

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

Young's Literal Translation

There is nothing in the ark, only the two tables of stone which Moses put there in Horeb, when Jehovah covenanted with the sons of Israel in their going out of the land of Egypt.

The gist of this passage:

The only thing in the Ark were the two tables of stone which Moses placed there when God made a covenant with the sons of Israel after their leaving Egypt.

1Kings 8:9a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'êyn (אֵין) [pronounced ān]	<i>nothing, not, [is] not; not present, not ready; expresses non-existence, absence or non-possession; [there is] no [none, not one, no one, not]</i>	particle of negation; substantive of negation	Strong's #369 BDB #34
bē (ב) [pronounced bēh]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
'ărôwn (אֲרוֹן) [pronounced uh-ROHN]	<i>ark, chest; Ark</i>	masculine singular noun with the definite article	Strong's #727 BDB #75
raq (רַק) [pronounced rahk]	<i>only, provided, altogether, surely; in any case; but; nevertheless</i>	adverb of limitation or of restrictive force	Strong's #7534 & #7535 BDB #956
shēnêy (שְׁנַיִם) [pronounced shēn-Ā]	<i>two, two of, a pair of, a duo of; both of</i>	dual numeral construct	Strong's #8147 BDB #1040
lûwchôth (לְוַחֲזֹת) [pronounced loo-KHOHTH]	<i>tables or tablets [of stone], boards [of wood], plates [of metal]; something upon which words are inscribed, written; [wood] leaves [or a door]</i>	masculine plural construct	Strong's #3871 BDB #531

1Kings 8:9a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'eben (אֶבֶן) [pronounced EH ^B -ven]	a stone [large or small] [in its natural state, as a building material]; stone ore; used of tablets, marble, cut stone; used of a tool or weapon; a precious stone, gem; rock; a weight of the balance	feminine singular noun	Strong's #68 BDB #6

Translation: [There was] nothing in [or, by] the Ark except for the two tablets of stone... Interestingly enough, we know what was placed in (or near) the Ark from the New Testament. There are some verses in the Old Testament which help us as well with that.

This is stated in such a way as to expect more to be found besides the tablets of stone (the Ten Commandments written in stone by the LORD on Mount Sinai).

What was in the Ark and how did anyone actually know this in Solomon's day? There are actually a couple of minor problems here. How would anyone in Solomon's day know what was in the Ark? Remember, you cannot touch the Ark without dying, so no one opened up the Ark out of curiosity. Now, you might think, *they knew by the weight of the Ark*; but this was probably the first time that these men carried the Ark anywhere—so what did they really have to compare it with? Also, I find it interesting that it was known that there was more than just the tablets of the Law in or near the Ark. It is implied by this statement that there should have been something else, but there were only the two tables of stone (whereupon was written the Ten Commandments by the finger of God). We have a record of that in Hebrews, but the record of that in the Old Testament is quite brief and easy to miss. Obviously, I will have to do some speculation here, with the intent that, we have at least one reasonable explanation for what happened and how those questions are answered.

Interestingly enough, I did not come across any commentator (so far) who raised any of these exact questions. I am of the opinion that everything found in the Bible ought to make sense.¹⁵⁵ That is, in any narrative, the details must be logical and make sense.

The Preacher's Complete Homiletical Commentary were about the only people who addressed this issue at all, suggesting that someone just lifted the lid off of the Ark: *When the old lid of the ark was taken off before it disappeared within the vail, and before the new covering was fixed on, the interior of the ark was seen by Israelitish eyes for the first time for more than four centuries, perhaps for the last time for ever. The pot of manna, the rod of Aaron, and the golden censer, which were said to be laid up within it, or beside it, were gone—lost, it may be, in the Philistine captivity. Nothing remained but the two granite blocks from Mount Sinai, graven with the ten commandments. But these were of unspeakable value and unmistakable significance.*¹⁵⁶

Based upon the history of the Ark, I cannot imagine anyone touching the Ark. We do not know how much of the history of the Ark was actually known to the Levites, but this initial statement implies they knew a lot.

¹⁵⁵ This does not mean that miracles cannot be miracles; a God who created all this is surely able to bend some of His laws whenever.

¹⁵⁶ *The Preacher's Complete Homiletical Commentary*; edited by Joseph S. Exell, 1892; from e-sword, Homiletics of 1Kings 8:1–9.

I would think that in moving the Ark, if the contents were shifted and that could be audibly heard, then we would know something was in the Ark; and those nearby might even surmise that these are the tables of the Law, given their sound of shifting in the Ark.

Perhaps some surmised the weight of the Ark, but recognized that it was considerably heavier. No doubt, if the tablets of the Law were in the Ark, that would have increased its weight threefold. On the other hand, if 8 or more Levites participated in the movement of the Ark, how would they have known? Furthermore, how would they know that the tables of the Law are there, but that the other two items were not?

Keil and Delitzsch suggest¹⁵⁷ that the gold pot of manna and Aaron's rod which budded were placed by or near the Ark inside of the Holy of Holies. They understand *in which* to refer back to the *Holy of Holies* rather than to the Ark itself. For whatever reason, the pot of manna and Aaron's staff were no longer found in the Holy of Holies. Their explanation certainly has merit.

The Bible does tell us that a container of manna was placed *before the Lord*. This meant that it was placed in front of the Ark of God. Exodus 16:32–34 *Moses said, "This is what the LORD has commanded: 'Let an omer of it be kept throughout your generations, so that they may see the bread with which I fed you in the wilderness, when I brought you out of the land of Egypt.'" And Moses said to Aaron, "Take a jar, and put an omer of manna in it, and place it before the LORD to be kept throughout your generations." As the LORD commanded Moses, so Aaron placed it before the testimony to be kept. (ESV)*

Aaron's staff was also to be placed near the Ark of God; but not inside of it (it would not have fit inside of the Ark). Num. 17:6–11 *Moses spoke to the people of Israel. And all their chiefs gave him staffs, one for each chief, according to their fathers' houses, twelve staffs. And the staff of Aaron was among their staffs. And Moses deposited the staffs before the LORD in the tent of the testimony. On the next day Moses went into the tent of the testimony, and behold, the staff of Aaron for the house of Levi had sprouted and put forth buds and produced blossoms, and it bore ripe almonds. Then Moses brought out all the staffs from before the LORD to all the people of Israel. And they looked, and each man took his staff. And the LORD said to Moses, "Put back the staff of Aaron before the testimony, to be kept as a sign for the rebels, that you may make an end of their grumblings against me, lest they die." Thus did Moses; as the LORD commanded him, so he did. (ESV)*

By the way that 1Kings 8:9 is worded, the writer of Kings is also aware that these other items that should have been with the Ark, but there was nothing except the two tablets of stone, upon which had been written the Ten Commandments. The wording here suggests that the other two (unnamed in 1Kings) items were expected to be with the Ark but not found.

The New Testament also mentions these items. Heb. 9:3–4 *Behind the second curtain was a second section called the Most Holy Place, having the golden altar of incense and the ark of the covenant covered on all sides with gold, in which was a golden urn holding the manna, and Aaron's staff that budded, and the tablets of the covenant.* The manna represents the daily provision of God; Aaron's staff that budded represents the resurrection (from non-life comes life); and the two tablets of the Law, which represent God's holy requirements for all believers. The Law condemns us; but we are redeemed by Jesus Christ (represented by the Ark) based upon His death on the cross (represented by the Mercy Seat). God during our lives provides us with **logistical grace** (represented by the jar of manna), at the end of which, we are resurrected to Him (represented by Aaron's rod that budded). These objects taken together represent our entire relationship with God.

As an aside, even though the Hebrews passage appears to have these items in the Ark, that would be impossible, given the size of the Ark and the size of Aaron's rod (which I would assume is 5' or 6' long).

¹⁵⁷ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 1Kings 8:9.

The words used in the book of Hebrews do allow for the other two articles to be placed near to the Ark rather than in the Ark. It would be logical for Aaron's rod to be outside of, but near to the Ark because of its size. In fact, it is also possible that all of these items (including the tables of the Law) were placed near the Ark and not inside of it.

In any case, those things all taken together could explain why those closely associated with the Ark knew that the tablets of stone, (possibly) inside of the Ark, were there; and why the other two items, not placed inside but near the Ark, were not. That may not be the *be all, end all* explanation; but it is a reasonable one. After all, would any person want to take the chance of touching the Ark in order to open it up to see what is there? Since someone died (Uzza—2Sam. 6:1–7) by touching the Ark during the time of David, there were certainly priests and Levites alive who either saw this or knew about it. I suspect that the extra-long poles were designed this time for their own safety (someone else suggests longer so that more priests could participate in the moving of the Ark). They would have been very carefully inserted into the rings of the Ark.

Now, interestingly enough, Moses was told on several occasions to place these tablets into the Ark: Ex. 25:16, 21, 26:33 40:3, 20–21 Deut. 10:2–5. The other two items do not receive this same emphasis. In any case, their inclusion into the Ark was known about—at the very least, to the writer of Hebrews, but likely to others (the author of Hebrews wrote to Hebrew believers and unbelievers, some of whom would have had some extensive religious background).

I did not even realize that the other two objects were specifically named in the Old Testament to be placed near the Ark before today. So the implication of this passage that it was known there should have been other things with the Ark is impressive to me.

These 3 items also represent Israel's failures before God. They failed to keep the Ten Commandments; and they began by disobeying the first commandment when Moses went up on the mountain to speak with God. They made the golden calf to worship. The pot of manna represents their refusal to trust God; when they were hungry in the desert-wilderness, they complained bitterly to Moses, revealing their lack of trust in God's earthly provisions (aka, logistical grace). God knew that they needed food to eat and God provided them with manna from heaven. Aaron's staff was to be put back as a sign to those who rebelled against God and against His delegated authorities (Num. 27:10).

The Ark and the two tablets of stone stand as a witness to Israel's past. They are witnesses of Israel in the desert-wilderness; of the directives given by God to Moses. Both the men of David's generation and the men of Solomon's generation saw the Ark of God ceremonially, when being moved from one place to another; and many of them would have known of their origins (ideally speaking, all the people of Israel knew of their origins). Seeing the beautiful Ark of God is a witness to them from the past, affirmed all that their fathers have told them. Knowing that the decalogue, written by the finger of God on stone, was also a valuable reminder and witness to their past. Actually seeing the very Ark built in the desert and a part of Israel's worship history for many centuries was another witness to the truth of the Scriptures.

What sets Israel apart from all other nations is the fact that they did not worship the tables of stone; and they did not worship the Ark. Perhaps this was based upon a healthy fear of God—but that in itself is faith in the God of Israel.

From the very beginning, the Law is clearly subordinate to the Ark of God and the Mercy Seat (which sat above the Ark and probably affixed to the Ark's cover). Despite there being the Decalogue given audibly to all Israel on Mount Sinai; when the Ark is built, the tables of the law are placed into or next to the Ark. They are not even made into a monument in front of Solomon's court. The Ark is always seen as preeminent; and the Ark and Mercy Seat represent God's grace, God's provision for man, who cannot meet the demands of the Law. The Ark and Mercy Seat clearly overshadow the tables of the law.

Sutcliffe's Commentary: *The copy of the law written by Moses was, it is supposed from Deuteronomy 31:26, preserved in a safe, by or in the side of the ark; and that Hilkiah discovered it in the concealed place, when the good Josiah reformed his people. 2 Kings 22:8.*¹⁵⁸

Dr. Thomas Constable: *The ark housed the tablets of the Decalogue (Ten Commandments; Heb. 9:4). The sole presence of the Law in the ark reemphasized the importance of the Israelites submitting to the Mosaic Covenant, which these tablets represented. That obedience would be the key to Israel's success (Joshua 1:8).*¹⁵⁹

Exodus 25:20–22 The cherubim shall spread out their wings above, overshadowing the mercy seat with their wings, their faces one to another; toward the mercy seat shall the faces of the cherubim be. And you shall put the mercy seat on the top of the ark, and in the ark you shall put the testimony that I shall give you. There I will meet with you, and from above the mercy seat, from between the two cherubim that are on the ark of the testimony, I will speak with you about all that I will give you in commandment for the people of Israel.

Exodus 16:33–34 And Moses said to Aaron, "Take a jar, and put an omer of manna in it, and place it before the LORD to be kept throughout your generations." As the LORD commanded Moses, so Aaron placed it before the testimony to be kept.

Num. 17:9–10 Then Moses brought out all the staffs from before the LORD to all the people of Israel. And they looked, and each man took his staff. And the LORD said to Moses, "Put back the staff of Aaron before the testimony, to be kept as a sign for the rebels, that you may make an end of their grumblings against me, lest they die."

Deut. 31:25–26 Moses commanded the Levites who carried the ark of the covenant of the LORD, "Take this Book of the Law and put it by the side of the ark of the covenant of the LORD your God, that it may be there for a witness against you."

Deut. 10:1–2 "At that time the LORD said to me, 'Cut for yourself two tablets of stone like the first, and come up to me on the mountain and make an ark of wood. And I will write on the tablets the words that were on the first tablets that you broke, and you shall put them in the ark.' "

Heb. 9:3–4 Behind the second curtain was a second section called the Most Holy Place, having the golden altar of incense and the ark of the covenant covered on all sides with gold, in which was a golden urn holding the manna, and Aaron's staff that budded, and the tablets of the covenant. (ESV; capitalized)

What remains in the Ark and what was removed (several commentators)

David Guzik: *At an earlier point in Israel's history there were three items in the ark of the covenant. Earlier, inside the ark were the golden pot that had the manna (Ex. 16:33), Aaron's rod that budded (Num. 17:6–11), and the tablets of the covenant (Ex. 25:16). We don't know what happened to the golden pot of manna and Aaron's rod, but they were not in the ark when Solomon set it in the most holy place.*¹⁶⁰

College Press Bible Study: *At the time the ark was placed in the Temple it contained only the two tables of stone which had been put there by Moses at Horeb (1Kings 8:9). Horeb refers to the mountain range, Sinai to the particular peak where the law was given. The golden pot of manna and Aaron's rod that budded which had formerly been in the ark (Heb. 9:4; Ex. 16:34; Num. 17:10) were probably removed by the Philistines when they had temporary possession of the ark (1 Samuel 5–6). The sacrilege of the Philistines was probably discovered by the men of Beth-shemesh when they peered into the ark (1Sam. 6:19).*¹⁶¹

¹⁵⁸ From <https://www.studydrive.org/commentaries/jsc/1-kings-8.html> accessed March 22, 2018.

¹⁵⁹ Dr. John Constable *The Expository Notes of Dr. Constable*; ©2012; from e-sword, 1Kings 8:1–11.

¹⁶⁰ David Guzik's *Commentary on the Old Testament*; courtesy of e-sword; ©2006; 1Kings 8:3–9.

¹⁶¹ *The College Press Bible Study Textbook Series*; (a compilation of many commentaries); from e-sword; 1Kings 8:1–13 (comments).

What remains in the Ark and what was removed (several commentators)

Preacher's Complete Homiletical Commentary: *In Heb. 9:4 "the golden pot with manna and Aaron's rod" are mentioned in addition; but these were never in the ark, only "laid before the Lord" (Ex. 16:33; Num. 17:10). 1Kings 8:10–11).*¹⁶²

Gill has a different perspective: *There was nothing in the ark, save the two tables of stone which Moses put there at Horeb,.... That is, there were no other writings; or, as Ben Gersom says, no other part of the law, but the decalogue otherwise he observes there were in it Aaron's rod and the pot of manna, according to Heb. 9:4 though the particle there may be rendered "at", or "with", or "by"; see Gill on Heb. 9:4 and so they might be not within it, but in some place on the sides of it, see Deut. 31:26.*¹⁶³ Trapp had the same thought.¹⁶⁴

Dr. Robert Dean, Jr.: *The next point deals with the things that were placed in the ark: the tables of the Law, Aaron's rod that budded, and then a golden jar that contained manna. Upon Moses' order after the rebellion at Meribah Aaron was instructed to put two quarts of manna in a jar and place it before the testimony in the tabernacle as a memorial to God's provision. Hebrews 9:4 adds that this jar rested inside of the ark, so perhaps there was a time when it was kept in the ark and another before the ark. In 1 Kings 8:9 NASB "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." Apparently the manna and Aaron's rod had been lost.*¹⁶⁵

L. M. Grant: *At this time only the two tablets of stone were in the ark (v.9). The Lord Jesus has said, "Your law is within My heart" (Psalms 40:8). In His heart the law was safely kept. The golden pot of manna and Aaron's rod that budded were put in the ark as a provision of grace when Israel failed to keep the law. But the New Covenant (Jeremiah 31:31; Jeremiah 31:34) will have nothing to do with Israel's obedience or disobedience, for it will be God's sovereign work in blessing to Israel. Thus the provision for cases of disobedience will no longer be emphasized, but the sovereign work of God in grace. In Christ Israel will see the covenant perfectly kept.*¹⁶⁶

James Burton Coffman: *"There was nothing in the ark save the two tables of stone which Moses put there" (1Kings 8:9). Hebrews 9:4 states that a pot of manna and Aaron's rod that budded were also in the ark of the covenant. Canon Cook explained this by the declaration that, "Solomon removed the pot of manna and Aaron's rod and put them elsewhere." Keil, however, declared that the O.T. passages (Exodus 16:33,34 and Numbers 17:25) were misinterpreted and that they merely state that the manna and the rod were, "deposited in front of the ark of testimony and not inside of it." This writer prefers Cook's explanation. We have already observed that Solomon made a lot of changes: the design of the cherubim, the omission of the veil, the addition of the pillars Jachin and Boaz, etc.*¹⁶⁷

As previously discussed, Aaron's staff was beside the Ark and not in it (it would not have fit); and the pot of manna would also have been in front of the Ark. When considering the overarching deliverance of the Ark of God, one could also consider the pot of manna, which represents God's provision for us; and Aaron's rod that budded, a promise of being raised from the dead.

Chapter Outline

Charts, Maps and Short Doctrines

¹⁶² *The Preacher's Complete Homiletical Commentary*; edited by Joseph S. Exell, 1892; from e-sword, 1Kings 8:9.

¹⁶³ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 1Kings 8:9.

¹⁶⁴ John Trapp *A Commentary on the Old and New Testaments*; Edited by W. Webster and Hugh Martin; e-sword, 1Kings 8:9.

¹⁶⁵ From deanbible.org; accessed March 18, 2018.

¹⁶⁶ From <https://www.studydrive.org/commentaries/lmg/1-kings-8.html> accessed March 19, 2018 (slightly edited).

¹⁶⁷ From <https://www.studydrive.org/commentaries/bcc/1-kings-8.html> accessed March 19, 2018. See link for citations from Coffman.

There was some speculation as to what happened to the pot of manna or to Aaron's rod that budded. E. W. Bullinger suggested that the Philistines ended up with them.¹⁶⁸ 500 years have passed between the time that these objects were associated with the Ark and the time that we are studying. That is a very long time, so there may be a recorded incident in the Bible which relates to these objects being taken away from the Ark; and possibly not. You may recall that Saul came in and wiped out the priests at the Tabernacle because they helped David, and it is possible, during this attack, that the items went missing. We do not know the details of the Tabernacle being used again after this attack (we know that another line of the priesthood rose up to fill the gap after this). The Tabernacle was moved on several occasions, and certainly there could be priests and Levites not aware of these things and their importance. My point being, over this period of time, a myriad of things could have occurred that caused these items to go missing. Or, in the alternative, Gill's explanation (above) might be the correct one.

1Kings 8:9 There was nothing near the Ark except for the stone two tablets of the Ten Commandments which Moses placed close to the Ark when he was in Horeb when Jehovah made a covenant with the sons of Israel after they came out of Egypt.

The meaning of Aaron's rod and the pot of manna being missing (commentators)

Jamieson, Fausset and Brown: *There was nothing in the ark save the two tables of stone — Nothing else was ever in the ark, the articles mentioned (Heb. 9:4) being not in, but by it, being laid in the most holy place before the testimony (Ex. 16:33; Num. 17:10).*¹⁶⁹

Arno Gaebelein: *But in the ark nothing was found but the two tables of stone; Aaron's rod and the pot of manna were missing. (Heb. 9:4 has reference to the ark in the Tabernacle). The rod of Aaron was the emblem of the priestly grace which had accompanied them on their journey and the manna was their food in the wilderness. Both Aaron's rod and the pot of manna were provisions for the wilderness; they would not have been in keeping with the reign of glory and peace, as well as the rest they now enjoyed. Thus when we are brought into glory we have no more need of priestly intercession and help, nor do we need the manna any longer. But the law was not missing, for as regards that earthly kingdom over which our Lord will yet reign, its foundation and administration will be the law of righteousness.*¹⁷⁰

Dr. Thomas Constable: *Formerly a pot of manna, symbolizing God's faithful provision of the needs of His people, and Aaron's rod that budded, symbolizing God's confirmation of the Aaronic priesthood, had rested near the ark in the tabernacle.*¹⁷¹

The Preacher's Complete Homiletical Commentary: *The ark of the covenant was the root and kernel of the whole sanctuary: it contained the moral law, at once the original document and pledge of the covenant, through which, and in consequence of which, Jehovah was to dwell in the midst of His people. We have, in the New Covenant, not only the Law, but the Gospel, which is everlasting. Where His Word is, there the Lord dwells and is enthroned; it is the soul of every House of God, and, indeed, gives it its consecration.*¹⁷²

I am not sure if there is a meaning to affix to this or not.

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[Charts, Maps and Short Doctrines](#)

¹⁶⁸ E. W. Bullinger, *Companion Bible Notes*; 1909 in the Public Domain; from e-Sword, 1Kings 8:9.

¹⁶⁹ Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; 1871; from e-sword, 1Kings 8:9.

¹⁷⁰ Arno Clement Gaebelein, *The Annotated Bible*; 1919; from e-Sword, 1Kings 8 chapter comments.

¹⁷¹ Dr. John Constable *The Expository Notes of Dr. Constable*; ©2012; from e-sword, 1Kings 8:1–11.

¹⁷² *The Preacher's Complete Homiletical Commentary*; edited by Joseph S. Exell, 1892; from e-sword, Homiletics of 1Kings 8:1–9.

1Kings 8:9b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾăsher (אֲשֶׁר) [pronounced uh-SHER]	<i>that, which, when, who, whom; where; in that, in which, in what</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81
nûwach (נָוַח) [pronounced NOO-ahkh]	<i>to deposit, to set down; to cause to rest [to set down]; to let remain, to leave; to depart from; to abandon; to permit</i>	3 rd person masculine singular, Hiphil perfect	Strong's #5117 (and #3240) BDB #628
shâm (שָׁם) [pronounced shawm]	<i>there; at that time, then; therein, in that thing</i>	adverb of place	Strong's #8033 BDB #1027
Mosheh (מֹשֶׁה) [pronounced moh-SHEH]	<i>to draw out [of the water] and is transliterated Moses</i>	masculine proper noun	Strong's #4872 BDB #602
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
Chôrêb (חֹרֵב) [pronounced khoh-RE ^B V]	<i>waste, desolate; desert and is transliterated Horeb</i>	proper noun	Strong's #2722 BDB #352

Translation: ...which Moses placed there [while] in Horeb... Horeb is another name for Mount Sinai. Apparently, what God required Israel to do—the making of the tabernacle, etc.—was done quite quickly, because the tabernacle would travel with them and be set up for worship services and animal sacrifices.

Around 1400 B.C., the Ark was constructed and Moses placed the stones of the decalogue inside of it or next to it. It was now 500 years later, and these things stood as a memorial and as a witness to the acts of Moses a half millennium ago. Moses did this when Israel had barely exited the land of Egypt, where the land of Canaan was just a promise for the future of the Israelites.

We have this sort of thing throughout the history of Israel. There is the Word of God; but then, side-by-side the Word of God are traditions, festivals, sacrifices and historical artifacts which bear witness to the Word of God.

Now here was Solomon, the son of King David, ruling over a great and powerful nation, a nation blessed by God, where all of their enemies had been beaten back. Their borders were expanded and secure. All that God had promised them lo those many years ago had all come to pass. Solomon was able to appreciate this wide arc of history because he had read and studied about it in the Bible (the Old Testament, as far as it had been written at that time).

Rush Limbaugh has often said that a person's world and concept of history begins the day that they are born. That person generally has little appreciation for the time which had come before. The world that he is born into, he thinks this is the way it has always been and the way that it ought to be and the way that it will continue to be. It takes time for a person to grow, have experiences, and view a changing world.

This entire spectacle was to allow for those of Solomon and David's generation to appreciate their history, and to see actual artifacts of a time long ago, preserved in the Scriptures.

In the Old Testament, no one fully understood the meaning of the Ark of God and all that pertained to it.

A Summary of the Ark of God

1. The Ark of God is also called the Ark of the Covenant, the Ark of the Testimony, the Ark of Y^ehowah.
2. Dr. Robert Dean, Jr. tells us: *Because of its close association with God it is referred to as the ark of God 34 times in the Old Testaments. Because it is related to the Mosaic covenant, one copy of which is stored inside the box, it is referred to 31 times as the ark of the covenant of Yahweh. So the emphasis here is on the presence of God. The Psalms frequently talk about how God is enthroned upon the wings of the cherub, and this is pictured as the throne of God upon earth. Solomon refers to this in his prayer.*¹
3. The Ark of God was one of the pieces of furniture of the Tent of Meeting which represented the God-man, Christ Jesus.
4. It was built out of Acacia wood (which represented Christ's humanity) and overlaid with gold (which represented His Deity).
5. Inside or beside the Ark were three items: (1) the tablets of the Law, representing God's perfect standards and our inability to reach these standards; (2) a golden pot of manna, representing God's perfect provision for us (manna was a perfect food); and (3) Aaron's rod which budded, which represents the resurrection from the dead (the rod was a dead staff on which buds came forth). The Ark, the Mercy Seat and these 3 items very much describe our lives after establishing a relationship with God (through the Ark of God).
 - 1) Our relationship with God is based upon Jesus' spiritual death while on the cross. During that time, He took upon Himself all of our sins and paid the price for them.
 - 2) The Ark represents Jesus Christ; the Mercy Seat, upon which blood is sprinkled, represents His death for our sins.
 - 3) We require some means by which to establish a relationship with God because we cannot meet His perfect standard, as found in His Law (that is, the tables of the Law).
 - 4) After salvation, God provides for us, as He provided for Israel in the desert with Manna. We understand this to be logistical grace today.
 - 5) After our life is completed, we will be raised again in a resurrection body; just as Aaron's rod budded.
6. On the Ark was a mercy seat and on both sides of the mercy seat were two angels, or cherubim, cast from gold. The mercy seat represents our point of contact with God (which is upon the Ark itself, above the three items mentioned); and the cherubim represent the angelic conflict, of which we are a part.
 - 1) As we have studied, there are a different pair of angels build by Solomon for the Ark in the Temple.
7. The cherubim and the Angelic Conflict:
 - 1) Originally, there were two small cherubim made of gold. Ex. 25:18–19
 - 2) The cherubim looked towards each other and towards the Mercy Seat. Ex. 25:20 (*The cherubim shall spread out their wings above, overshadowing the mercy seat with their wings, their faces one to another; toward the mercy seat shall the faces of the cherubim be.*—ESV)
 - 3) One represents the elect angels and the other represents the fallen agents. They watch human history unfold with God in the midst of it; His relationship to man reflected by the Mercy Seat. In this way, they represented the Angelic Conflict.
 - 4) The Angelic Conflict refers to the fact that we are a part of an unseen conflict.
 - 5) Our very actions are being observed and even discussed in heaven by elect and fallen angels.
 - 6) Although angels are far superior creatures to us, they learn about God and God's relationship to His creatures by watching us. It must have been an amazing thing for them to see when God entered the world as a baby. Heb. 1:4–6 2:7–9
 - 7) At some point, we will be made higher than the angels, as we are in Christ, Who is higher than the angels.
8. Our point of contact with God is the Mercy Seat, which the angels are looking down upon.
 - 1) There, the blood of a slaughtered bull was sprinkled upon the Mercy Seat, representing Jesus' death for our sins (Lev. 16:13–14).
 - 2) The Mercy Seat is where the righteousness, justice, love and grace of God all meet us. This is our point of contact with God (Ex. 25:22 Num. 7:89).
 - 3) One could reasonably place at this point of meeting, God's sovereignty and His eternal nature, as

A Summary of the Ark of God

His plan is the result of His sovereignty; and our enrollment into His plan by faith in His Son results in our everlasting life (Dan. 12:2 John 3:15–16, 36).

9. The Ark was kept in the Holy of Holies, which was a room inside the Tent of Meeting. Only the High Priest went into this room once a year on the Day of Atonement to sprinkle blood upon the Mercy Seat, which represents the blood of our Savior for our sins.
10. Because the Ark was kept in the Holy of Holies, it was not seen by the Israelites as Christ had not come yet. The Ark was a shadow image of the Christ to come, and the most exact image of God's Son of the Tabernacle furniture.
11. In the ancient world, the Ark was a unique religious object. The Jews treated the Ark with great deference, but they did not worship the Ark nor did they think that the Ark was somehow God. 99% of Israelites had never seen the Ark; and they only know it by what Scripture says about it. The Ark clearly was closely related to God (it symbolized His Son), but it was never worshiped as God, despite the fact that it was the most holy artifact which the Jews had.
12. How spiritual men of the Old Testament understood the Ark:
 - 1) If I were to make an educated guess, those in the Old Testament who had some doctrine understood that the Ark of God was related to God, although they could not tell you exactly how.
 - 2) The items in or near the Ark would have been memories of their past history rather than representative of anything. They probably understood these items and related them to their history and their interaction with God at that time.
 - (1) They knew the Ark to be closely related to God.
 - (2) Those who knew Scripture knew what the Ark was made of, what it looked like, where it was kept, and that the High Priest went into the Holy of Holies once a year to sprinkle blood upon the Mercy Seat. They understood that somehow this was related to them and God's mercy towards them.
 - (3) They knew the tablets of the Law was there, and that represented God's perfect standard. An honest believer understood that he could not meet those standards.
 - (4) The pot of manna represented God's provision for Israel, but that provision was preceded by great disobedience on the part of Israel, who went to Moses to complain.
 - (5) Aaron's rod that budded indicated that Israel did not always look to the leader sent to them by God.
 - (6) In short, the Israelites would think of these items and would relate each item to an incident in their history—an incident which always related them to their God in some way.
 - 3) The cherubim would have been seen as guards, rather than as representing the observation of angels.
 - 4) Old Testament saints with doctrine no doubt understood that the blood sprinkled on the Mercy Seat was related to the forgiveness of sins, but they could not have given much information beyond that.

For a more complete doctrine of the **Ark of God** ([HTML](#)) ([PDF](#)) ([WPD](#)).

¹ From deanbible.org; accessed March 18, 2018.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

*A type is a preordained representation wherein certain persons, events, and institutions of the O.T. stand for corresponding persons, events, and institutions of the N.T. Types are pictures or object lessons by which God has taught His redemptive plan. They are a shadow of things to come, not the image of those things (Col. 2:17 Heb. 8:5 10:1). The Mosaic system, for example, was a kind of kindergarten in which God's people were trained in divine things and taught to look forward to the realities of things yet to come.*¹⁷³

¹⁷³ From [Dake](#), accessed October 15, 2013.

A person from the Old Testament who is a type does not know that he is a type (for instance, Abraham, Moses, David—none of these men knew that they would come to represent Jesus, the Son of God). People in the Old Testament when seeing an object which was a type did not know it was a type (the Ark of God is a good example). Everyone knew that the Ark was a marvelous religious artifact designed by God; but none fully understood what it meant or stood for. In fact, I believe that we have a better understanding today of the meaning of the Ark of God than even Peter and Paul did, as they were primarily concerned with the mystery teachings of the Church Age. See **Typology** ([HTML](#)) ([PDF](#)) ([WPD](#)).

The Ark of the Covenant is a Type of Jesus Christ

The Ark of the Covenant	Jesus Christ and His Salvation Work
The ark was hidden in a compartment in the Tabernacle and later in the Temple.	All that God would do for man was not fully revealed to the Jews. In retrospect, it all makes sense—we understand exactly what God was teaching in the Old Testament. However, when these things occurred, the Jews did not fully understand what would happen.
The arks was constructed out of wood and overlain with gold.	The wood represents the humanity of Jesus Christ; the gold represents His deity.
On top of the Ark is the Mercy Seat, which the High Priest sprinkles with the blood of an animal sacrifice once a year.	The blood represents the spiritual death of Jesus Christ on the cross, when He took upon Himself all of our sins and paid for those sins. God will show mercy to those who believe in His Son. The Mercy Seat is where God meets man, revealing His righteousness, justice, love, grace and sovereignty.
On both sides of the Mercy Seat are two angels (one on each side), looking down upon the Mercy Seat.	Angels, fallen and elect, observe the crucifixion, understanding at once the justice, righteousness, mercy, love and grace of God.
In or next to the Ark were the Ten Commandments; the bowl of manna, and Aaron's rod that budded. To man, this represented the Law, which man was required to keep (but could not); the provision of God for the Jews; and the eventual resurrection.	The Ten Commandments represent the Law, which Jesus Christ kept. The manna represents the provision of God which He provided for God the Son when He was on earth. Aaron's rod that buds represents our Lord's resurrection after the crucifixion.
When the High Priest sprinkles the blood on the Mercy Seat, all of this takes place in the Holy of Holies, where it cannot be seen.	When Jesus died for our sins, God placed thick darkness over that area so that he could not be seen when dying for our sins. Men have seen nearly every aspect of God's plan; but we did not see this.

My point is, the parallels are amazing; but to those in the Old Testament, they did not fully understand what the Ark of the Covenant was all about. One of the interesting things about type is, the type never knows that it is a type (or those of that era do not realize that the Ark is fraught with future significance).

[Chapter Outline](#)

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However, at this point, in Israel's history, their place in the land and God's relationship to them seems permanent, and so the Temple gives them a permanent place of worship.

The Tabernacle was very much a type of Jesus Christ in His 1st advent; but the Temple if very much a type of Jesus Christ in the Millennium. Similarly, King David was more a type of Jesus Christ in His 1st and 2nd advents, when He returns and destroys the armies gathered against Israel; but King Solomon is a type of Jesus Christ in the Millennium.

On occasion, good sources provide bad information. The Cambridge Bible: *The Old Testament narrative* (Ex. 16:34) says that the pot of manna was laid up 'before the testimony' and the same expression is used (Num. 17:10) concerning Aaron's rod. This does not define whether they were put inside or on the outside of the ark. But it is most probable that during the time when the ark was moved from place to place they were kept inside it, but as soon as it was placed within the Temple they were removed.¹⁷⁴ The Ark was not like a wheelbarrow, where the top was lifted and excess stuff just thrown in, so that fewer hands were needed for the move. Nor did anyone stack other pieces of furniture upon it and carried wherever. There were many Levites and more than enough for an extra pair of hands to carry the pot of manna and for another to carry the rod of Aaron. Throwing this stuff into the Ark to reduce the number of trips or number of hands needed would have been irreverent.

1Kings 8:9c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'ăšher (אֲשֶׁר) [pronounced uh-SHER]	that, which, when, who, whom; where; in that, in which, in what	relative pronoun; sometimes the verb to be is implied	Strong's #834 BDB #81
kāraṯh (כָּרַח) [pronounced kaw- RAHTH]	to cut off, to cut down; to kill, to destroy; to make a covenant	3 rd person masculine singular, Qal perfect	Strong's #3772 BDB #503
YHWH (יהוה) [pronunciation is possibly yhoh-WAH]	transliterated variously as Jehovah, Yahweh, Y ^e howah	proper noun	Strong's #3068 BDB #217
'îm (עִם) [pronounced ġeem]	with, at, by, near; like; from	preposition of nearness and vicinity	Strong's #5973 BDB #767
bânîym (בָּנִים) [pronounced baw- NEEM]	sons, descendants; children; people; sometimes rendered men; young men, youths	masculine plural construct	Strong's #1121 BDB #119
Yis ^e râ'êl (יִסְרָאֵל) [pronounced yis-raw- ALE]	God prevails; contender; soldier of God; transliterated Israel	masculine proper noun; God-given name to Jacob; and national name for the Jewish people	Strong's #3478 & #3479 BDB #975

Translation: ...when Y^ehowah made a covenant with the sons of Israel... God spoke to Moses and gave His Law to His people. This Law was far more than the Ten Commandments. God gave Israel a complete **Christology** in the Tabernacle, the feast day celebrations and the Levitical sacrifices. God gave Israel a complete law by which they were to guide their country; with additional laws that protected the people of Israel from diseases (which laws also illustrated spiritual truths).

We do not know when synagogues began in Israel's history. I believe that a case based upon circumstantial evidence can be made that, even during the time of Abraham, Isaac, and Jacob, the Scriptures were read aloud to this family blessed by God (actually spoken aloud from memory). There is evidence in the Book of Exodus that the people had some knowledge of their history, of Abraham, Isaac, and Jacob; and that would suggest that, in

¹⁷⁴ *The Cambridge Bible for Schools and Colleges*; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, 1Kings 8:9.

their time, they gathered and heard the Word of God¹⁷⁵ spoken (also from memory). Synagogues would have been a natural outgrowth of these traditions.¹⁷⁶

Based upon this—which I admit is not overwhelming evidence—many of the men in the crowd would have known their Scriptures; they would have known their history; and so, what they are observing confirms the history which they have been taught.

1Kings 8:9d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
yâtsâ' (יָצָא) [pronounced yaw-TZAWH]	<i>to go [come] out, to go [come] forth; to rise; to flow, to gush up [out]</i>	Qal infinitive construct with the 3 rd person masculine plural suffix	Strong's #3318 BDB #422
The infinitive construct, when combined with the bêyth preposition, can often take on a temporal meaning and may be rendered <i>when [such and such happens]</i> . It can serve as a temporal marker that denotes an event which occurs simultaneously with the action of the main verb.			
min (מִן) [pronounced mihn]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577
'erets (אֶרֶץ) [pronounced EH-rets]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	masculine singular construct	Strong's #776 BDB #75
Mits ^e rayim (מִצְרַיִם) [pronounced mits-RAH-yim]	<i>double straights; transliterated Mizraim; also Egypt, Egyptians</i>	masculine singular, proper noun	Strong's #4714 BDB #595

Translation: ...in their coming out from the land of Egypt. This celebration at the Temple is taking place about 500 years after the exodus. The fact that it is mentioned here suggests that the people had a very good understanding of their history and relationship with God. Psalms written hundreds of years later also sum of various aspects of their history.

Although the exodus took place 500 years previous to Solomon, this was still an important issue to the sons of Israel to this day, as their place today is a fulfillment of the promises which God had made to them. Recall that many of their celebrations looked back upon their salvation by God from slavery in Israel. The Passover was perhaps the most solemn of these. Every time God would seemingly convince the Pharaoh to let His people go, Pharaoh would harden his heart and refuse to cooperate. Finally, Moses warned him that God would take all of the firstborn sons. Those who painted the blood of a lamb on the side posts and top post of their doors would protect his household from this. God would Passover them. But those who would not do this lost their firstborn son that night, and that is when Pharaoh finally allowed the people to pack up and leave.

¹⁷⁵ This would have consisted of two books: Genesis and Job.

¹⁷⁶ Again, the gathering to recite the Scriptures is mostly conjecture; but there has to be some way for these words to be known to later generations.

It is also important that we recognize that there are twofold interpretations of the historical events taking place; and the celebrations of those events. There is the understanding given to Israel; and the recognition that these events and celebrations were also forward looking. The Passover is a wonderful example of this. Exodus describes this event just as it happened, that God told the people to put the blood on the sides and tops of their doors, so that the Angel of God would pass over their homes and not kill the firstborn child there. But the houses where this was not done, the firstborn child would die (this included animals if memory serves). To the Israelites, at that time, it was all about the obedience to God; and what God told them to do, they did; and that saved them. However, we see the Passover differently, as representative of the Lord's blood cleansing us from all sin and saving us from death. So each celebration, each feast day, each sacrifice, had the meaning ascribed to them in the Law of Moses; but, at the same time, there was another layer of meaning, another understanding, which we have today of those same events.

Going back before the Law, when Moses offers up his son Isaac to God, being willing to sacrifice him—in the Old Testament, this was all about having faith in God, trusting God and obeying God. God said to this; and so they did it. Moses did not realize that his was a sacred event that represented God the Father offering up God the Son for our sins, as a substitute for us who deserve death (the ram sacrifice instead represents the substitutionary aspect of this). Now, Abraham did not know about this other layer of meaning. Jews, when they recited this or talked about it—they did not know about its future application or that this was typical of the offering of Jesus Christ for our sins.

At some point, I am going to need to do a chart, with two columns; and in one column, have the event, the celebration, the feast day, the sacrifice, and how it was explained to the Israelites when it was observed; and in the second column, what this event, celebration, feast day or sacrifice means to us by means of typological application.

These various celebrations of the Israelites continually kept their history in view, as fathers would teach this history to their sons—something which still takes place today in some Jewish households.

L. M. Grant: *[A]ll the lessons of the tabernacle are incorporated into the advanced teachings of the temple. Nothing was to be lost. The veil is not mentioned here, but 2Chronicles 3:14 speaks of the veil being made of the same materials as the veil in the tabernacle, though of course the veil in the temple would be larger.*

Then Grant points out something which is quite remarkable: *The occasion of the ark being brought into the temple is the last we read of the ark in the Old Testament except in Jeremiah 3:16, "They will say no more, 'the ark of the covenant of the Lord.' It shall not come to mind, nor shall they remember it, nor shall it be made any more." Thus, the ark, though it was of greatest significance in Israel when it was made, was only symbolical of Christ, and the symbol must vanish away while the One of whom it speaks remains eternally in all the excellence of His beauty and glory.*¹⁷⁷

Israel has no Temple today; there is no Ark of God in Israel today (apart from models which have been made).

¹⁷⁷ From <https://www.studydrive.org/commentaries/lmg/1-kings-8.html> accessed March 19, 2018.

Smoke fills the Temple
2Chron. 5:13b–14

And so he is in a coming out of the priest from the holy place and the cloud filled a house of Y^ehowah. And so could not the priests to stand to minister from faces of the cloud for filled a glory of Y^ehowah a House of Y^ehowah.

1Kings
8:10–11

And it is, the priests come out from the holy place when a [thick] cloud [of smoke] filled the House of Y^ehowah. The priests were unable to stand [and] minister [in the Temple] because of the cloud, for the glory of Y^ehowah filled up the House of Y^ehowah.

So it happened that the priests had to exit the holy place when a thick cloud of smoke filled the Temple. The priests were simply unable to stand and minister inside the Temple because of this cloud—the glory of the Lord filled up His Temple.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so he is in a coming out of the priest from the holy place and the cloud filled a house of Y ^e howah. And so could not the priests to stand to minister from faces of the cloud for filled a glory of Y ^e howah a House of Y ^e howah.
Revised Douay-Rheims	And it came to pass, when the priests were come out of the sanctuary, that a cloud filled the house of the Lord, And the priests could not stand to minister because of the cloud: for the glory of the Lord had filled the house of the Lord.
Peshitta (Syriac)	And when the priests came out of the holy place, a cloud filled the house of the LORD, 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.
Septuagint (Greek)	And it came to pass when the priests departed out of the holy place, that the cloud filled the house. And the priests could not stand to minister because of the cloud, because the glory of the Lord filled the house.
Significant differences:	The Syriac does not have <i>and it came to pass</i> .

Limited Vocabulary Translations:

Bible in Basic English	Now when the priests had come out of the holy place, the house of the Lord was full of the cloud, So that the priests were not able to keep their places to do their work because of the cloud, for the house of the Lord was full of the glory of the Lord.
Easy English	And when the priests came out from the Holy Place (in the temple), the cloud filled the LORD's temple. And the priests could not do their work, because of the cloud. Then something like a very bright light filled the LORD's temple to show that the LORD was there.
Easy-to-Read Version–2001	{The priests put the Holy Box in the Most Holy Place.} When the priests came out of the Holy Place, the Cloud filled the Lord's Temple. The priests could not continue their work because the temple was filled with the Glory of the Lord.
Good News Bible (TEV)	As the priests were leaving the Temple, it was suddenly filled with a cloud shining with the dazzling light of the Lord's presence, and they could not go back in to perform their duties.
<i>The Message</i>	The Temple Finished, Dedicated, Filled When the priests left the Holy Place, a cloud filled The Temple of GOD. The priests couldn't carry out their priestly duties because of the cloud—the glory of GOD filled The Temple of GOD!
Names of God Bible	When the priests left the holy place, a cloud filled Yahweh's temple. The priests couldn't serve because of the cloud. Yahweh's glory filled Yahweh's temple.

NIRV	The priests left the Holy Room. Then the cloud filled the temple of the LORD. The priests couldn't do their work because of it. That's because the glory of the LORD filled his temple.
New Simplified Bible	As the priests were leaving the Temple, it was suddenly filled with a cloud. It shined with the dazzling light of Jehovah's presence. They could not go back in to perform their duties.

Thought-for-thought translations; paraphrases:

Common English Bible	When the priests left the holy place, the cloud filled the LORD's temple, and the priests were unable to carry out their duties due to the cloud because the LORD's glory filled the LORD's temple.
Contemporary English V.	Suddenly a cloud filled the temple as the priests were leaving the most holy place. The LORD's glory was in the cloud, and the light from it was so bright that the priests could not stay inside to do their work.
The Living Bible	<i>Look! As the priests are returning from the inner sanctuary, a bright cloud fills the Temple! The priests have to go outside because the glory of the Lord is filling the entire building!</i>
New Berkeley Version	When the priests emerged from the holy place, the cloud filled the house of the LORD, so that the priests were unable to keep on ministering to the LORD because of the cloud; for the glory of the LORD filled the LORD's house.
New Life Version	When the religious leaders came from the holy place, the cloud filled the house of the Lord. So the religious leaders were not able to stand there to do their work because of the cloud. For the shining-greatness of the Lord filled the Lord's house.
New Living Translation	When the priests came out of the Holy Place, a thick cloud filled the Temple of the LORD. The priests could not continue their service because of the cloud, for the glorious presence of the LORD filled the Temple of the LORD.

Partially literal and partially paraphrased translations:

American English Bible	Well, as the Priests were coming out of the Holy Place, a mist then filled the whole building. So the Priests were unable to stand and officiate before the mist, because the glory of Jehovah filled the whole Temple.
Beck's American Translation	When the priests had come out of the holy place, the cloud filled the LORD's temple so that the priests couldn't stand and serve on account of the cloud, because the LORD's glory filled His temple.
International Standard V	When the priests left the Holy Place after setting the ark in place [The Heb. lacks <i>after setting the ark in place</i>], the cloud filled the LORD's Temple so that the priests could not stand to minister because of the cloud, since the glory of the LORD filled the LORD's Temple.
New Advent (Knox) Bible	As soon as the priests had left the inner sanctuary, the whole of the Lord's house was wreathed in cloud; lost in that cloud, the priests could not wait upon the Lord with his accustomed service; his own glory was there, filling his own house.
Translation for Translators	When the priests came out of the temple, <i>suddenly</i> it was filled with a cloud. The glory/radiance of Yahweh filled the temple, with the result that the priests were not able to continue their work.

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	As the priests are to come out, from that set apart, a cloud mass is to have filled the house of Jehovah - are the priests to have been able to stand to minister, turned before the cloud? - The splendor of Jehovah, is to have filled the house of Jehovah.
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Ferrar-Fenton Bible	When the Priest came out from the Sanctuary, a cloud filled the House of the EVER-LIVING that the Priests were not able to stand to serve because of the cloud;—for the splendour of the EVER-LIVING filled the House of the EVER-LIVING.
God's Truth (Tyndale)	And when the priests were come out of the Holy place, then a cloud filled the house of the Lord, that the priests could not endure to minister because of the cloud: for the glory of the Lord had filled the house of the Lord.
NIV, ©2011	When the priests withdrew from the Holy Place, the cloud filled the temple of the LORD. And the priests could not perform their service because of the cloud, for the glory of the LORD filled his temple.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	And when the priests came out of the Holy Place, such a cloud filled Yahweh's House that the priests could not continue to minister. In deed, the glory of Yahweh filled his House.
New American Bible (2011)	When the priests left the holy place, the cloud filled the house of the LORD so that the priests could no longer minister because of the cloud, since the glory of the LORD had filled the house of the LORD. Ex 13:21; 40:34–38.
New Jerusalem Bible	Now when the priests came out of the Holy Place, the cloud filled the Temple of Yahweh, and because of the cloud the priests could not stay and perform their duties. For the glory of Yahweh filled the Temple of Yahweh.
Revised English Bible	The priests came out of the Holy Place, since the cloud was filling the house of the LORD, and they could not continue to minister because of it, for the glory of the LORD filled his house.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	When the <i>cohanim</i> came out of the Holy Place, the cloud filled the house of <i>ADONAI</i> , so that, because of the cloud, the <i>cohanim</i> could not stand up to perform their service; for the glory of <i>ADONAI</i> filled the house of <i>ADONAI</i> .
The Complete Tanach	And it came to pass, when the priests came out of the holy (place), and the cloud filled the house of the Lord.

When the priests came out of the holy place: When the priests who carried the ark into the Sanctuary were leaving, the Divine presence immediately came to rest there.

exeGesés companion Bible	And the priests could not stand to minister because of the cloud; for the glory of the Lord filled the house of the Lord. And so be it, the priests come from the holies; and the cloud fills the house of Yah Veh so that the priests cannot stand to minister at the face of the cloud: for the honor of Yah Veh fills the house of Yah Veh.
Hebraic Roots Bible	And it happened as the priests went out from the Holy of Holies, that the cloud filled the house of YAHWEH, and the priests were not able to stand to minister because of the cloud, for the glory of YAHWEH had filled the house of YAHWEH.
The Israel Bible (beta)	When the <i>Kohanim</i> came out of the sanctuary—for the cloud had filled the House of <i>Hashem</i> and the <i>Kohanim</i> were not able to remain and perform the service because of the cloud, for the Presence of <i>Hashem</i> filled the House of <i>Hashem</i> .
Orthodox Jewish Bible	And it came to pass, when the Kohanim were come out of the Kodesh, that the anan filled the Beis Hashem, So that the Kohanim could not stand up to minister because of the anan; for the Kavod Hashem had filled the Beis Hashem.

The Scriptures 1998

And it came to be, when the priests came out of the Set-apart Place, that the cloud filled the House of הוה, so that the priests were unable to stand and perform the service because of the cloud, for the esteem of הוה filled the House of הוה.

Expanded/Embellished Bibles:

The Amplified Bible

Now it happened that when the priests had come out of the Holy Place, the cloud filled the LORD's house, so the priests could not stand [in their positions] to minister because of the cloud, for the glory *and* brilliance of the LORD had filled the LORD's house (temple).

The Expanded Bible

When the priests left [came/withdrew from] the Holy Place, a cloud filled the Temple [house] of the Lord. The priests could not continue their work [service; duties], because the Temple [house] was filled with the glory of the Lord.

Kretzmann's Commentary

And it came to pass, when the priests were come out of the Holy Place, that the cloud, the visible token of the presence of Jehovah in the fullness of His majesty, as in the wilderness, filled the house of the Lord, 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. Cf Exo_40:34-35. The entire Sanctuary was filled with this gracious manifestation, making it impossible for the priests, for the time being, to perform their work. The Church of the New Testament is assured of the continual merciful presence of Jehovah, until at last we shall progress from believing to seeing.

NET Bible®

Once the priests left the holy place, a cloud filled the Lord's temple. The priests could not carry out their duties [Heb "were not able to stand to serve."] because of the cloud; the Lord's glory filled his temple [Heb "the house of the Lord."].

The Pulpit Commentary

And it came to pass, when the priests were come out [Rather, as the priests came out] of the holy place [It has been supposed that "the holy" (שֹׁדֵקָה) is here put for the most holy place, as in Ezek. 41:23. But this is not by any means the necessary interpretation. The cloud may obviously have filled the entire building only as the priests left it. It would seem, however, from Ezek. 41:11 as if the priests, having left the oracle, were about to min later in the holy place], that the cloud [Observe the article; the well known cloud which betokened the Divine presence. It had rested upon the tabernacle on the day that it was dedicated (Ex. 40:34), had accompanied it in its journeys (ib. verse 38), and had apparently been specially displayed at certain junctures in the history of Israel (Num. 12:5, Num. 12:10; Num. 16:42; Deut. 31:15). It was thus the acknowledged symbol of God's presence, and as such was a visible sign that He now accepted the temple, as He had formerly accepted the tabernacle, as His shrine and dwelling place. It is hardly correct to identify the cloud with the Shechinah of the Targums (Rawlinson), for it is noticeable that the Targums never render "the cloud" or "the glory" by "the Shechinah." In fact, as regards the use of the word by Jewish writers, it would seem to be a periphrasis for God. We may see in the cloud, however, the seat of the Shechinah] filled the house of the Lord.

So that the priests could not stand to minister because of the cloud [They were overpowered by the manifestation, precisely as Moses had been before (Ex. 40:35). It was at the moment when the singers and trumpeters, standing at the east end of the altar, began their service of praise—and the reappearance of the priests may well have been the signal for them to begin (2Chron. 5:13)—that "the house was filled with a cloud." Possibly the priests were about to burn incense. Evidently ministrations of some sort were intended and were interrupted. The exact correspondence with Ex. 40:35 (cf. Ezek. 44:4) is not to be overlooked. The idea obviously is that the Divine approval vouchsafed to the tabernacle was now in turn granted to the temple], for the glory of the Lord had filled the house of the Lord. [Is the "glory of the Lord" identical with the cloud, or is something additional intended

by these words? It is certainly noticeable that what Ex. 40:10 says of the cloud—that it "filled the house"—Ex. 40:11 says of the glory. It is also true that there is no mention of any light or fire. And the "darkness" of Ex. 40:12 might naturally seem to refer to the cloud, and therefore to exclude the idea of light. But surely the words כבוד are to be interpreted here by their signification and use elsewhere, and we find "the glory of the Lord elsewhere mentioned as something distinct from the cloud. We must remember that what by day was a pillar of cloud, by night was a pillar of fire (Ex. 13:21, Ex. 13:22). In Ex. 19:9, Ex. 19:16, the mention of the "thick cloud" is followed by the statement that "Mount Sinai was altogether on a smoke because the Lord descended upon it in fire" (Ex. 19:18). Similarly, in Ex. 24:1–18; we are told that "the glory of the Lord appeared upon Mount Sinai, and the cloud covered it (the glory?) six days; and the seventh day He called unto Moses out of the midst of the cloud. And the sight of the glory of the Lord was like devouring fire" (Ex. 24:16, Ex. 24:17). But perhaps the most decisive passage in this connexion is Ex. 40:34, where we are told that "the cloud abode upon" the tent of meeting, while "the glory of the Lord filled the (interior of the) tabernacle." Compare Ex. 16:7, Ex. 16:10; Le Ex. 9:6, Ex. 9:23; Num. 14:10; Num. 16:19, Num. 16:42. It would appear, therefore, that "the glory of the Lord" was not the cloud, but, as the word almost seems to imply, a "light from heaven above the brightness of the sun" (Acts 26:13; cf. Rev. 1:14, Rev. 1:16). It is hardly necessary to add that the glory, though apparently resident in the cloud, was not always luminous; the cloud veiled it from the eyes of men].

The Voice

When the priests departed from the most holy place, a cloud filled the Eternal's temple. The cloud was so *powerful* that the priests could not remain standing to serve. His glory filled the temple.

Literal, almost word-for-word, renderings:

Darby Translation

And it came to pass when the priests were come out of the holy place, that the cloud filled the house of Jehovah, and the priests could not stand to do their service because of the cloud; for the glory of Jehovah had filled the house of Jehovah.

Deep Blue Registry

^{8:9} There was nothing in the ark *except* <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 and of Egypt. ^{8:10} And it came to pass, when the priests were come out of the holy place, that the **cloud** filled the house of the **LORD**, ^{8:11} 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**. ^{8:12} Then spoke Solomon, The LORD said that He would dwell in the **thick darkness**. ^{8:13} I have surely built Thee an house to dwell in, a settled place for Thee to abide in forever.

Resolution: The nouns that represent visible manifestations of **God's** presence and glory, "**cloud**" (2), "**glory**" (2) and "**thick darkness**" (1) in vv.11-12 receive special treatment - using "**Deep Blue**" font to alert the reader to this unusual evidence of **God's** presence and glory. Additional verses were included for context and the full impact of the coloration of this passage.

NASB

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

New European Version

When the priests had come out of the holy place, the cloud filled the house of Yahweh, so that the priests could not stand to minister because of the cloud; for the glory of Yahweh filled the house of Yahweh.

New King James Version

And it came to pass, when the priests came out of the holy *place*, that the cloud filled the house of the LORD, so that the priests could not continue ministering because of the cloud; for the glory of the LORD filled the house of the LORD.

Young's Updated LT

And it comes to pass, in the going out of the priests from the holy place, that the cloud has filled the house of Jehovah, and the priests have not been able to stand to minister because of the cloud, for the honour of Jehovah has filled the house of Jehovah.

The gist of this passage: The priests exit the holy building as it is filled with the cloud, the **Shekinah Glory**. 10-11

1Kings 8:10a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore, consequently; because	wâw consecutive	No Strong's # BDB #253
hâyâh (הָיָה) [pronounced haw-YAW]	to be, is, was, are; to become, to come into being; to come to pass	3 rd person masculine singular, Qal imperfect	Strong's #1961 BDB #224
Without a specific subject and object, the verb hâyâh often means <i>and it will come to be, and it will come to pass, then it came to pass</i> (with the wâw consecutive). It may be more idiomatically rendered <i>subsequently, afterwards, later on, in the course of time, after which</i> . Generally, the verb does not match the gender whatever nearby noun could be the subject (and, as often, there is no noun nearby which would fulfill the conditions of being a subject).			
b ^e (ב) [pronounced b ^{eh}]	in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within	a preposition of proximity	No Strong's # BDB #88
yâtsâ' (יָצָא) [pronounced yaw-TZAWH]	to go [come] out, to go [come] forth; to rise; to flow, to gush up [out]	Qal infinitive construct	Strong's #3318 BDB #422
The infinitive construct, when combined with the bêyth preposition, can often take on a temporal meaning and may be rendered <i>when [such and such happens]</i> . It can serve as a temporal marker that denotes an event which occurs simultaneously with the action of the main verb.			
kôhên (כֹּהֵן) [pronounced koh-HANE]	priest; principal officer or chief ruler	masculine plural noun with the definite article	Strong's #3548 BDB #463
min (מִן) [pronounced mihn]	from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than	preposition of separation	Strong's #4480 BDB #577
qôdesh (קֹדֶשׁ) [pronounced koh-DESH]	holiness, sacredness, apartness, that which is holy, a most holy thing; possibly, a sacred [holy, set apart] place	masculine singular noun with the definite article	Strong's #6944 BDB #871

Translation: And it is, the priests come out from the holy place... The priests are closely involved with all that is taking place, and they are carrying the golden and metal vessels into the Temple and setting everything up. However, suddenly, they all have to exit the Temple.

What appears to be the case is, the priests have taken the Ark of God into the Holy of Holies (just described) and they were going to see to their other duties, but they are suddenly forced out of the Temple.

They had just taken the Ark of God into the Holy of Holies; and now cannot be in the Temple. This takes place before any of the Temple-specific celebrations begin. At this time, the people are camped out all over around the Temple, but none of the sacrifices had begun (apart from those carried out while the Ark was in transit to the Temple).

1Kings 8:10b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wāw conjunction	No Strong's # BDB #251
ʿânân (עָנַן) [pronounced <i>gaw-NAWN</i>]	<i>cloud</i> (as a veiling over or covering of heaven)	masculine singular noun with the definite article	Strong's #6051 BDB #777
mâlê' (מָלֵא) [pronounced <i>maw-LAY</i>]	<i>to fill, to make full; to be filled, to be full, to fulfill; to be accomplished, to be ended; to consecrate; to fill [the hand]</i>	3 rd person masculine singular, Qal imperfect	Strong's #4390 BDB #569
ʾêth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
bayith (בַּיִת) [pronounced <i>BAH-yith</i>]	<i>house, residence; household, habitation as well as inward</i>	masculine singular construct	Strong's #1004 BDB #108
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217

Translation: ...when a [thick] cloud [of smoke] filled the House of Y^ehowah. Once the Ark had been brought into the Temple and placed into the Holy of Holies, a cloud filled the House of Y^ehowah. This cloud made it impossible for the priests and Levites to continue their work.

God uses a variety of methods to indicate His Presence (of His Shekinah Glory). When the sons of Jacob were in the desert, God was a cloud Who led them by day.

1Kings 8:10–11 So it happened that the priests had to exit the holy place when a thick cloud of smoke filled the Temple. The priests were simply unable to stand and minister inside the Temple because of this cloud—the glory of the Lord filled up His Temple.

The Cloud in the Temple (many commentators)

Trapp: *By a cloud did God oft both represent his glory and cover it: signifying thereby that it was both invisible and unapproachable.*¹⁷⁸

I think Trapp's approach here needs to be exploited. The cloud is both unapproachable and it hides everything where it is. All of the meaning and of the Temple furniture was hidden from the people there to celebrate the inaugural opening of the Temple.

¹⁷⁸ John Trapp *A Commentary on the Old and New Testaments*; Edited by W. Webster and Hugh Martin; e-sword, 1Kings 8:10.

The Cloud in the Temple (many commentators)

Barnes: *The cloud is the visible symbol of the divine presence – the Shechinah of the Targums – which halt been promised before the ark was begun Ex. 29:43, and had filled the tabernacle as soon as it was completed Ex. 40:34...The presence of God in the temple henceforth was thus assured to the Jews, and His approval of all that Solomon had done was signified.*¹⁷⁹

The Cambridge Bible: *This [cloud] was the token that God had taken up His abode there, and thus a standing lesson was before the eyes of the people concerning the fact of the Incarnation. Josephus says of this cloud that 'it produced in the minds of all the notion and thought that God had come down into the Temple, and was gladly tabernacling therein.' It was indeed the Shechinah, the dwellingplace of God.*¹⁸⁰

The Cambridge Bible then adds: *God's presence was diffused through every part of the edifice, thus claiming the whole as set apart to Him.*¹⁸¹

Clarke: *The cloud, the symbol of the Divine glory and presence, appears to have filled not only the holy of holies, but the whole temple, court and all, and to have become evident to the people; and by this Solomon knew that God had honored the place with his presence, and taken it for his habitation in reference to the people of Israel.*¹⁸²

Jamieson, Fausset and Brown: *The cloud was the visible symbol of the divine presence, and its occupation of the sanctuary was a testimony of God's gracious acceptance of the temple as of the tabernacle (Ex. 40:34)...the dense portentous darkness of the cloud, struck the minds of the priests, as it formerly had done Moses, which such astonishment and terror (Lev. 16:2–13; Deut. 4:24; Ex. 40:35) that they could not remain. Thus the temple became the place where the divine glory was revealed, and the king of Israel established his royal residence.*¹⁸³

Matthew Poole: *[The priests exited the Temple] because the cloud...struck them with horror and amazement.*¹⁸⁴

The Preacher's Complete Homiletical Commentary: *Jehovah...verified His presence in this Temple of Solomon in a way cognizant to the senses—that is, through the CLOUD, which is the medium and sign of His manifestation, not only here, but all through the Old Testament. (Compare Ex. 16:10 20:21 24:15–16 34:5 40:34 Lev. 16:2 Num. 11:25 12:5 Isa. 6:3–4 Ezek. 1:4, 28 10:3–4 Psalm 18:10–12.)*¹⁸⁵

College Press Bible Study: *As the priests withdrew from the Debir, here designated as the Holy Place (cf. Ezek. 41:23), and were preparing to minister^[229] in the sanctuary the cloud which was indicative of the divine presence filled the house of the Lord^[230] (1Kings 8:10). This is the same cloud which rested on the Tabernacle when it was dedicated (Ex. 40:34) and which accompanied that sacred tent in its journeys (Ex. 40:38). At certain critical points in the history of Israel that cloud had made itself manifest (Num. 12:5; Num. 12:10; Num. 16:42; Deut. 31:15). The cloud was the acknowledged symbol of God's presence, and its appearance at the Temple dedication served to indicate that God now accepted the Temple as His shrine and dwelling place. The appearance of this cloud in the house was so awe-inspiring that the priests could not stand in its presence to conduct their ministration^[231] (1Kings 8:11). This marvelous manifestation took place only at the dedication; after that, the cloud of divine glory was visible only in the Debir on the great Day of Atonement when the high priest entered.*

¹⁷⁹ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, 1Kings 8:10 (slightly edited).

¹⁸⁰ *The Cambridge Bible for Schools and Colleges*; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, 1Kings 8:10.

¹⁸¹ *The Cambridge Bible for Schools and Colleges*; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, 1Kings 8:11.

¹⁸² Adam Clarke, *Adam Clarke's Commentary on the Bible*; from e-Sword, 1Kings 8:11.

¹⁸³ Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; 1871; from e-sword, 1Kings 8:10–11.

¹⁸⁴ Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, 1Kings 8:11.

¹⁸⁵ *The Preacher's Complete Homiletical Commentary*; edited by Joseph S. Exell, 1892; from e-sword, 1Kings 8:10–13.

The Cloud in the Temple (many commentators)

^[229] *Chronicles is even more precise in identifying the moment the cloud appeared: It was when the singers and trumpeters, standing at the east end of the altar, began their service of praise. The reappearance of the priest may well have been the signal for them to begin (2Chron. 5:13).*

^[230] *At the dedication of the Tabernacle, the cloud of divine glory filled the sanctuary so that Moses could not enter (Ex. 40:34–35).*

^[231] *Ex. 40:34 seems to distinguish between the cloud which abode upon the tent of meeting and the “glory of the Lord” which filled the interior of the tent. Hammond (PC, p. 150) thinks the “glory of the Lord” in 1Kings 8:11 was a brilliant light that was “resident in the cloud” but not always luminous.¹⁸⁶*

Dr. Thomas Constable: *The shekinah (from the Hebrew root translated “to dwell”) cloud (Ex. 19:9; Ex. 24:15–16), symbolic of Yahweh’s presence, filled the temple. It had also filled the tabernacle at its dedication (Ex. 40:34–35)...The Israelites perceived that their God had come to dwell among them and to bless them with His presence. Even priestly ministry was impossible during this glorious revelation of Yahweh. All that the people could do was worship.¹⁸⁷*

Keil and Delitzsch: *At the dedication of the tabernacle the glory of Jehovah in the cloud filled the sanctuary, so that Moses could not enter (Ex. 40:34–35); and so was it now. When the priests came out of the sanctuary, after putting the ark of the covenant in its place, the cloud filled the house of Jehovah, so that the priests could not stand to minister. The signification of this fact was the same on both occasions. The cloud, as the visible symbol of the gracious presence of God, filled the temple, as a sign that Jehovah the covenant-God had entered into it, and had chosen it as the scene of His gracious manifestation in Israel. By the inability of the priests to stand, we are not to understand that the cloud drove them away; for it was not till the priests had come out that it filled the temple. It simply means that they could not remain in the Holy Place to perform service, say to offer an incense-offering upon the altar to consecrate it, just as sacrifices were offered upon the altar of burnt-offering after the dedicatory prayer (1Kings 8:62, 1Kings 8:63).*

Keil and Delitzsch continue: *The glory of the Lord, which is like a consuming fire (Ex. 24:17; Deut. 4:24; Deut. 9:3), before which unholy man cannot stand, manifested itself in the cloud. This marvellous manifestation of the glory of God took place only at the dedication; after that the cloud was only visible in the Most Holy Place on the great day of atonement, when the high priest entered it. – The Chronicles contain a long account at this place of the playing and singing of the Levites at these solemnities (vid., 2Chron. 5:12–14).¹⁸⁸*

Mike Smith: *Solomon reminded them that the cloud, instead of being an ominous sign of evil, was a sign of approval. Visible manifestations such as this became known as the Shekinah Glory.¹⁸⁹*

Dr. Robert Dean, Jr.: *“Then Solomon said, ‘The LORD has said that He would dwell in the thick cloud.’” This is a special word in the Hebrew which refers to a thick cloud, an enshrouding cloud, thick darkness. The priests couldn’t see their hands in front of their faces. It is a word that is used sometimes to refer to a stormy sea and it is typically a word used in passages that refer to the end time judgment of God coming in thick clouds, especially during the time of the day of the Lord. Cf. Jeremiah 13:16 Ezekiel 34:12 Joel 2:2 Zephaniah 1:15 So it is an indication of the presence of God and His approval of the Solomonic temple, referred to as the first temple.¹⁹⁰*

¹⁸⁶ *The College Press Bible Study Textbook Series; (a compilation of many commentaries); from e-sword; 1Kings 8:1–13 (comments).*

¹⁸⁷ Dr. John Constable *The Expository Notes of Dr. Constable*; ©2012; from e-sword, 1Kings 8:1–11.

¹⁸⁸ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 1Kings 8:10–11.

¹⁸⁹ From Mike Smith’s notes; accessed March 17, 2018; 1Kings 8:10–13.

¹⁹⁰ From deanbible.org; accessed March 18, 2018.

The Cloud in the Temple (many commentators)

L. M. Grant: *Having placed the ark in the holiest of all, the priests came out, and immediately the cloud of God's glory filled the house of the Lord (v. 10). Thus God was indicating His presence in approving of the temple as His dwelling place among Israel. At that time the priests could not minister in the temple (v. 11). The glory of the Lord was paramount, and man's work must then cease.*¹⁹¹

James Burton Coffman: *"The cloud filled the house of Jehovah" (1Kings 8:11). "This struck the minds of the priests, as it formerly had done Moses, with such astonishment and terror (Leviticus 16:2-13; Deuteronomy 4:24; and Exodus 40:35) that they could not remain." "We may see in this cloud the seat of the Shechinah," or the presence of God. However contrary to the will of God the very conception of an earthly temple certainly was, the Lord nevertheless received it, marked it with a visible emblem of his Divine presence, and accepted it (for a season only) as the place of God's Name. In this must be seen the infinite grace and mercy of God overruling even the mistakes of men and conforming their sinful institutions in such a manner as finally to achieve the redemption of all men in Christ Jesus.*¹⁹²

Hopefully, it should be obvious to you that there will not be a visible manifestation of God when a church building has been completed.

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

1Kings 8:10–11 So it happened that the priests had to exit the holy place when a thick cloud of smoke filled the Temple. The priests were simply unable to stand and minister inside the Temple because of this cloud—the glory of the Lord filled up His Temple.

David Guzik on the Cloud as a Manifestation of God

The cloud filled the house of the LORD: 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 is manifested in a cloud.

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

David Guzik's Commentary on the Old Testament; courtesy of e-sword; ©2006; 1Kings 8:10–13.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

¹⁹¹ From <https://www.studydrive.org/commentaries/lmg/1-kings-8.html> accessed March 19, 2018.

¹⁹² From <https://www.studydrive.org/commentaries/bcc/1-kings-8.html> accessed March 19, 2018. See link for citations from Coffman.

1Kings 8:11a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
lô' (לֹא or לוֹ) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
yâkôl (יָכֹל) [also yâkôwl (יָלוֹל)] [pronounced yaw-COAL]	<i>to be able, can, to have the ability, to have the power to; to be able to bear; to be able to bring oneself [to do anything]; to be lawful, to be permitted; to be powerful, to prevail</i>	3 rd person masculine singular, Qal imperfect	Strong's #3201 BDB #407
With the negative, this means <i>cannot, to be unable to, to lack the ability to, to be powerless to, to lack permission to, to not be permitted to; to lack the power to.</i>			
lâmed (ל) [pronounced <i>l</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
ʿâmad (עָמַד) [pronounced <i>gaw-MAHD</i>]	<i>to take a stand, to stand, to remain, to endure, to withstand; to stop, to cease</i>	Qal infinitive construct	Strong's #5975 BDB #763
lâmed (ל) [pronounced <i>l</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
shârath (שָׂרַשׁ) [pronounced <i>shaw-RAHTH</i>]	<i>to serve, to minister; to attend</i>	3 rd person masculine singular, Piel imperfect	Strong's #8334 BDB #1058
min (מִן) [pronounced <i>mihn</i>]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577
pânîym (פְּנִיּוֹת) [pronounced <i>paw-NEEM</i>]	<i>face, faces, countenance; presence</i>	masculine plural construct (plural acts like English singular)	Strong's #6440 BDB #815
Together, min pânîym mean <i>from before the face of; out from before the face, from the presence of</i> . However, together, they can also be a reference to the cause, whether near or remote, and can therefore be rendered <i>because of, because that; by</i> . Literally, this means <i>from faces of</i> .			
ʾânân (עָנָן) [pronounced <i>gaw-NAWN</i>]	<i>cloud (as a veiling over or covering of heaven)</i>	masculine singular noun with the definite article	Strong's #6051 BDB #777

Translation: The priests were unable to stand [and] minister [in the Temple] because of the cloud,... The priests were unable to continue their work inside of the Temple because of the cloud.

I have added that they could no longer minister to the people; but their work at this time probably consisted of bringing all of the holy items into the Temple and setting everything up. In any case, they could do nothing more in the Temple. Whatever work remained, could not be done.

1Kings 8:11b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kîy (כי) [pronounced kee]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
mâlê' (מָלֵא) [pronounced maw-LAY]	<i>to fill, to make full; to be filled, to be full, to fulfill; to be accomplished, to be ended; to consecrate; to fill [the hand]</i>	3 rd person masculine singular, Qal perfect	Strong's #4390 BDB #569
kâbêd (כָּבֵד) [pronounced kaw ^b -VADE]	<i>to honor, to glorify, to recognize; to be great, to be vehement, to be heavy, weighty, burdensome</i>	3 rd person masculine singular, Qal imperfect	Strong's #3513 BDB #457
kâbôwd (כְּבוֹד) [pronounced kaw ^b -VODE]	<i>glory, honor [with an emphasis upon power, wealth and/or abundance]</i>	masculine singular construct	Strong's #3519 BDB #458
YHWH (יהוה) [pronunciation is possibly yhoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
'êth (אֶת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
bayith (בַּיִת) [pronounced BAH-yith]	<i>house, residence; household, habitation as well as inward</i>	masculine singular construct	Strong's #1004 BDB #108
YHWH (יהוה) [pronunciation is possibly yhoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217

Translation: ...for the glory of Y^ehowah filled up the House of Y^ehowah. The glory of God filled up His House, making it impossible for anyone to be inside of it working.

The smoke is the Shekinah Glory of the LORD; and Lange has a very lengthy discussion about whether this really is the Shekinah Glory or whether this is *the Lord dwelling in thick darkness* (as Solomon later says), differentiating between these concepts. I personally do not see a distinction with a difference here. We all know this: God is able to manifest His Presence (that is, His Shekinah Glory) at anytime at any point in history. We know that this manifestation is *not* God; nor is He somehow confined to His manifestation or boxed in by this manifestation. So, believing that the smoke is the LORD's Shekinah Glory and believing that Solomon is accurate when he states "[The LORD has said that he would dwell in thick darkness.](#)" (1Kings 8:12b; ESV), are not contradictory beliefs.

Dr. Peter Pett, who, if memory serves, did not believe that Solomon building the Temple was a good idea; yet, he admits to this: *[O]nce the Ark was in its place, and the priests had left the Most Holy Place, the glory of YHWH filled His house under cover of the sacred cloud. It was an indication that He did not despise or reject what they had done, for He recognised that what they had done had been done because they were seeking to glorify Him. It is an indication to us that God always graciously*

*acknowledges our genuinely best efforts, even though they might not be quite what He would have hoped for, and in this case He wanted Israel to know that He was still with them and watching over them. It was His way of putting His seal on what they had done.*¹⁹³ I get the impression that Dr. Pett is trying to explain how God would manifest Himself in the Temple, given that Pett does not believe the Temple to be in the will of God.

Also, there is no evidence that this was a recurring phenomena or that there was always smoke around or above the ark in the Holy of Holies.¹⁹⁴

1Kings 8:10–11 *So it happened that the priests had to exit the holy place when a thick cloud of smoke filled the Temple. The priests were simply unable to stand and minister inside the Temple because of this cloud—the glory of the Lord filled up His Temple.*

David Guzik on the Intensity of the Presence of God in the Temple

The extreme presence of the glory of God made normal service impossible. The sense of the presence of God was so intense that the priests felt it was impossible to continue in the building.

- i. We know that God is good and that God is love; why should an intense presence of goodness and love make the priests feel they could not continue? Because God is not only goodness and love, He is also holy - and the holiness of God made the priests feel that they could no longer stand in His presence.
- ii. The intense sense of the presence of our holy God is not a “warm and fuzzy” feeling. Men like Peter (Luke 5:8), Isaiah (Isa. 6:5), and John (Rev. 1:17) felt stricken in the presence of God. This was not because God forced an uncomfortable feeling upon them, but because they simply could not be comfortable sensing the difference between their sinfulness and the holiness of God.
- iii. We can also think of the priests as those who ministered unto God under the Old Covenant. The New Covenant – the covenant of grace and truth (John 1:17) – offers us a better access to God.
- iv. This glory remained at the temple until Israel utterly rejected God in the days of the divided monarchy. The prophet Ezekiel saw the glory depart the temple (Ezek. 10:18).

David Guzik's Commentary on the Old Testament; courtesy of e-sword; ©2006; 1Kings 8:10–13.

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Back in the days of Moses, we have a similar circumstance. Exodus 40:33–37 *And he erected the court around the tabernacle and the altar, and set up the screen of the gate of the court. So Moses finished the work. Then the cloud covered the tent of meeting, and the glory of the LORD filled the tabernacle. And Moses was not able to enter the tent of meeting because the cloud settled on it, and the glory of the LORD filled the tabernacle. Throughout all their journeys, whenever the cloud was taken up from over the tabernacle, the people of Israel would set out. But if the cloud was not taken up, then they did not set out till the day that it was taken up. (ESV)* There is no doubt that the cloud is a manifestation of the Presence of God. The similarities of these passages is quite marked.

1Kings 8:10–11 *So it happened that the priests had to exit the holy place when a thick cloud of smoke filled the Temple. The priests were simply unable to stand and minister inside the Temple because of this cloud—the glory of the Lord filled up His Temple.*

The Shekinah Glory Cloud of God (from H. L. Willmington)

Led Israel across the wilderness, Exod. 13:21–22; Num. 9:17–22.

Protected Israel at the Red Sea, Exod. 14:19–20, 24.

Appeared when Israel murmured in the Zin wilderness, Exod. 16:10.

¹⁹³ Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, 1Kings 8:1–11.

¹⁹⁴ Some have made these claims.

The Shekinah Glory Cloud of God (from H. L. Willmington)

Appeared when God spoke to Moses on Mount Sinai, Exod. 19:9, 16; 24:15–16, 18; 34:5.
 Filled the tabernacle during Moses' dedication, Exod. 40:34–38.
 Stood above the mercy seat in the Holy of Holies, Lev. 16:2.
 Appeared when God appointed the 70, Num. 11:25.
 Appeared when Miriam spoke against Moses' wife, Num. 12:5.
 Appeared as, Moses pleaded for Israel, Num. 14:14.
 Appeared during Korah's rebellion, Num. 16:42.
 Filled the temple during Solomon's dedication, 1 Kings. 8:10–11; 2 Chron. 5:13, 14.
 Was seen by Ezekiel, Ezek. 1:28; 8:11; 10:3–4.
 Appeared to the shepherds at Christ's birth, Luke 2:8–9.
 Was present at Christ's baptism, Matt. 3:16.
 Was present at Christ's transfiguration, Matt. 17:5.
 Was present at Christ's death
 Was present at Christ's death
 Was present at Christ's ascension,, Acts 1:9.
 Will appear at the Rapture, 1 Thess. 4:17.
 Will appear during the Tribulation at the funeral of God's two witnesses, Rev. 11:12.
 Will appear during the Second Coming, Dan. 7:13–14; Matt. 24:30; Rev. 1:7; 14:14.

From Mike Smith's [notes](#); accessed March 17, 2018; 1Kings 8:10–13. Link will open a Word document on your computer.
 Smith cites Willmington, H. L. (1987). *Willmington's book of Bible lists*. Wheaton, Ill.: Tyndale House.

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Because there are some oddities and discontinuities in the book of Kings, it appears that someone put this information into a document at a later date—possibly drawing from other available documents. Was this a particular writer writing sometime at the end of the era of Judah's independence? Did there come to be an official document, upon which many hands worked (like the book of Genesis)? Many of the passages were written down after the fact, not necessarily by an eyewitness, using a variety of documents (documents which were apparently available to the writer (s) of Chronicles as well. The original documents were probably recorded by eyewitnesses; but the organization of Solomon's life and reign is very different from that of David's.

I am considering the authorship in the light of the events recorded. Some of these things were just normal things which we would have expected to happen (the spectacle of bringing the Ark into the Temple); but this smoke filling up the Temple would have been supernatural, with smoke coming out of the doors and openings at the top; with the priests filing out of the Temple as if engaging in a fire drill. This is witnessed by thousands of people; and so the Scriptures (and the documents which they may have come from) have to be in line with what had been actually observed. We do not have any sort of movement in Israel of men who claimed, "Yeah, I was there, and that just did not happen." Such a discrepancy would have resulted in a considerable number of people who rejected the Scriptures of God. It could have resulted in quite a number of counter remembrances, had this not actually occurred. However, much of Israel was there, and no man has objected to this narrative as it stands.

My logical mind often asks, is there any way that this smoke could have been faked? Or, is the explanation given here possibly less than accurate when it comes to the interpretation? That is, could the priests have used coals or whatever in order to fill the Temple with smoke? Could there have been a natural phenomenon which caused this to happen? Throughout the Bible—particularly during momentous occasions—there were amazing occurrences—miracles and signs, if you will. On the one hand, you would have to have a priesthood dedicated to falsifying historical events by their duplicitous actions (something which would have occurred over centuries and without anyone breaking ranks to reveal the secrets); or, on the other hand, these events simply happened as they are described. The latter seems the most logical and reasonable to me.

One thing that you may not realize is, people in the midst of contemporary events, rarely have the ability to assess the historical import of various events which they actually have. Those in my generation all know where they were

and what they were doing when President John F. Kennedy was shot.¹⁹⁵ Everyone of that era believed this to be a very important event. However, in the scheme of things, in my lifetime, in this era, this was not a great defining historical act, but a blip on the screen of history. I say that because the miracles of Scripture are appropriate to the times and the audience; and they occur at the most crucial times in Israel's history. This would be hard to judge each and every time by contemporaries.

My point in all of this is, it is quite rare for people to look around them and assess which events are historically meaningful and those which seem important, but they are not. It is illogical to assume that a priesthood founded on dishonesty would be able to correctly judge these events and then come up with a cool sign/illusion each and every time in order to fool the public.

The ESV is used below.

Parallel Passages (1Kings 8:10–11 and 2Chronicles 5:11–14)

1Kings 8:10–11

2Chronicles 5:11–14

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

And when the priests came out of the Holy Place (for all the priests who were present had consecrated themselves, without regard to their divisions, and all the Levitical singers, Asaph, Heman, and Jeduthun, their sons and kinsmen, arrayed in fine linen, with cymbals, harps, and lyres, stood east of the altar with 120 priests who were trumpeters; and it was the duty of the trumpeters and singers to make themselves heard in unison in praise and thanksgiving to the LORD), and when the song was raised, with trumpets and cymbals and other musical instruments, in praise to the LORD, "For he is good, for his steadfast love endures forever," the house, the house of the LORD, was filled with a cloud, so that the priests could not stand to minister because of the cloud, for the glory of the LORD filled the house of God.

The priests and their functions are recorded in the Chronicles passage.

When it comes to religious celebrations, Chronicles tends to provide a more in-depth view.

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The ESV is used below. This is a phrase most often found in the Old Testament.

Glory of the Lord passages

Ex. 16:7 and in the morning you shall see the glory of the LORD, because he has heard your grumbling against the LORD. For what are we, that you grumble against us?"

Ex. 16:10 And as soon as Aaron spoke to the whole congregation of the people of Israel, they looked toward the wilderness, and behold, the glory of the LORD appeared in the cloud.

Ex. 24:16 The glory of the LORD dwelt on Mount Sinai, and the cloud covered it six days. And on the seventh day he called to Moses out of the midst of the cloud.

Ex. 24:17 Now the appearance of the glory of the LORD was like a devouring fire on the top of the mountain in the sight of the people of Israel.

¹⁹⁵ There are people today that, if given half a chance, will argue your ear off about the great conspiracy (or conspiracies) surrounding the assassination of the President. They believe these things implicitly, even though evidence says otherwise.

Glory of the Lord passages

Ex. 40:34 Then the cloud covered the tent of meeting, and the glory of the LORD filled the tabernacle.

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

Lev. 9:6 And Moses said, "This is the thing that the LORD commanded you to do, that the glory of the LORD may appear to you."

Lev. 9:23 And Moses and Aaron went into the tent of meeting, and when they came out they blessed the people, and the glory of the LORD appeared to all the people.

Num. 14:10 Then all the congregation said to stone them with stones. But the glory of the LORD appeared at the tent of meeting to all the people of Israel.

Num. 14:21 But truly, as I live, and as all the earth shall be filled with the glory of the LORD,

Num. 16:19 Then Korah assembled all the congregation against them at the entrance of the tent of meeting. And the glory of the LORD appeared to all the congregation.

Num. 16:42 And when the congregation had assembled against Moses and against Aaron, they turned toward the tent of meeting. And behold, the cloud covered it, and the glory of the LORD appeared.

Num. 20:6 Then Moses and Aaron went from the presence of the assembly to the entrance of the tent of meeting and fell on their faces. And the glory of the LORD appeared to them,

1Kings 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.

2Chron. 5:14 so that the priests could not stand to minister because of the cloud, for the glory of the LORD filled the house of God.

2Chron. 7:1 As soon as Solomon finished his prayer, fire came down from heaven and consumed the burnt offering and the sacrifices, and the glory of the LORD filled the temple.

2Chron. 7:2 And the priests could not enter the house of the LORD, because the glory of the LORD filled the LORD's house.

2Chron. 7:3 When all the people of Israel saw the fire come down and the glory of the LORD on the temple, they bowed down with their faces to the ground on the pavement and worshiped and gave thanks to the LORD, saying, "For he is good, for his steadfast love endures forever."

Psalms 104:31 May the glory of the LORD endure forever; may the LORD rejoice in his works,

Psalms 138:5 and they shall sing of the ways of the LORD, for great is the glory of the LORD.

Isa. 35:2 it shall blossom abundantly and rejoice with joy and singing. The glory of Lebanon shall be given to it, the majesty of Carmel and Sharon. They shall see the glory of the LORD, the majesty of our God.

Isa. 40:5 And the glory of the LORD shall be revealed, and all flesh shall see it together, for the mouth of the LORD has spoken."

Isa. 58:8 Then shall your light break forth like the dawn, and your healing shall spring up speedily; your righteousness shall go before you; the glory of the LORD shall be your rear guard.

Isa. 60:1 Arise, shine, for your light has come, and the glory of the LORD has risen upon you.

Ezek. 1:28 Like the appearance of the bow that is in the cloud on the day of rain, so was the appearance of the brightness all around. Such was the appearance of the likeness of the glory of the LORD. And when I saw it, I fell on my face, and I heard the voice of one speaking.

Ezek. 3:12 Then the Spirit lifted me up, and I heard behind me the voice of a great earthquake: "Blessed be the glory of the LORD from its place!"

Ezek. 3:23 So I arose and went out into the valley, and behold, the glory of the LORD stood there, like the glory that I had seen by the Chebar canal, and I fell on my face.

Ezek. 10:4 And the glory of the LORD went up from the cherub to the threshold of the house, and the house was filled with the cloud, and the court was filled with the brightness of the glory of the LORD.

Ezek. 10:18 Then the glory of the LORD went out from the threshold of the house, and stood over the cherubim.

Ezek. 11:23 And the glory of the LORD went up from the midst of the city and stood on the mountain that is on the east side of the city.

Ezek. 43:4 As the glory of the LORD entered the temple by the gate facing east,

Ezek. 43:5 the Spirit lifted me up and brought me into the inner court; and behold, the glory of the LORD filled the temple.

Glory of the Lord passages

Ezek. 44:4 Then he brought me by way of the north gate to the front of the temple, and I looked, and behold, the glory of the LORD filled the temple of the LORD. And I fell on my face.

Habbak. 2:14 For the earth will be filled with the knowledge of the glory of the LORD as the waters cover the sea.

Luke 2:9 And an angel of the Lord appeared to them, and the glory of the Lord shone around them, and they were filled with great fear.

2Cor. 3:18 And we all, with unveiled face, beholding the glory of the Lord, are being transformed into the same image from one degree of glory to another. For this comes from the Lord who is the Spirit.

2Cor. 8:19 And not only that, but he has been appointed by the churches to travel with us as we carry out this act of grace that is being ministered by us, for the glory of the Lord himself and to show our good will.

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The ESV is used below. This is a phrase most often found in the New Testament.

Glory of God passages

Psalms 19:1 To the choirmaster. A Psalm of David. The heavens declare the glory of God, and the sky above proclaims his handiwork.

Psalms 106:20 They exchanged the glory of God for the image of an ox that eats grass.

Prov. 25:2 It is the glory of God to conceal things, but the glory of kings is to search things out.

John 11:4 But when Jesus heard it he said, "This illness does not lead to death. It is for the glory of God, so that the Son of God may be glorified through it."

John 11:40 Jesus said to her, "Did I not tell you that if you believed you would see the glory of God?"

Acts 7:55 But he, full of the Holy Spirit, gazed into heaven and saw the glory of God, and Jesus standing at the right hand of God.

Rom. 3:23 for all have sinned and fall short of the glory of God,

Rom. 5:2 Through him we have also obtained access by faith into this grace in which we stand, and we rejoice in hope of the glory of God.

Rom. 15:7 Therefore welcome one another as Christ has welcomed you, for the glory of God.

1Cor. 10:31 So, whether you eat or drink, or whatever you do, do all to the glory of God.

1Cor. 11:7 For a man ought not to cover his head, since he is the image and glory of God, but woman is the glory of man.

2Cor. 4:6 For God, who said, "Let light shine out of darkness," has shone in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ.

2Cor. 4:15 For it is all for your sake, so that as grace extends to more and more people it may increase thanksgiving, to the glory of God.

Php. 2:11 and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.

Heb. 1:3 He is the radiance of the glory of God and the exact imprint of his nature, and he upholds the universe by the word of his power. After making purification for sins, he sat down at the right hand of the Majesty on high,

Rev. 15:8 and the sanctuary was filled with smoke from the glory of God and from his power, and no one could enter the sanctuary until the seven plagues of the seven angels were finished.

Rev. 21:11 having the glory of God, its radiance like a most rare jewel, like a jasper, clear as crystal.

Rev. 21:23 And the city has no need of sun or moon to shine on it, for the glory of God gives it light, and its lamp is the Lamb.

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Solomon's Prayer and Sermon at the Temple's First Service*2Chron. 6:1–42***Solomon's introductory remarks to the people and to God***2Chron. 6:1–2*

The first thing that Solomon says when addressing his audience has to be improvised; it is not a part of his formal speech. We do not know if Solomon developed a speech prior to standing up before this massive crowd; and we will discuss that further in the text. But, whatever preparation he did, it did not include comments on the unexpected Shekinah Glory in the Temple.

1Kings 8:12–13 **Solomon then said, “Y^ehowah is said to reside in a [thick] cloud [as we see in this place]. [Ex. 19:9 Lev. 16:2] I have surely built an exalted house for You; [it is] a place for Your residence forever.”**

Introducing Solomon's prayer and speech (many commentators)

The Cambridge Bible: *Solomon presides, speaks, [and] prays.*¹⁹⁶

Arno Gaebelein: *Then Solomon spoke. A great and marvellous dedicatory and intercessory prayer follows. It must be noticed that in all, especially in the bringing of the sacrifices, Solomon assumes the full character of priest. He acts as the king–priest, another Melchizedek, King of Salem. And this he was, king of righteousness in his judgments and king of peace. In all this he foreshadows Him, who is a priest forever after the order of Melchizedek. “He shall be a priest upon His throne” (Zech. 6:13) is the still unfulfilled prediction.*

Gaebelein continues: *Now He [the Messiah, David's Greater Son] is upon the Father's throne as the priest and advocate of His people. When He comes again He will have His own throne and be also a priest. We have therefore in Solomon's functions in dedicating the temple and in the bringing of the sacrifices a prophetic type of our Lord in His future royal priesthood.*¹⁹⁷

Dr. Peter Pett has the darkest view of the commentators which I read: *The speech that follows is an interesting one. To quite some extent Solomon's words here read like a defence of what he was doing, and an attempt to prove that it was in line with YHWH's will, and with the covenant that YHWH had made with His people when He delivered them out of Egypt. They reveal his own awareness of the fact that the people were not as a whole comfortable with the transfer of the Tabernacle from its acknowledged position in ‘the great high place’ in Gibeon, a recognised Israelite city, sanctified by its past as one of the first cities to become YHWH's during the conquest, when it meant that it would be moved to a city which up until the time of David had been openly Canaanite (even granted that the Temple would not actually be built within the Canaanite citadel). Thus instead of positively extolling the benefits of the Temple, he busied himself with presenting his arguments as to why they should accept it as YHWH's will, on the basis of His covenant with David.*¹⁹⁸

Bear in mind that Pett is one of the commentators who believed that Solomon was out of line for building this Temple.

¹⁹⁶ *The Cambridge Bible for Schools and Colleges*; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, 1Kings 8:13.

¹⁹⁷ Arno Clement Gaebelein, *The Annotated Bible*; 1919; from e-Sword, 1Kings 8 chapter comments.

¹⁹⁸ Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, 1Kings 8:12–21.

Introducing Solomon's prayer and speech (many commentators)

Then Pett writes: *It is noteworthy from this point of view that he failed to mention Jerusalem or Zion in his speech even once, and while there was a mild hint of it in the negative reference in 1Kings 8:16, nowhere did he suggest that Jerusalem was the city chosen by YHWH for the purpose. It was almost as though he did not want to draw their attention to the fact that he had built the Temple in Jerusalem. Rather he stressed that YHWH had chosen David, and that the building of the Temple arose from that fact, and that YHWH had confirmed His agreement with David's plan on that basis, and because the purpose of his heart was right. Thus he wanted the Temple to be seen as permitted by YHWH to David, the one whom He had chosen, and then as built by his son in accordance with YHWH's wishes. (This is a good indication of the fact that these were the genuine words of Solomon, recorded at the time. No one would ever have put these words on his lips later. They would have gloried more in the Temple).*¹⁹⁹

God did not specify a city; but even today, we associate Israel with Jerusalem and the Temple with Jerusalem. In the Millennium, Jesus will rule from Jerusalem (Ezek. 5:5 Zech. 1:16 2:12 8:8 14:16–17; and implied in Rev. 21:2, 10). No other city is mentioned in the Bible like Jerusalem.

Joseph Parker: *Prayer is not request only, it is fellowship, communion, identification with God; it is the soul pouring itself out just as it will in all the tender compulsion of love, asking God for blessings, praising God for mercies, committing itself to God in view of all the mystery and peril of the future. When we enlarge our idea of prayer so as to take in all its meaning, we shall find that many a man has been praying who thought he was only preaching or discoursing upon the attributes of God.*²⁰⁰

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Most of the exquisitely designed chiasms can be found in the book of Genesis.

A Chiasmic View of 1Kings 8:12–21 (Peter Pett)

- a 'Then spoke Solomon, "YHWH has said that he would dwell in the thick darkness. I have surely built you a house of habitation, a place for you to dwell in for ever" (1Kings 8:12–13).
- b And the king turned his face about, and blessed all the assembly of Israel, and all the assembly of Israel stood, and he said, "Blessed be YHWH, the God of Israel, who spoke with his mouth to David your father, and has with his hand fulfilled it, saying" (1Kings 8:14–15).
- c " '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 a house, that my name might be there, but I chose David to be over my people Israel' " (1Kings 8:16).
- d "Now it was in the heart of David my father to build a house for the name of YHWH, the God of Israel" (1Kings 8:17).
- c "But YHWH said to David my father, 'Whereas it was in your heart to build a house for my name, you did well that it was in your heart, nevertheless you shall not build the house, but your son who will come forth out of your loins, he will build the house for my name' (1Kings 8:18–19).
- b "And YHWH has established his word that he spoke, for I am risen up in the room of David my father, and sit on the throne of Israel, as YHWH promised, and have built the house for the name of YHWH, the God of Israel" (1Kings 8:20).
- a "And there have I set a place for the ark, in which is the covenant of YHWH, which he made with our fathers, when he brought them out of the land of Egypt" (1Kings 8:21).

¹⁹⁹ Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, 1Kings 8:12–21.

²⁰⁰ Joseph Parker, *The People's Bible*; 19th century; from e-Sword, 1Kings 8.

Pett: Note that in 'a' Solomon refers to the house that he has built for YHWH to dwell in, and in the parallel declares that he has set the Ark there for that purpose. In 'b' he speaks of YHWH having made a covenant with his father and as having fulfilled it, and in the parallel declares that YHWH had established His word as He had promised. In 'c' YHWH stresses that since the day that they had left Egypt He had chosen no city in which to build a house, but rather had chosen David to be over His people, and in the parallel he explains that YHWH has given David permission for the house now to be built, by his son. Centrally in 'd' this is stated to be because it was something dear to David's heart. YHWH had wanted to please David Whom He had chosen.

Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, 1Kings 8:12–21.

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Anytime that there is a major change, like going from the Tabernacle to the Temple, we might think that there is an adjustment period and that Solomon needs to smooth things over. I really do not think that is the case here. There have been, more or less, two Tabernacles (the second one being in Jerusalem where the Ark of God was housed); two priesthoods; and even though the people never saw the Ark of God at the Tabernacle in Gibeon, there had to be some concern that the actual Tabernacle was not all it should have been (although, it had been this way through 2 generations).

The Temple did not just suddenly materialize. Thousands of people have been working on it. This would have been the talk of all Israel. Both David and Solomon (at this time) were popular kings, and this was a joint venture of theirs. The gathering of materials, which went back to the end of David's reign, would have involved much of Israel.

My point being, this is not some sudden, jarring shock. Celebrating the feasts at the Temple was a highly anticipated event. People were camped out [from Lebo-hamath to the Brook of Egypt](#). Virtually no one there would be saying, "Oh where oh where is the Tabernacle of our fathers?" Solomon will give a bit of the history of the building of the Temple (that his father David conceived it), but this is naturally what would have been expected at the inaugural celebration of the Temple. How could this event take place without a mention of King David, who conceived the idea and began collecting raw materials and supplies for it with his son Solomon.

*Expositor's Bible Commentary: The king is the one predominant figure, and the high priest is not once mentioned. Nathan is only mentioned by the heathen historian Eupolemos. Visible to the whole vast multitude, Solomon stood in the inner court on a high scaffolding of brass. Then came a burst of music and psalmody from the priests and musicians, robed in white robes, who densely thronged the steps of the great altar. They held in their hands their glittering harps and cymbals, and psalteries in their precious frames of red sandal wood, and twelve of their number rent the air with the blast of their silver trumpets as Solomon, in this supreme hour of his prosperity, shone forth before his people in all his manly beauty.*²⁰¹

Expositor's Bible Commentary continues: At the sight of that stately figure in its gorgeous robes the song of praise was swelled by innumerable voices, and, to crown all, a blaze of sudden glory wrapped the Temple and the whole scene in heaven's own splendor. (2Chron. 5:13–14) First, the king, standing with his back to the people, broke out into a few words of prophetic song. Then, turning to the multitude, he blessed them—he, and not the high priest—and briefly told them the history and significance of this house of God, warning them faithfully that the Temple after all was but the emblem of God's presence in the midst of them, and that the Most High dwelleth not in temples made with hands, neither is worshipped with men's hands as though He needed anything. After this he advanced to the altar, and kneeling on his knees (2Chron. 6:13)—a most unusual attitude among the Jews, who, down to the latest ages, usually stood up to pray—he prayed with the palms of his hands upturned to heaven, as though to receive in deep humility its outpoured benefits. The prayer, as here given, consists of an introduction, seven petitions, and a conclusion. It was a passionate entreaty that

²⁰¹ *Expositor's Bible Commentary*; Edited by the Rev. W. Robertson Nicoll; ©1887-1896; public domain; from e-sword, 1Kings 5:1–7:51.

*God would hear, both individually and nationally, both in prosperity and in adversity, the supplications of His people, and even of strangers, Who should either pray in the courts of that His house, or should make it the Kibleh of their devotions.*²⁰²

Not sure if I will use others opinions or just make my own.

Outline of Solomon's Speech (from the College Press Bible Study)

The College Press Bible Study:

- A. The Dedicatory Speech 8:14–21
- B. The Dedicatory Prayer 8:22–53
 - 1. Adoration of God (1Kings 8:22–30)
 - 2. Special Petitions (1Kings 8:31–53)
- C. The Dedicatory Benediction 8:54–61

Surprisingly enough, The College Press Bible Study places the introductory first two lines with the beginning of this chapter.

The College Press Bible Study Textbook Series; (a compilation of many commentaries); from e-sword; 1Kings 8 (slightly edited).

Chapter Outline

Charts, Graphics and Short Doctrines

I did not come across any detailed outlines of Solomon's speech and public prayer.

An Outline of Solomon's Speech/Prayer

1Kings 8:12–13	The Lord dwells in thick darkness; the Lord dwells in the Temple Solomon built forever.
1Kings 8:14	Solomon blesses the people.
1Kings 8:15–19	God fulfills His promises—David's desire to build the Temple.
1Kings 8:20–21	God fulfills His promises—Solomon builds the Temple his father David envisioned.
1Kings 8:22–26	Solomon's prayer—God is praised for His love and fulfilling His promises.
1Kings 8:27	Solomon's prayer—Obviously, God cannot be contained by this building
1Kings 8:28–30	Solomon's prayer—Solomon asks for God to hear prayers from this place.
1Kings 8:31–32	Solomon's prayer 1st petition—Help vindicate the righteous in a legal dispute.
1Kings 8:33–34	Solomon's prayer 2 nd petition—Show mercy to those defeated in battle who turn to You.
1Kings 8:35–36	Solomon's prayer 3 rd petition—Forgive Your people under discipline (drought) and restore them if they turn back to You.
1Kings 8:37–40	Solomon's prayer 4 th petition—Forgive Your people who are under any form of national discipline if the people turn back toward You.
1Kings 8:41–43	Solomon's prayer 5 th petition—Hear the prayer of a foreigner who turns toward You.
1Kings 8:44–45	Solomon's prayer 6 th petition—Fight for those You have sent to do battle.
1Kings 8:46–51	Solomon's prayer 7 th petition—Hear those captive in a foreign land, but confess their sin and turn towards You.
1Kings 8:52–53	Solomon's prayer—Be willing to hear him and to hear Your people, as the Israelites are God's people.
1Kings 8:54	Solomon completes his prayer.
1Kings 8:55–58	Solomon blesses the people and speaks of their special relationship with God, which involves obedience to His Word.

²⁰² *Expositor's Bible Commentary*; Edited by the Rev. W. Robertson Nicoll; ©1887-1896; public domain; from e-sword, 1Kings 5:1–7:51.

An Outline of Solomon's Speech/Prayer

1Kings 8:59–61 Solomon asks that God hears his words, that foreigners recognize God's relationship with Israel, and that the sons of Israel keep and obey God's statutes and commandments.

Solomon's 7 petitions are all related to the Temple and some form of communication to or focus on God. For instance, the legal dispute involves offering an oath before the altar in the Temple; the foreigner comes to Israel to the Temple; or the people defeated outside of the land are repentant and they turn towards the Temple and pray.

Chapter Outline

Charts, Graphics and Short Doctrines

Hope Faith Prayer lists **220 prayers** from Scripture, with this particular prayer (vv. 23–53) having 1050 words (I assume according to the KJV). To this point in time, this is the longest prayer in Scripture. There is a prayer of Israel's confession of sin in Nehemiah (Neh. 9:5–38) at 1205 words. Job's complaint (Job 9:25–10:22) at 571 words. Jesus prays for His disciples in John 17 (638 words). There is also Ezra asking for forgiveness and help (419 words; Ezra 9:5-15) and Habakkuk for revival (474 words; Hab 3:2-19). Therefore, this is the 2nd longest prayer in Scripture, with Jesus' prayer in John 17 being the third. Although I did not do a mathematical study on these prayers, if I were to make a guess, the median²⁰³ prayer length is probably between 10 and 25 words.

I may want to rethink the format here. The forgiveness theme also involves the misdeeds of Israel and their repentance—so the same passages could be offered up for this set of themes.

The ESV; capitalized is used below.

I used the term **rebound** when many would have used *repentance*.

The Themes of Solomon's Speech

Themes	Passages
Thick darkness as the Shekinah Glory; God residing forever in the Temple.	1Kings 8:12–13 Then Solomon said, "The LORD has said that he would dwell in thick darkness. I have indeed built you an exalted house, a place for you to dwell in forever."
History of the building of the Temple.	1Kings 8:14–19 Then the king turned around and blessed all the assembly of Israel, while all the assembly of Israel stood. And he said, "Blessed be the LORD, the God of Israel, who with his hand has fulfilled what he promised with his mouth to David my father, saying, 'Since the day that I brought my people Israel out of Egypt, I chose no 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.' Now it was in the heart of David my father to build a house for the name of the LORD, the God of Israel. But the LORD said to David my father, 'Whereas it was in your heart to build a house for my name, you did well that it was in your heart. Nevertheless, you shall not build the house, but your son who shall be born to you shall build the house for my name.'"

²⁰³ If you lined up all prayers in order of their length, the median prayer would be the one in the middle. With 222 prayers, we would take the average of prayer 110 and 111.

The Themes of Solomon's Speech

Themes	Passages
Solomon is king, as a fulfillment of God's promises. Solomon, with the Temple, provides a place for the Ark.	1Kings 8:20–21 Now the LORD has fulfilled His promise that He made. For I have risen in the place of David my father, and sit on the throne of Israel, as the LORD promised, and I have built the house for the name of the LORD, the God of Israel. And there I have provided a place for the ark, in which is the covenant of the LORD that he made with our fathers, when he brought them out of the land of Egypt."
Solomon recognizes God's love for His servants. God fulfills His promises to David.	1Kings 8:22–24 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, and said, "O LORD, God of Israel, there is no God like you, in heaven above or on earth beneath, keeping covenant and showing steadfast love to Your servants who walk before You with all their heart; You have kept with Your servant David my father what You declared to him. You spoke with Your mouth, and with Your hand have fulfilled it this day.
God has kept His promises to David about beginning a Davidic dynasty.	1Kings 8:25–26 Now therefore, O LORD, God of Israel, keep for Your servant David my father what You have promised him, saying, 'You shall not lack a man to sit before Me on the throne of Israel, if only your sons pay close attention to their way, to walk before Me as you have walked before Me.' Now therefore, O God of Israel, let Your word be confirmed, which You have spoken to Your servant David my father.
God cannot be confined to some area on earth; but He will associate His Name with the Temple.	1Kings 8:27–29 "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! 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, that Your eyes may be open night and day toward this house, the place of which You have said, 'My name shall be there,' that You may listen to the prayer that Your servant offers toward this place.
A crime or a dispute between neighbors; Solomon asks for God to resolve it.	1Kings 8:30–32 And listen to the plea of your servant and of Your people Israel, when they pray toward this place. And listen in heaven Your dwelling place, and when You hear, forgive. "If a man sins against his neighbor and is made to take an oath and comes and swears his oath before your altar in this house, then hear in heaven and act and judge your servants, condemning the guilty by bringing his conduct on his own head, and vindicating the righteous by rewarding him according to his righteousness.
Sin, Judgment and Forgiveness.	1Kings 8:33–34 "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, then hear in heaven and forgive the sin of Your people Israel and bring them again to the land that you gave to their fathers.
Sin, Judgment and Forgiveness.	1Kings 8:35–36 "When heaven is shut up and there is no rain because they have sinned against You, if they pray toward this place and acknowledge Your name and turn from their sin, when you afflict them, then hear in heaven and forgive the sin of Your servants, Your people Israel, when You teach them the good way in which they should walk, and grant rain upon Your land, which You have given to Your people as an inheritance.

The Themes of Solomon's Speech	
Themes	Passages
Judgment, Rebound and Forgiveness.	1Kings 8:37–40 ("If there is famine in the land, if there is pestilence or blight or mildew or locust or caterpillar, if their enemy besieges them in the land at their gates, whatever plague, whatever sickness there is, 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, 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), that they may fear You all the days that they live in the land that you gave to our fathers.")
Foreigners attracted to Israel due to Israel's God; Israel has to be aware that will happen.	1Kings 8:41–43 "Likewise, when a foreigner, who is not of your people Israel, comes from a far country for Your name's sake (for they shall hear of your great name and Your mighty hand, and of Your outstretched arm), when he comes and prays toward this house, 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 and fear You, as do Your people Israel, and that they may know that this house that I have built is called by Your name.
God is asked to hear the prayer of those in battle.	1Kings 8:44–45 "If 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 that You have chosen and the house that I have built for Your name, then hear in heaven their prayer and their plea, and maintain their cause.
Sin, Judgment, Rebound, Forgiveness.	1Kings 8:46–47 ("If they sin against you—for there is no one who does not sin—and you are angry with them and give them to an enemy, so that they are carried away captive to the land of the enemy, far off or near, yet if they turn their heart in the land to which they have been carried captive, and repent and plead with you in the land of their captors, saying, 'We have sinned and have acted perversely and wickedly,'...
God is asked to have compassion on those who have been carried away captive to another city or country; and to remember His people.	1Kings 8:48–51 [I]f they repent with all their mind and with all their heart in the land of their enemies, who carried them captive, and pray to You toward their land, which You gave to their fathers, the city that You have chosen, and the house that I have built for Your name, then hear in heaven Your dwelling place their prayer and their plea, and maintain their cause and forgive Your people who have sinned against You, and all their transgressions that they have committed against You, and grant them compassion in the sight of those who carried them captive, that they may have compassion on them (for they are Your people, and Your heritage, which you brought out of Egypt, from the midst of the iron furnace).

Each of these prayers has some common themes. There are prayers being directed towards God, either while someone faces the Temple directly or from a distance. In every case, there is prayer involved and the Temple, before which Solomon is standing. Solomon asks that these prayers be heard and their petitions granted, based upon justice.

[Chapter Outline](#)

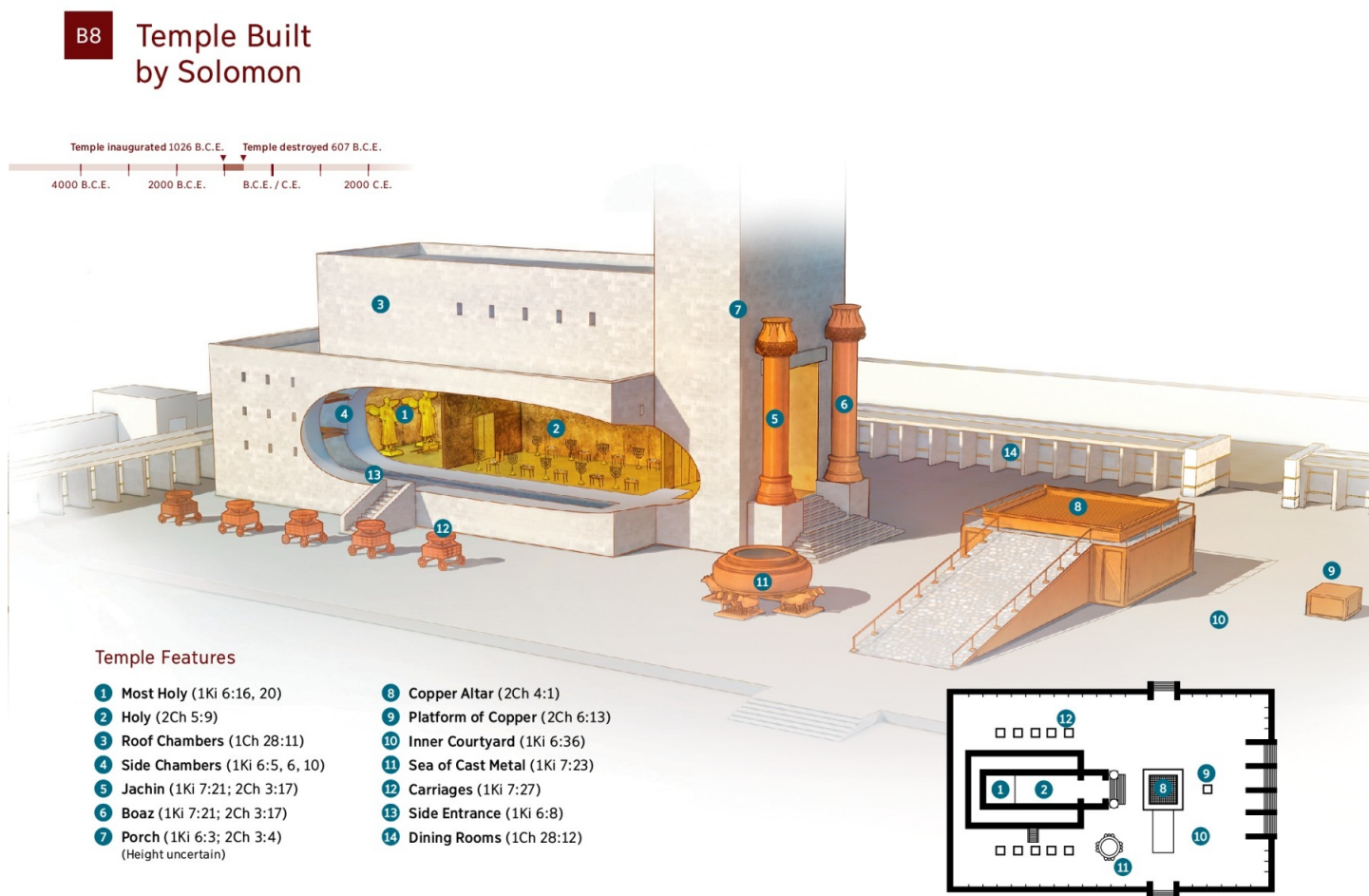
[Charts, Graphics and Short Doctrines](#)

I do not know why I placed vv. 12 and 13 together—perhaps because each was so short. In v. 12, Solomon speaks to the crowd which is there; in v. 13, he speaks to God. And with v. 14, he is back speaking to the people. Since he turns around towards the people in v. 14, we might assume that Solomon speaks these verses turned toward the Temple.

I am not sure where he is standing. Is it next to the brazen altar on a platform? That would seem like the most logical place, where he is as high up (or nearly so) as the walls surrounding the Temple. Chronicles actually tells

us where Solomon is standing: 2Chron 6:13 **Solomon had made a bronze platform five cubits long, five cubits wide, and three cubits high, and had set it in the court, and he stood on it. Then he knelt on his knees in the presence of all the assembly of Israel, and spread out his hands toward heaven,...** So Solomon had a cube (more specifically, a right rectangular prism) designed for this event (and possibly as a platform for others in later celebrations). Interestingly enough, when I studied various artist renditions of the Temple furniture and furnishings, I do not recall ever seeing this one (seems like I saw one picture where Solomon is standing upon a platform before the brazen altar). This platform was actually quite simple in design and look.

This time, knowing what I was looking for, I went back to see if I could find it.



Solomon's Temple and Furniture (a graphic); from the [Jehovah's Witness site](#) (I do not endorse the Jehovah's Witnesses, but this was the only graphic I found that included Solomon's Platform, which is at the far right). Accessed February 12, 2018.

As an aside, there have been cults which have put together some good reference material. The Armstrong Cult, also known as the Worldwide Church of God, put out some wonderful full color booklets on evolution, there they would take a particular animal (**the bird, the whale, the fish**) and consider what evolution says about such a one and how much sense does it make. Even though, at this time, this was a cult (I understand that they have since

become more orthodox in their views²⁰⁴), their literature on evolution was quite good (there was no theology involved to mess them up). That would be the basic rule for me—if their theology is not involved in the graphic, and it is a good graphic, then I will use it.

Back to Solomon: logically, we do not know how much of the crowd is able to hear him. We may assume that the crowd is silent and reverent, even those who cannot hear him.

Solomon, in his prayer, will make references to Exodus 19:9; 22:11; Leviticus 5:1; 26:17,25; 26:40,42; Deuteronomy 4:20; 28:25. It appears that Solomon very carefully had been studying the Law of Moses during the time that he Temple was being built; thus destroying the myth that someone other than Moses wrote the Pentateuch at some much later date.²⁰⁵

Then said Solomon, “Y^ehowah has said, ‘to reside in the cloud.’ Building I have built a house of exaltation for You; a place for Your dwelling forever.”

1Kings
8:12–13

Solomon then said, “Y^ehowah is said to reside in a [thick] cloud [as we see in this place]. [Ex. 19:9 Lev. 16:2] I have surely built an exalted house for You; [it is] a place for Your residence forever.”

Solomon then said, “The Lord is said to reside in a thick cloud, as we see here in this place. Certainly, I have built an exalted house for You; it is a place for You to concentrate Your Presence forever.”

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	Then said Solomon, “Y ^e howah has said, ‘to reside in the cloud.’ Building I have built a house of exaltation for You; a place for Your dwelling forever.”
Revised Douay-Rheims	Then Solomon said: The Lord said that he would dwell in a cloud. Building I have built a house for your dwelling, to be your <u>most firm throne</u> forever.
Peshitta (Syriac)	Then Solomon said, O LORD, You have said that You would dwell in the thick darkness. And I have surely built You a house to dwell in, a settled place for You to abide in forever.
Septuagint (Greek)	And the king turned his face, and the king blessed all Israel, (and the whole assembly of Israel stood:) and he said, Blessed be the Lord God of Israel to-day,... This is actually vv. 14–15a; there is no vv. 12–13.
Significant differences:	There is no vv. 12–13 in the Greek. The Syriac and Latin took what God said and turned it into a full sentence. The Latin has <i>most firm throne</i> rather than <i>a place for your dwelling</i> .

Limited Vocabulary Translations:

Bible in Basic English	Then Solomon said, O Lord, to the sun you have given the heaven for a living-place, but your living-place was not seen by men; So I have made for you a living-place, a house in which you may be for ever present.
Easy-to-Read Version–2001	Then Solomon said: "The Lord made the sun to shine in the sky, but he chose to live in the dark cloud. I have built a wonderful temple for you, a place for you to live forever."
Easy-to-Read Version–2006	Then Solomon said,

²⁰⁴ It is hard to tell; the web page I went to seems to continue with all of the doctrines taught by the Armstrong's; but they also headed a church, and I heard that church became more orthodox.

²⁰⁵ The original theory was, there was no writing during the time of Moses; so he could not have written it. However, we know that writing in Egypt predated Moses by maybe 1000 years; so, the theories still remain, even though the reason for these theories is false. Passages from <https://www.studyight.org/commentaries/bcc/1-kings-8.html> accessed March 19, 2018.

"The Lord caused the sun to shine in the sky,
but he chose to live in a dark cloud [*The Lord ... dark cloud* This is from
the ancient Greek version, which places verses 12-13 after verse 53.
In verse 12 the standard Hebrew text has only "The Lord said he would
live in darkness."].

Now, Lord, I have built a beautiful Temple for you,
where you may live forever."

Good News Bible (TEV)

Then Solomon prayed:

"You, Lord, have placed the sun in the sky [One ancient translation *You ...*
sky; Hebrew does not have these words.],
yet you have chosen to live in clouds and darkness.

Now I have built a majestic temple for you,
a place for you to live in forever."

The Message

Then Solomon spoke:

God has told us that he lives in the dark
where no one can see him;
I've built this splendid Temple, O God,
to mark your invisible presence forever.

Names of God Bible

Solomon Addresses the People

Then Solomon said, "**Yahweh** said he would live in a dark cloud. I certainly have
built you a high temple, a home for you to live in permanently."

NIRV

Then Solomon said, "LORD, you have said you would live in a dark cloud. As you
can see, I've built a beautiful temple for you. You can live in it forever."

New Simplified Bible

Solomon prayed: »Jehovah, you have placed the sun in the sky, yet you have
chosen to live in clouds and darkness. »Now I have built a majestic temple for you,
a place for you to live in for a very long time.«

Thought-for-thought translations; paraphrases:

The Living Bible

Now King Solomon prayed this invocation:

"The Lord has said that he would live in the thick darkness;
But, O Lord, I have built you a lovely home on earth, a place for you to live
forever."

New Berkeley Version

Solomon said, "The LORD said: He dwells in a heavy cloud. I have indeed built a
lofty abode for Thee; a house for Thee to dwell in forever."

New Century Version

Solomon Speaks to the People

Then Solomon said, "The Lord said he would live in a dark cloud. Lord, I have truly
built a wonderful Temple for you—a place for you to live forever."

New Life Version

Then Solomon said, "The Lord has said that He would live in the thick cloud. I have
built You an honored house, a place for You to live forever."

New Living Translation

Solomon Praises the Lord

Then Solomon prayed, "O Lord, you have said that you would live in a thick cloud
of darkness. Now I have built a glorious Temple for you, a place where you can live
forever! [Some Greek texts add the line *Is this not written in the Book of Jashar?*]"

Partially literal and partially paraphrased translations:

American English Bible

Then Solomon said: 'O Jehovah; You spoke of camping in dimness. And now I've
built a [Temple] to Your Name, and I've prepared a Holy Place for You. So, this is
Your throne and a place for You to camp through the ages.'

International Standard V

Solomon's Speech of Dedication
(2 Chronicles 6:3-11)

	Then Solomon said, "The LORD has said that he lives shrouded in darkness. Now I have been constructing a magnificent Temple dedicated to you that will serve as a place for you to inhabit forever."
New Advent (Knox) Bible	Where the cloud is, cried Solomon, the Lord has promised to be; 13 it is true, then, the house I have built is to be thy dwelling, thy throne for ever immovable.
Translation for Translators	Then Solomon prayed this: "Yahweh, you have placed the sun in the sky, but you have decided that you would live in very dark clouds. I have built for you a magnificent temple, a place for you to live in forever."

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	Is to have said Solomon: Jehovah is to have said: I am to abide in turbidity. I am to have built, a having built a house, which is to enthrone you, in an arranged place, where you is to dwell enduringly.
Ferrar-Fenton Bible	(B.C. 1004.) Solomon's Dedicatory Psalm Then Solomon exclaimed, "The LORD said He would dwell in darkness; Building, I have built you a House, Founded a rest for you for ever!"
God's Truth (Tyndale)	Then spoke Salomon: the Lord said, that he would dwell in darkness. I have built you an house to dwell in, and an habitation for you to abide in for ever.
HCSB	Then Solomon said: The Lord said that He would dwell in thick darkness. I have indeed built an exalted temple for You, a place for Your dwelling forever.
Jubilee Bible 2000	Then Solomon said, The LORD has said that he would dwell in the thick darkness. I have surely built thee a house to dwell in, a settled place for thee to abide in for ever.
Lexham English Bible	Solomon's Proclamation to the Assembly of Israel Then Solomon said, "Yahweh has said that [he] would dwell in the very thick cloud. I have certainly built a lofty house for you, a place for you to live forever."
NIV, ©2011	Then Solomon said, '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 for ever.'
The Urim-Thummim Version	Then Solomon spoke, YHWH said that he would reside in the cloud- mass. I have certainly constructed you a Temple to live in, an Established Place for you to reside in for the ages.

Catholic Bibles (those having the imprimatur):

New American Bible (2011)	Then Solomon said, "The LORD intends to dwell in the dark cloud; I have indeed built you a princely house, the base for your enthronement forever." Ex 20:21; Dt 4:11; 5:22; Ps 97:2. [8:12–13] This brief poem is rich in layered meanings. The "dark cloud" in which the Lord intends to dwell refers not only to the cloud that filled the Temple (v. 10) but to the darkness of the windowless holy of holies and to the mystery of the God enthroned invisibly upon the cherubim as well. Solomon calls the Temple he offers God a firm base, using terminology similar to that used for God's firm establishment of Solomon's own kingdom (2:12, 46). Finally, Solomon intends this as a place for God to yashab, but the Hebrew word yashab can mean "to dwell" or "to sit." In other words, the Temple can be understood both as a place where God resides and as the earthly foundation of God's heavenly throne. The double meaning allows an
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understanding of the divine presence as both transcendent and graciously immanent. See Solomon's sentiments in 8:27, and the frequent reference in 8:30–52 to God's hearing in heaven prayers that were offered in or toward the Temple.

New Jerusalem Bible	Then Solomon said: Yahweh has chosen to dwell in thick cloud. I have built you a princely dwelling, a residence for you for ever.
New English Bible—1970	[vv12-50: cp 2Chr. 6.1-39] And Solomon said: O LORD who hast set the sun in heaven, but hast chosen to dwell in thick darkness, here have I built thee a lofty house, a habitation for thee to occupy for ever.
Revised English Bible—1989	Then Solomon said: "The LORD has caused his sun to shine in the heavens, but he has said he would dwell in thick darkness. I have built you a lofty house, a dwelling-place for you to occupy for ever."

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Shlomo said, "ADONAI said he would live in thick darkness. But I have built you a magnificent house, a place where you can live forever."
The Complete Tanach	Then Solomon said, "The Lord said that He would dwell in the thick darkness.

Then: When he saw the cloud, he said, Now I see that the Divine presence is in the house which I built, for thus did He promise to come and dwell in it from the midst of a cloud and thick darkness. And where did he say this promise? "For in the cloud will I appear upon the ark-cover" (Lev. 16:12). Thus is this taught in the Sifrei.

I have surely built You a house to dwell in; a settled place for You to dwell in forever."

For You to dwell in forever: And from the time that this [place] was chosen, it would no longer be permissible [to offer sacrifices] on any strange altars, [except those in the temple,] and the Divine presence no longer dwelled in any other place.

exeGesés companion Bible	Then Shelomoh says, Yah Veh says to tabernacle in the dripping darkness: in building, I built you a house - a residence; an establishment for you to settle in eternally.
Hebraic Roots Bible	And Solomon said, YAHWEH has said that He would dwell in the thick darkness. Building I have built a house of loftiness for You, a settled place for You to abide in forever.
The Israel Bible (beta)	...then Shlomo declared: "Hashem has chosen To abide in a thick cloud: I have now built for You A stately House, A place where You May dwell forever."
Orthodox Jewish Bible	Then spoke Sh'lomo, Hashem said that He would dwell in the thick cloud. I have surely built Thee a Beis of habitation, a Makhon for Thee to abide olamim.
<i>The Scriptures</i> 1998	And Shelomoh said, "הוה has said He would dwell in the dark cloud. I have indeed built You an exalted house, an established place for You to dwell in forever."

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	Solomon Addresses the People Then Solomon said, "The Lord has said that He would dwell in the thick darkness [of the cloud]. "I have certainly built You a lofty house, A place for You to dwell in forever."
The Expanded Bible	Solomon Speaks to the People

Then Solomon said, "The Lord said he would live in a ·dark [thick; dense] cloud. Lord, I have truly built a ·wonderful [exalted; glorious; magnificent] ·Temple [house] for you—a place for you to ·live [dwell] forever."

Kretzmann's Commentary

Verses 12-21

Solomon's Address

Then spake Solomon, evidently from the platform which he had prepared in the midst of the court, 2Chron. 6:13, **The Lord said that He would dwell in the thick darkness**, Ex. 19:9; Lev. 16:2. The cloud which he beheld was to Solomon a sign that Jehovah had come down to dwell in the Temple.

I have surely built Thee an house to dwell in, a settled place for Thee to abide in forever, a firmly established Sanctuary, He had in mind the merciful relation of Jehovah to the true Israel as it would continue, according to the Messianic promises, throughout eternity.

NET Bible®

Then Solomon said, "The Lord has said that he lives in thick darkness. O Lord [The words "O Lord" do not appear in the original text, but they are supplied for clarification; Solomon addresses the Lord in prayer at this point.], **truly I have built a lofty temple for you, a place where you can live permanently."**

The Pulpit Commentary

Then spake Solomon [in a transport of emotion at the sight. The cloud and the glory proved that his pious work was accepted. These blessed tokens assured him that "the Lord was there" (Ezek. 48:35); that the incomprehensible Godhead had entered the earthly shrine he had prepared, and would dwell there], **The Lord said that he would dwell in the thick darkness**. [Heb. לְפָנָי, lit; darkness of clouds. When did God speak of dwelling in dark cloud? The reference, probably, is to Ex. 19:9; Ex. 20:21, Deut. 4:11; Deut. 5:22 (note that, in the three last cited passages, this same word is used, and in the last two in connexion with cloud, which would appear to be a practically synonymous term), but especially to Le Deut. 16:2, "I will appear in the cloud upon the mercy seat." Solomon had thus every warrant for connecting a theophany with the thick dark cloud. Cf. Psalm 18:11; Psalm 97:2. The words cannot refer to "the holy of holies not lighted by windows" (Wordsworth).]

I have surely built [Heb. to build, I have built] **thee a house to dwell in, a settled place for thee to abide in forever**. [The temple was primarily, as already remarked, a shrine for the ark, between the cherubim of the mercy seat of which God dwelt. This was a מִקְדָּשׁ (from מָנָה, statuit), a settled place. The tabernacle was but a poor and transitory abode, partaking of the frailty of the shepherd's tent (Isa. 38:12). For מִיְמִלֹּחַ (αἰ' ὠνεῖς), cf. Isa. 26:4; Isa. 51:9; Dan. 9:24; Psalm 145:13.]

The Voice

Solomon: The Eternal dwells in this thick cloud.

He said so Himself.

Surely this means I have built a worthy dwelling place for Him forever.

Literal, almost word-for-word, renderings:

Concordant Literal Version

Then said Solomon, 'Yahweh has said to dwell in thick darkness; I have surely built a house of habitation for You; a fixed place for Your abiding to the eons.'

Emphasized Bible

Then, said Solomon,—Yahweh, said, that he would make his habitation in thick gloom: I have, built, a house as a high abode for thee,—A settled place for thee to abide in, for ages.

English Standard Version

Solomon Blesses the Lord

Then Solomon said, "The LORD [Septuagint *The LORD has set the sun in the heavens, but*] **has said that he would dwell in thick darkness. I have indeed built you an exalted house, a place for you to dwell in forever."**

Modern English Version	Then Solomon spoke, saying, “The LORD said that He would dwell in the thick darkness. I have surely built You a house to dwell in, a settled place for You to abide in forever.”.
NASB	Solomon Addresses the People Then Solomon said, “The LORD has said that He would dwell in the thick cloud. “I have surely built You a lofty house, A place for Your dwelling forever.”.
New European Version	Solomon’s Prayer of Dedication Then Solomon said, Yahweh has said that He would dwell in the thick darkness. I have surely built You a house, a place for You to dwell in forever.
A Voice in the Wilderness	Then Solomon spoke: Jehovah has said that He would dwell in the thick darkness. I have built to establish for You an exalted house, a fixed place for You to abide continually.
Young’s Updated LT	Then said Solomon, “Jehovah has said to dwell in thick darkness; I have surely built a house of habitation for You; a fixed place for Your abiding to the ages.”
The gist of this passage:	Solomon, inspired by the cloud, says that God would dwell in thick darkness; and that he has built this house for God’s continued, even, eternal abode.

12-13

Regarding Solomon’s speech, Dilday writes: *Language experts say the poem is incomplete and fragmented, and that it apparently had another opening line in its original form.*²⁰⁶ I am not sure about this, but I put it out there.

This opening line that we find here (v. 12) and Solomon’s words towards God (v. 13) both seem quite short to me. However, it is my estimation that Solomon would first remark on the Lord’s Presence in the Temple before saying anything else. So I would accept v. 12 as being the first words that Solomon speaks. This acknowledgment seems to me a fundamental observation. How could Solomon simply ignore the Cloud and start talking about something else first?

However, both v. 12 and 13 seem rather short to me.

1Kings 8:12			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
’âz (אז) [pronounced awz]	<i>then, after that, at that time, in that case (when following an if or though), now, as things are; that being so, therefore, because of that</i>	a temporal/resultant adverb	Strong’s #227 BDB #23
’âmar (אמר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	3 rd person masculine singular, Qal perfect	Strong’s #559 BDB #55

²⁰⁶ David Guzik’s *Commentary on the Old Testament*; courtesy of e-sword; ©2006; 1Kings 8:10–13.

1Kings 8:12

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Sh ^e lô ^m ôh (שְׁלֹמֹה) [pronounced sh ^e l-oh-MOH or shloh-MOH]	<i>peace, peaceful; transliterated Solomon</i>	masculine singular, proper noun	Strong's #8010 BDB #1024
YHWH (יהוה) [pronunciation is possibly yohoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
'âmar (אָמַר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	3 rd person masculine singular, Qal perfect	Strong's #559 BDB #55
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
shâkan (שָׁכַן) [pronounced shaw-KAHN]	<i>to tabernacle, to pitch a tent; to dwell, to reside, to live in, to domicile at, to settle, to settle down, to encamp</i>	Qal infinitive construct	Strong's #7931 BDB #1014
Dr. Robert Dean, Jr.: <i>[This] is the Hebrew word shaken which means to settle, to occupy, to lie down or set in place, but it has a primary meaning of dwelling. This becomes the basis for the later rabbinic term "shekinah," the shekinah glory. Really what we are saying is that it is the dwelling glory, the glory of the dwelling of God. This comes over etymologically into Greek as skene [sknhh] and is used in John 1 where John writes that the Word became flesh and dwelt [sknhh] among us.</i> ²⁰⁷			
This is significant, inasmuch as, the Shekinah Glory will dwell in this newly-built Temple. That is, God will manifest Himself as dwelling in the Temple.			
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
'ârâphel (אֲרָפֶל) [pronounced gur-aw-FELL]	<i>cloud, heavy or dark cloud, darkness, gross darkness, thick darkness</i>	masculine singular noun with the definite article	Strong's #6205 BDB #791

Translation: Solomon then said, "Y^ehowah is said to reside in a [thick] cloud [as we see in this place]. [Ex. 19:9 Lev. 16:2] Solomon is inspired to say that God is said to reside in a thick cloud, which is what is happening right now in the Temple. This heavy cloud, Solomon is saying, is God's Presence, the Shekinah Glory.

We have no idea exactly how Solomon prepared his speech. My belief is that, the further back we go in time, the more likely it is that these men either spoke extemporaneously or knew what they were going to say, without using notes. This first phrase tells us that, no matter what or how Solomon prepared, he takes in the fact that the Temple was filled with smoke. After all, how could he ignore God's Presence? This means, that, at least this sentence was not prepared in advance. Solomon appears to be paraphrasing Ex. 19:9a *And the LORD said to Moses, "Behold, I am coming to you in a thick cloud,...* Solomon knows the principle; he knows that God has said

²⁰⁷ From deanbible.org; accessed March 18, 2018.

something like this; and so he paraphrases this line (or Lev. 16:2), probably from memory. This entire prayer suggests that Solomon's thinking was steeped in Bible doctrine.

God making His Presence known with a Cloud is found throughout the books of the Law. We are also told this in the book of Exodus. Ex. 20:21 *The people stood far off, while Moses drew near to the thick darkness where God was.* (Moses is about to go up Mount Sinai to speak with God directly.) Deut. 4:11 [Moses is speaking to the people of Israel]: *"And you came near and stood at the foot of the mountain, while the mountain burned with fire to the heart of heaven, wrapped in darkness, cloud, and gloom."* Moses continues speaking to the people. Deut. 5:22 *"These words the LORD spoke to all your assembly at the mountain out of the midst of the fire, the cloud, and the thick darkness, with a loud voice; and He added no more. And He wrote them on two tablets of stone and gave them to me."* Psalm 18:11 *He made darkness his covering, his canopy around him, thick clouds dark with water.* (ESV; capitalized)

Jamieson, Fausset and Brown has a slightly different take: *The Lord said* — *not in express terms, but by a continuous course of action* (Ex. 13:21; Ex. 24:16; Num. 9:15).²⁰⁸ So they do not see Solomon as quoting or paraphrasing anything, but simply relating this Cloud to the God of Israel's history.

Matthew Poole says much the same thing, but with more words and passages: *The Lord said; not in express words, but by plain consequence, because he hath declared, both by his words and actions, that he would manifest his presence with and dwelling among his people by a dark cloud, in which he would appear. See Ex. 13:21,22 24:16 40:35 Num. 9:15 Deut. 4:11 5:22 Psalm 18:12 97:2.*²⁰⁹

Add to those passages: Ex. 16:10 20:21 24:15–16 34:5 40:34 Lev. 16:2 Num. 11:25 12:5 Isa. 6:3–4 Ezek. 1:4, 28 10:3–4 Psalm 18:10–12.²¹⁰



1Kings 8:12 (a graphic); from **Good News Alert**; accessed March 22, 2018.

Here, Solomon says that the Lord dwells in thick darkness; but Paul says of the Lord, *He lives in unapproachable light* (1Tim. 6:16). This is not some sort of difficult contradiction. God manifested Himself in the cloud (He could choose any sort of form of manifestation). Furthermore, this was God in the Old Testament, where He was, in many ways, hidden to us. In fact, I believe that over the past 20+ years of writing, I have unearthed a number of things more or less hidden in plain sight in the Old Testament—which all make much more sense now that we have the full revelation

of God in His Son, Jesus Christ. Now, today, we walk in the light because He is the light (which is metaphorical for, walking according to the Word of God).

Perhaps Solomon even says these words to calm the people, who may have been shaken to see the sudden thick smoke coming from the Temple. After all, who knows what they thought? I would think that the manifestation of the Presence of God as a thick cloud of smoke at first caused them more fear than reassurance.

²⁰⁸ Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; 1871; from e-sword, 1Kings 8:12.

²⁰⁹ Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, 1Kings 8:12.

²¹⁰ *The Preacher's Complete Homiletical Commentary*; edited by Joseph S. Exell, 1892; from e-sword, 1Kings 8:10–13 (homiletics).

Clarke: *It was under the appearance of a cloud that God showed himself present with Israel in the wilderness; see Ex. 14:19, Ex. 14:20. And at the dedication of the tabernacle in the wilderness, God manifested himself in the same way that he did here at the dedication of the temple; see Ex. 40:34, Ex. 40:35.*²¹¹

Solomon has apparently been studying and he is aware that God might be associated with thick darkness.

1Kings 8:12 **Solomon then said, “Y^ehowah is said to reside in a [thick] cloud [as we see in this place].”**

Bear in mind that the first thing that Solomon says has to be completely improvised. No one knew that the Temple would be filled with thick smoke.

Solomon’s response to the Lord’s manifestation (several commentators)

Matthew Poole: *Perceiving both priests and people struck with horror and wonder at this darkness, he minds them that this was no sign of God’s dislike or disfavour, as some of them might possibly imagine; but a token of his approbation, and grace, and special presence among them.*²¹²

The Cambridge Bible: *The king’s words are called forth by what he sees: the house enveloped in a thick cloud such that none could remain within nor enter. The allusion is to Lev. 16:2, where God says ‘I will appear in the cloud upon the mercy seat.’ Cf. Psalm 97:2, ‘Clouds and darkness are round about Him.’ So too God speaks of coming to Moses ‘in a thick cloud,’ Ex. 19:9; Ex. 20:21.*²¹³

College Press Bible Study: *As Solomon witnessed this divine manifestation, he was stirred to the depths of his being. That glorious cloud proved that his work of piety had been accepted. The almighty God, creator of heaven and earth, would enter the earthly shrine he had prepared and would continue to abide there! He recalled to mind the divine utterance of Lev. 16:2, “I will appear in the cloud upon the mercy seat,” and he knew that he was witnessing a theophany (1Kings 8:12).^[232] He could only turn his eyes heavenward and utter a prayer of declaration in which he affirmed anew his purpose in building the Temple. It was intended to be “a house” in which God might dwell among His people; “a settled place” in contrast to the portable shrine of the Tabernacle (1Kings 8:13). The Temple was a shrine for the ark, and God dwelt between the cherubim of the mercy seat of that ark.*

^[232] Other passages which speak of God appearing in thick darkness or in a cloud: Ex. 19:9; Ex. 20:21; Deut. 4:11; Deut. 5:22. Some think that the thick darkness here is an allusion to the fact that the Debir was windowless.²¹⁴

Benson: *Perceiving both priests and people to be struck with consternation and horror at this supernatural and sudden darkness, he uttered the words which follow, to compose their minds and comfort them. The Lord said he would dwell in the thick darkness — This dark cloud, therefore, is not a sign of his displeasure, as some may imagine, but rather a token of his special presence with us, and approbation of us, and that he owns this for his house, and will dwell in it, according to his declaration respecting the tabernacle, that he would appear in a cloud upon the mercy-seat, Lev. 16:2. See also Deut. 4:11; Deut. 5:22; Psalm 97:2; Ex. 40:35.*²¹⁵

²¹¹ Adam Clarke, *Adam Clarke’s Commentary on the Bible*; from e-Sword, 1Kings 8:12.

²¹² Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, 1Kings 8:12.

²¹³ *The Cambridge Bible for Schools and Colleges*; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, 1Kings 8:12 (slightly edited and corrected).

²¹⁴ *The College Press Bible Study Textbook Series*; (a compilation of many commentaries); from e-sword; 1Kings 8:12 (comments).

²¹⁵ Rev. Joseph Benson, *Commentary of the Old and New Testaments*; 1857; from e-Sword, 1Kings 8:12.

Solomon's response to the Lord's manifestation (several commentators)

L. M. Grant speaks to the idea that God is light; but here, He is said to dwell in darkness: *Solomon's words, however confirmed the truth of God's dwelling. He said "The Lord said He would dwell in the dark cloud. I have surely built You an exalted house, and a place for You to dwell in forever" (vs. 12-13). How good for us to learn well the lesson that since Israel was still under law, God dwelt in thick darkness. Though in very nature "God is light," yet Israel did not see Him revealed in light. In the New Testament we are told that "He is in the light" (1 John 1:7), for He is now revealed in the person of His Son. How wonderful is the difference for us!*²¹⁶

Chapter Outline

Charts, Maps and Short Doctrines

Solomon now deftly turns his speech towards God in prayer.

1Kings 8:13a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
bânâh (בָּנָה) [pronounced baw-NAWH]	to build, to construct; to erect; to rebuild, to restore	Qal infinitive absolute	Strong's #1129 BDB #124
A Qal infinitive absolute is a verb which can act like noun, a verb or an adverb. Generally it takes the place of a noun and serves to intensify meanings. When it is found before the finite verb of the same root, it emphasizes the certainty or the decisiveness of the verbal idea of the root. ²¹⁷ When used as a complement of affirmation, it may be rendered <i>surely, indeed, definitely</i> ; and when it is a complement of improbability and condition, we render it <i>at all, freely, indeed</i> . The Qal infinitive absolute can also serve as an adverbial complement; or, as a verb, it can replace finite verbs, imperatives, participles, and the infinitive constructs. ²¹⁸			
bânâh (בָּנָה) [pronounced baw-NAWH]	to build, to construct; to erect; to rebuild, to restore	1 st person singular, Qal imperfect	Strong's #1129 BDB #124
Dr. Robert Dean, Jr.: <i>If we were to translate this grammar the same way we would say, "Building, I have built." It doesn't make sense; it is poor grammar and doesn't mean anything. The repetition of the verb in the Hebrew is designed to intensify the meaning, and indicates that this is something that has definitely and purposely been accomplished.</i> ²¹⁹			
bayith (בַּיִת) [pronounced BAH-yith]	house, residence; household, habitation as well as inward	masculine singular construct	Strong's #1004 BDB #108
z ^e bul/z ^e bûwl (זִבְעוּל) [pronounced zeh-BOOL]	a residence, habitation; an elevation, height, lofty abode, an exalted place	masculine singular noun	Strong's #2073 BDB #259
lâmed (ל) [pronounced l ^e]	to, for, towards, in regards to	directional/relational preposition with the 2 nd person masculine singular suffix	No Strong's # BDB #510

²¹⁶ From <https://www.studylight.org/commentaries/lmg/1-kings-8.html> accessed March 19, 2018.

²¹⁷ Choon-Leong Seow, *A Grammar for Biblical Hebrew (Revised Edition)*; Abingdon Press, Nashville; ©1995, p. 250.

²¹⁸ Taken from *The Complete Word Study Old Testament*; Dr. S. Zodhiates; ©1994 AMG Publishers; p. 2277.

²¹⁹ From deanbible.org; accessed March 18, 2018.

Translation: *I have surely built an exalted house for You;*... Solomon then prays directly to God—presumably aloud and before the people. He is confirming in prayer what he believes to be obvious. Even though it sounds as if Solomon is speaking mostly of himself by doubling the verb, the idea is, the house that is before them all is what God allowed to be built for Him. The cloud filling up the Temple is confirming this to all the people. Solomon knows that He has done God's work by building this Temple, as God filled it with this thick cloud.

Let me just add that, throughout Scripture, whatever miracles are done are often very crowd-specific. What I mean is, when there is a large group of people, God does one kind of miracle that is observable by one and all; but when there are only 2 or 3 to observe this miracle, God often concentrates on small miracles. Everyone who could see the Temple could see that it was filled with smoke. God's miracles are appropriate to the circumstance and to the crowd.

The thick smoke is appropriate because people are able to see this from miles around (not everyone had a front row seat). This continues the concept of God dwelling in this Temple; or, better stated, God making His Presence known at this Temple.

This first day must have been an amazing experience for the people there. They are viewing—many from a great distance, the Temple of God, looking like something that they could not hardly even imagine. It would have appeared majestic and intricate; at the same time, all of the smoke pours out of the Temple, forcing the priests to exit the Temple.

In our era, we have become quite jaded. Many of us have been to Disneyland or to Disney World (or to 6 flags) and these are amazing sights to us (I would have mentioned some notable Cathedrals, but fewer of us have been to any of them). However, in Solomon's era, no one had seen anything like this Temple before. The new bronze furniture around the outside, the carefully laid stone, the massive edifice, and the great two pillars—even to those far outside of the courtyard, they could see the high front and the grand pillars and the smoke coming forth. It is hard to come up with a similar sight for us to relate to, as we have all had our senses dazzled many times over, but this was an experience like no other. And the men knew that they would return to the place 3x a year to celebrate their relationship to the God who created the earth and the universe.

The only thing which might help us relate is, we will all see heaven or the eternal state at some point in the future, after we have breathed our last—and it will be an amazing sight, along with the realization that this will be our eternal existence at that time.

The Temple is important for two primary reasons: (1) this will be the center of Israel's religious life until A.D. 70²²⁰; and (2) this represents our Lord's Millennial reign over the earth.

That Solomon would be the one to build the Temple is found throughout Scripture: 2Sam. 7:13 1Chron. 17:12 22:10–11 28:6, 10, 20 2Chron. 6:2.

The Preacher's Complete Homiletical Commentary: The human mind abhors incompleteness. When Charles Leslie died, he left upon his easel an unfinished painting of Titania, from the Midsummer Night's Dream, that was to be another pictorial realization of Shakespearian creations with which the fame of Leslie is inseparably connected. But the busy brain ceased to work, the pencil dropped from the facile fingers, and the deserted fragment retains but a dim promise of the artistic genius which the completed picture would have revealed. It is impossible to gaze upon an incomplete work like that without feeling disappointment and regret. The crumbling ruins of a structure that was once complete is more satisfying to the mind than an unfinished building abandoned to decay without having served any useful purpose. How great, then, is the joy of seeing accomplished a purpose which has cost so much anxiety and thought, and which has been in progress for years! Such a joy was realized by

²²⁰ There will be a second Temple built; and it is not clear whether Herod's Temple was build from scratch or improved upon the Temple which was there.

Solomon at this time, when he witnessed the greatest work of his life completed, and that it was accepted of God.²²¹

1Kings 8:13b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
mâkôwn (מֹכֹוֹן) [pronounced maw-KOWN]	<i>fixed, established place; place [habitation, dwelling] [of God] [e.g., a temple]; foundation; basis</i>	masculine singular noun	Strong's #4349 BDB #467
lâmed (ל) [pronounced l ^o]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
yâshab (יָשָׁב) [pronounced yaw-SHAH ^o V]	<i>to remain, to stay; to dwell, to live, to inhabit, to reside; to sit</i>	Qal infinitive construct with the 2 nd person masculine singular suffix	Strong's #3427 BDB #442
ʿôwlâmîym (עֹלָמִיִּם) [pronounced ʿo-lawm-EEM]	<i>properly what is hidden [time]; of [in] times past, from ancient time, old, antiquity, long duration, everlasting, eternal, forever, perpetuity; for future time, futurity; of the world, worldly</i>	masculine plural noun	Strong's #5769 BDB #761

I am not sure the difference between the singular and plural nouns.

Lange: *The Vat. Sept. omits 1Kings 8:12–13, the Alex. following the Heb.*²²²

Translation: ...[it is] a place for Your residence forever.” I find it quite interesting that we have the plural noun here for *forever*. Sometimes the plural, in the Hebrew, is used to speak emphatically about something. Perhaps we could translate this, “Surely you will associate Your Presence with this place forever.”

Now, bear in mind, it would not be much more than 30 years before Egypt will attack and plunder the Temple of God. So the key is not the physical building or the size of the cherubim in the Holy of Holies; the key is the spiritual state of the people.

The Temple would remain for as long as God allowed it to remain, which was related to the sons of Israel and how they would behave. If they deserted their God and went after other gods, then they may not enjoy this Temple or God's blessing.

Expositor's Bible Commentary: *THE actual Temple building, apart from its spacious courts, was neither for worshippers nor for priests, neither for sacrifice nor for prayer. It existed only for symbolism and, at least: in later days, for expiation. No prayer was offered in the sanctuary. The propitiatory was the symbol of expiation, but even after the introduction of the Day of Atonement the atoning blood was only carried into it once a year.*

All the worship was in the outer court, and consisted mainly,
(1) of praise and

²²¹ *The Preacher's Complete Homiletical Commentary*; edited by Joseph S. Exell, 1892; from e-sword, Homiletics of 1Kings 8:14-21.

²²² The Rev. Dr. John P. Lange, *Lange's Commentary*; 1857–1864; in the Public Domain; from E-sword; 1Kings 8:13 (footnote).

(2) of offerings. Both were prominent in the Dedication Festival.²²³

1Kings 8:12–13 Solomon then said, “The Lord is said to reside in a thick cloud, as we see here in this place. Certainly, I have built an exalted house for You; it is a place for You to concentrate Your Presence forever.”

“I have indeed built you an exalted house, a place for you to dwell in forever.”

Clarke: [Solomon] was now fully convinced that the thing pleased God, and that he had taken this place for his settled habitation.²²⁴

Keil and Delitzsch: We are not to understand *עוֹלָם* as signifying that Solomon believed that the temple built by him would stand for ever; but it is to be explained partly from the contrast to the previous abode of God in the tabernacle, which from the very nature of the case could only be a temporary one, inasmuch as a tent, such as the tabernacle was, is not only a moveable and provisional dwelling, but also a very perishable one, and partly from the promise given to David in 2Sam. 7:14–16, that the Lord would establish the throne of his kingdom for his seed for ever. This promise involved the eternal duration of the gracious connection between God and Israel, which was embodied in the dwelling of God in the temple. This connection, from its very nature, was an eternal one; even if the earthly form, from which Solomon at that moment abstracted himself, was temporal and perishable.²²⁵

Matthew Poole: *A settled place for You to abide in forever*; not a tabernacle, which was made to be carried from place to place; but a durable, and, I hope, perpetual habitation.²²⁶

Whedon: The forever of this verse is but another echo of that gracious promise to David, (2Sam. 7:16, note,) which was the germ of all later Messianic prophecies. The eye of faith and the vision of prophecy alike associate the ark of the covenant and its visible dwellingplace with an endless future; for though the patterns of the heavenly pass away, it is only because they are superseded by more glorious manifestations of the heavenly. Heb. 9:23 (*Thus it was necessary for the copies of the heavenly things to be purified with these rites, but the heavenly things themselves with better sacrifices than these.*).²²⁷

There have been critics who have claimed that Solomon was building God a house to live in. Dentan: *Solomon really believed that he could build God 'an exalted house,' a place for Him to dwell in forever.*²²⁸

Solomon makes it clear in this speech and prayer that God does not live in the Temple; nor can He be confined in a Temple as you are I am confined inside a house. Solomon clearly understood this, saying in his public prayer before God: “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!” (1Kings 8:27; ESV; capitalized) So the only person confused by God and His **omnipresence** is Dentan and others who have made similar statements.

Coffman argues for the traditional understanding that Moses wrote the books of Moses (including Deuteronomy):

²²³ *Expositor's Bible Commentary*; Edited by the Rev. W. Robertson Nicoll; ©1887-1896; public domain; from e-sword, 1Kings 8:1–11.

²²⁴ Adam Clarke, *Adam Clarke's Commentary on the Bible*; from e-Sword, 1Kings 8:13.

²²⁵ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 1Kings 8:12–15.

²²⁶ Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, 1Kings 8:13 (slightly edited).

²²⁷ *Whedon's Commentary on the Old and New Testaments*; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; 1Kings 8:13 (slightly edited).

²²⁸ From <https://www.studydrive.org/commentaries/bcc/1-kings-8.html> accessed March 19, 2018 (slightly edited). Additional citations for this quote found at this link.

“I have indeed built you an exalted house, a place for you to dwell in forever.”

The full context for Dentan's statement comes within some very good points made by James Burton Coffman about those who doubt the traditional authorship of these texts: *We reject as untenable, even ridiculous, the dictum of critics that Solomon, one of the wisest men who ever lived, was such a dunce as he is described by Dentan who wrote that, "Solomon really believed that he could build God 'an exalted house,' a place for him to dwell in for ever." Such a critical allegation more effectively reflects upon the intelligence of such critics than it does upon that of Solomon.*

Coffman continues: *Of course, the community of radical critics finds here an effective contradiction of their evolutionary hypothesis regarding the theology of Israel; and their only defense of their theory is to ascribe a passage like this to their mythical 'Deuteronomist.' The true Deuteronomist, of course, is none other than Moses, as proved by the Book of Deuteronomy itself, where the mid-second millennium vocabulary, the sustained pattern of the ancient suzerain treaties, and the book's absolute conformity with the rest of the Mosaic writings make it impossible to date the book any later than the death of Moses about 1,400 B.C.*

Coffman concludes: *This wonderful passage shows that, "Solomon had no unworthy ideas such as were prevalent in that age, nor did he suppose that God was merely a local deity who could be limited to a given place. These words clearly prove his grasp of the omnipresence and infinity of God."*²²⁹

That God chose Jerusalem for His forever place to dwell is found throughout Scripture: Psalm 78:68–69 132:13–14 John 4:21–23 Acts 6:14 Heb. 8:5–13 9:11–12, 24²³⁰

Chapter Outline

Charts, Maps and Short Doctrines

Solomon gives the history behind the Temple's construction

2Chron. 6:3–11

In some translations, v. 14 stands alone; and in many other translations, v. 14 is affixed to the passage which follows.

And so turns around the king his faces and so he blesses all an assembly of Israel; and all an assembly of Israel is standing.

1Kings
8:14

The king then turned around [to face the people] and he blessed the entire congregation of Israel. The entire assembly of Israel is standing.

The king then turned to face the people and he blessed the entire congregation of Israel. At this time, they are all standing.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so turns around the king his faces and so he blesses all an assembly of Israel; and all an assembly of Israel is standing.
Revised Douay-Rheims	And the king turned his face, and blessed all the assembly of Israel: for all the assembly of Israel stood.
Peshitta (Syriac)	Then the king turned his face about and blessed all the congregation of Israel; and all the congregation of Israel stood;...

²²⁹ From <https://www.studylight.org/commentaries/bcc/1-kings-8.html> accessed March 19, 2018. See link for citations from Coffman.

²³⁰ *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880; from E-sword, 1Kings 8:13.

Septuagint (Greek) And the king turned his face, and the king blessed all Israel, (and the whole assembly of Israel stood:);...

Significant differences: None.

Limited Vocabulary Translations:

Bible in Basic English	Then, turning his face about, the king gave a blessing to all the men of Israel; and they were all on their feet together.
Easy English	Solomon speaks to his people While everybody in Israel stood there, the king turned round. He prayed that God would be good to them.
Easy-to-Read Version–2001	All of the people of Israel were standing there. So King Solomon turned to them and asked God to bless them.
God's Word™	Then the king turned around and blessed the whole assembly of Israel while they were standing.
Good News Bible (TEV)	Solomon's Address to the People As the people stood there, King Solomon turned to face them, and he asked God's blessing on them.
NIRV	The whole community of Israel was standing there. The king turned around and gave them his blessing.
New Simplified Bible	King Solomon turned to face the people standing there. He asked God's blessing on them.

Thought-for-thought translations; paraphrases:

The Living Bible	Then the king turned around and faced the people as they stood before him, and blessed them.
New Century Version	While all the Israelites were standing there, King Solomon turned to them and blessed them.
New Life Version	Solomon's Words to the People Then the king turned around and prayed that good would come to all the people of Israel, while all the people of Israel stood.

Partially literal and partially paraphrased translations:

American English Bible	Then he turned around, and all IsraEl started praising the king; for the whole gathering of IsraEl was standing there.
Beck's American Translation	Then the king turned around and blessed the whole community of Israel, while the whole community was standing.
International Standard V	Then the king turned to face the entire congregation of Israel while the congregation of Israel remained standing.
New Advent (Knox) Bible	With that, the king turned to bless the whole assembly of Israel; all Israel, that stood to receive his blessing.

Mostly literal renderings (with some occasional paraphrasing):

Ferrar-Fenton Bible	Then the King turned his face and blessed all the Assembly of Israel, whilst all the Assembly of Israel stood up,...
NIV – UK	While the whole assembly of Israel was standing there, the king turned round and blessed them.
The Urim-Thummim Version	And the king turned his face around and blessed all the company of Israel: (and all the company of Israel stood:);...

Catholic Bibles (those having the imprimatur):

New American Bible (2002)	The king turned and greeted the whole community of Israel as they stood.
New English Bible—1970	Solomon's address to the people. - 2Chr.6.3-11 And as they stood waiting, the king turned round and blessed all the assembly of Israel...
Revised English Bible—1989	While the whole assembly of Israelites stood, the king turned and blessed them:...

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Then the king turned around and blessed the whole community of Isra'el. A portion of v. 14 will be placed with the next verse for context.
exeGeses companion Bible	And the sovereign turns his face around and blesses all the congregation of Yisra El: and all the congregation of Yisra El stands.
The Israel Bible (beta)	Then, with the whole congregation of Yisrael standing, the king faced about and blessed the whole congregation of Yisrael.
Orthodox Jewish Bible	And HaMelech turned his face about, and made a brocha upon Kol Kehal Yisroel; (and Kol Kehal Yisroel were standing);...

Expanded/Embellished Bibles:

The Expanded Bible	While all the Israelites [congregation/community/assembly of Israel] were standing there, King Solomon turned to them and blessed them.
Kretzmann's Commentary	And the king, who had uttered this exclamation with face turned toward the Sanctuary, turned his face about, and blessed all the congregation of Israel; (and all the congregation of Israel stood, out in the great court toward the east;)... Then the king turned around [<i>Heb</i> "turned his face."] and pronounced a blessing over the whole Israelite assembly as they stood there [<i>Heb</i> "and he blessed all the assembly of Israel, and all the assembly of Israel was standing."].
NET Bible®	Then the king turned around [<i>Heb</i> "turned his face."] and pronounced a blessing over the whole Israelite assembly as they stood there [<i>Heb</i> "and he blessed all the assembly of Israel, and all the assembly of Israel was standing."].
The Pulpit Commentary	And the king turned his face about [He had been earnestly gazing toward the house where the cloud appeared. He now faced the congregation] and blessed [This word here, and in 1Kings 8:55, is used somewhat loosely. The blessing was in both cases addressed to God. The Hebrew king was not authorized to bless the people—that was the prerogative of the priests (Num. 6:23; cf. Le Num. 9:22), and he is only said to bless here as felicitating, as wishing them a blessing. Dean Stanley] "Jewish Ch.," vol. 2. p 218) characteristically asserts that Solomon "performed the highest sacerdotal act of solemn benediction." But the same word is used in 1Kings 8:66, of the people blessing the king. "Did the people," as Wordsworth pertinently asks, "also perform a priestly act?" The word is elsewhere used of saluting. See note on 1Kings 8:66, and Gesen. s.v.] all the congregation of Israel: (and all the congregation of Israel stood); [<i>Heb.</i> were standing (עמדו); "stood" conveys the idea that the congregation rose as Solomon spoke, whereas they were standing already in the temple courts.] (then facing the standing assembly of Israelites)
The Voice	(then facing the standing assembly of Israelites)

Literal, almost word-for-word, renderings:

Context Group Version	And the king turned his face about, and esteemed all the assembly of Israel: and all the assembly of Israel stood.
Emphasized Bible	And the king turned about his face, and blessed all the convocation of Israel,—while all the convocation of Israel was standing;...
NASB	Then the king faced about [<i>Lit turned his face about</i>] and blessed all the assembly of Israel, while all the assembly of Israel was standing.

New King James Version	Solomon's Speech at Completion of the Work Then the king turned around and blessed the whole assembly of Israel, while all the assembly of Israel was standing.
Niobi Study Bible	Solomon's Speech at Completion of the Work And the king turned his face about and blessed all the congregation of Israel, and all the congregation of Israel were standing...
Updated Bible Version 2.11	And the king turned his face about, and blessed all the assembly of Israel: and all the assembly of Israel stood.
Webster's Bible Translation	And the king turned his face about, and blessed all the congregation of Israel: and all the congregation of Israel were standing.
Young's Updated LT	And the king turns round his face, and blesses the whole assembly of Israel; and all the assembly of Israel is standing.

The gist of this passage: The king turns around toward the people of Israel and blesses them.

1Kings 8:14a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
çâbab (בָּבַב) [pronounced saw ^b -VAH ^B V]	<i>to be brought round, to turn, to change; to transfer; to march around, to walk around, to go partly around, to circle about, to go on a circuitous march, to make a circuit, to surround, to encompass; to turn over?</i>	3 rd person masculine singular, Hiphil imperfect	Strong's #5437 BDB #685
melek ^e (מֶלֶךְ) [pronounced MEH-lek]	<i>king, ruler, prince</i>	masculine singular noun with the definite article	Strong's #4428 BDB #572
'êth (אֶת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
pânîym (פָּנִים) [pronounced paw-NEEM]	<i>face, faces, countenance; presence; person; surface</i>	masculine plural noun (plural acts like English singular); with the 3 rd person masculine singular suffix	Strong's #6440 BDB #815
When found by itself, pânîym, without a preposition preceding it and with a personal possessive pronoun, can be used for doing or saying something to someone, in front of someone or in their presence.			

Translation: *The king then turned around [to face the people]...* Solomon had been either looking up or facing the Temple, speaking to God (the latter seems the most reasonable). It makes sense that he would look towards the manifestation of God (and certainly, everyone is doing that). Then he turns his face toward the people, who I assume are behind him in the courtyard outside of the Temple.

We have no idea if there was any understanding of speaking publically in front of so many people; and if there was any way that this could have been enhanced. Given the number of people who attended, the number who could

have actually heard Solomon would have been a very small percentage. On the other hand, there were a great many Levites; and a great many sacrifices offered. How many of them took Solomon's message to the people, while also offering up sacrifices to God? Given the size of this crowd, only a small percentage could have truly appreciated the ceremony at the Temple. It seems quite reasonable to me that provision was made for this and Levites were employed to repeat Solomon's sentiments (this is pure conjecture on my part).

1Kings 8:14b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
bârak ^e (בָּרַךְ) [pronounced baw-RAHK ^e]	<i>to invoke God, to praise, to celebrate, to adore, to bless [God]; to bless [men], to invoke blessings; to bless [as God, man and other created things], therefore to cause to prosper, to make happy; to salute anyone [with a blessing]; to curse</i>	3 rd person masculine singular, Piel imperfect	Strong's #1288 BDB #138
Dr. Robert Dean, Jr.: <i>The word is barach, here in the piel (intensive) imperfect, and it has the idea of blessing which can mean praise, thanksgiving, to kneel, to salute or greet. In the context here this is when Solomon is first addressing the assembly of the elders and the people, and this is his opening salutation. So here the word "bless" has more of the meaning of initial greeting of the people, and in that he is going to focus their attention on God and what God has done in the history of Israel, and what God has provided for them.</i> ²³¹			
'êth (אֶת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
kôl (כֹּל) [pronounced kohl]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
qâhâl (קָהָל) [pronounced kaw-HAWL]	<i>an organized assembly, a called convocation; this is not just a crowd, but people who were assembled for a reason</i>	masculine singular construct	Strong's #6951 BDB #874
Yis ^e râ'êl (יִשְׂרָאֵל) [pronounced yis-raw-ALE]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun; God-given name to Jacob; and national name for the Jewish people	Strong's #3478 & #3479 BDB #975

Translation: ...and he blessed the entire congregation of Israel. Solomon blesses the entire congregation of Israel, which means he is calling for God's blessing and involvement to be a part of the daily lives of Israel.

The exact content of the blessing is not recorded.

²³¹ From deanbible.org; accessed March 18, 2018.

Were there hand signs or movements, or body movements which accompanied a man like Solomon blessing all of the people? Given that the Israelites tend to be very expressive people in this way, I would suggest that Solomon's actual movement conveyed, at the very least, his blessing to the congregation of Israel.

1Kings 8:14c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
kôl (כֹּל) [pronounced <i>kohl</i>]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
qâhâl (קָהָל) [pronounced <i>kaw-HAWL</i>]	<i>an organized assembly, a called convocation; this is not just a crowd, but people who were assembled for a reason</i>	masculine singular construct	Strong's #6951 BDB #874
Yis ^e râ'êl (יִשְׂרָאֵל) [pronounced <i>yis-raw-ALE</i>]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun; God-given name to Jacob; and national name for the Jewish people	Strong's #3478 & #3479 BDB #975
ʿamad (עָמַד) [pronounced <i>gaw-MAHD</i>]	<i>is taking a stand, is standing [nearby], stands; enduring; waiting, is remaining</i>	Qal active participle	Strong's #5975 BDB #763

Translation: *The entire assembly of Israel is standing.* All Israel is standing; they are watching the Temple and the cloud in the Temple and they are listening to Solomon. Quite frankly, this is some very heady stuff.

No little discussion is given to, *is Solomon the proper person to be doing all of this?* That is, he is leading the blessing of the new Temple, which he had overseen the building of; and here he was blessing the people; and he would soon be delivering a lengthy sermon/prayer.

First of all, we may reasonably assume that Solomon is doing what he ought to be doing, based upon two reasons: (1) God does not voice any disapproval of his actions; nor does any author imply some sort of disapproval, either from God or from the Levites. (2) Solomon maintains himself as a type of Christ. Bear in mind, a type does not know he/it is a type; they are not thinking, "If I do thus and so, I will appear to be more like the coming Messiah." Typology is mentioned in the book of Hebrews (and probably in one or more of the Pauline epistles), but was really developed by Finis Dake, whom I am led to understand **missed the mark** in other areas of theology (others developed typology as well).

Let me remind you how David and Solomon fit into typology. David represents Jesus Christ in His 1st and 2nd advents; but Solomon represents Jesus Christ in His Millennial reign. So, by acting as a King-priest, Solomon maintains the typology (something which we can observe in retrospect, but not something that he was aware of).

1Kings 8:14 *The king then turned to face the people and he blessed the entire congregation of Israel. At this time, they are all standing.*

Solomon blesses the people (various commentators)

Barnes: *The people “stood” to hear him the attitude of respect and attention. This first blessing seems to have been without speech - an inward prayer accompanied by the ordinary gesture of blessing.*²³²

Benson: *And blessed all the congregation* — Probably in that form of words which God himself had prescribed, Num. 6:22–26 (Yahweh also said to Moses, “Tell Aaron and his sons that when they ask me to bless the people, they must say, ‘Yahweh bless you and protect you. May he smile on you and act kindly toward you. May he be good to you and cause things to go well for you.’”—ESV; capitalized). *All the congregation stood* — In token of reverence to God, and respect to the king, and of their readiness to receive his blessing, and the blessing of God through his instrumentality.²³³

Jamieson, Fausset and Brown: *From the temple, where he had been watching the movement of the mystic cloud, and while the people were standing, partly as the attitude of devotion, partly out of respect to royalty, the king gave a fervent expression of praise to God for the fulfillment of His promise (2Sam. 7:6–16).*²³⁴

Whedon: *While uttering his benedictions on the people, and his prayer of dedication, he occupied a brazen scaffold, which was placed in the midst of the court. 2Chron. 6:13.*²³⁵

Chapter Outline

Charts, Maps and Short Doctrines

1Kings 8:14 The king then turned to face the people and he blessed the entire congregation of Israel. At this time, they are all standing.

The Preacher's Complete Homiletical Commentary: *The heart of the king was full of joyous gratitude, and under its influence he blessed the people, and blessed the Lord God of Israel. Sharing in the gladness and solemnity of the occasion, the whole congregation stood up, as if eager to receive the benediction. The first moments of a realized good, long hoped and worked for, are full of unutterable emotion.*²³⁶

It was David's original idea to build the Temple of God. Therefore, on this first day of worship of the God of Israel at the Temple, Solomon respectfully acknowledged his father David; and God the Holy Spirit acknowledges this as well (as this is a part of the Word of God).

The Tabernacle, designed by God, was to allow Israel the opportunity to worship Him, even though they were traveling through the Sinai desert. The Tabernacle continued to be central in the worship of God until the time of Eli and Samuel, when the Ark of God was removed from the Tabernacle and used as a good luck charm in a war against the Philistines. The Ark of God was lost and then restored to nation Israel, but not to the Tent of God (1Sam. 4–6). It was not until the time of David when the Ark became a part of Israel's worship again (essentially, it had been in storage for two generations). David built a tent for the Ark and it appears that David went to this tent to worship and that two High Priests rose up (King Saul had almost completely wiped out one priest family; the lone survivor went to David and another priest family stepped in the fill the gap—1Sam. 22–23 2Sam. 8:17).

²³² Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, 1Kings 8:14.

²³³ Rev. Joseph Benson, *Commentary of the Old and New Testaments*; 1857; from e-Sword, 1Kings 8:14 (edited).

²³⁴ Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; 1871; from e-sword, 1Kings 8:14.

²³⁵ *Whedon's Commentary on the Old and New Testaments*; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; 1Kings 8:14.

²³⁶ *The Preacher's Complete Homiletical Commentary*; edited by Joseph S. Exell, 1892; from e-sword, Homiletics of 1Kings 8:14-21.

The Ark had never been in the Tabernacle during the time of Saul or David. In fact, the Ark was kept in storage during all of Saul's reign and a portion of David's. David brought the Ark out of storage, but did not take it to the Tabernacle but to Jerusalem, where he built a tent for it (2Sam. 6). It appeared that one priest family oversaw the Tabernacle; and the other tended to this temporary arrangement of the Ark in a tent in Jerusalem (2Sam. 8:17 17:15 1Chron. 15:11).²³⁷ Although there are clearly two high priests during the time of David, it is not so clearly defined in the Bible that Abiathar oversaw the tent in Jerusalem and Zadok was strictly over the Tabernacle in Gibeon. There are many occasions where these two groups appear to be very cooperative with one another; although it seems natural to me that one would be more closely associated with either the Tabernacle or the tent in Jerusalem.

David, surveying the situation and thinking about his palace that he had built; did not think, "I must restore the Ark of God to the Tabernacle." Instead, he decided, "I need to build a permanent structure here in Jerusalem for God; and the Ark will be placed there." He ran this idea by Nathan the prophet, who first gave David the go-ahead; but then was later corrected by God, Who said that Solomon, not David, would build this proposed Temple (2Sam. 7).

Nevertheless, this was an original idea and one with great merit. God allowed David to participate in the preliminary gathering of raw materials for the Temple (and probably the design as well)—1Chron. 22 28–29. So, even though the focus of this first worship event at the Temple was to be on God, Solomon had to acknowledge the Temple structure itself (which he did in his petitions) and therefore, Solomon certainly had to acknowledge his father David (which he does, happily).

Throughout this speech, beginning with v. 16, Solomon pulls several passages out from Scripture which already stand written. These quotations appear to be found in 1Kings 8:16, 18–19, 25, 39, 42, 46, 51. Although Spurgeon²³⁸ emphasizes the Pentateuch (particularly, Leviticus and Deuteronomy), some of these quotations are much more recent. The LITV is excellent in the New Testament when it comes to references from the Old; but not so good when it comes to OT passages being quoted elsewhere in the OT.

Solomon's public prayer runs from v. 15 to v. 53.

Introducing Solomon's public prayer in 1Kings 8:15 (various commentators)

Dr. Robert Dean, Jr.: *The principle in the Scriptures in history is that once God does things it is as real for us as it was for the generation where they occurred because by faith we understand that the eyewitnesses accounts are just as good as if we saw them. So there is this significant element of history and a reminder to God of what He has done in the past, and the reason He is reminded of these things, as we will see in the opening part of Solomon's dedication prayer, is because that is part of the rationale that Solomon is using to convince God to answer his prayer. Doctrine is embedded in history. The key doctrines of Scripture are all revealed in historical events.*

Dean continues: *[We will see in this passage] how Solomon is going to use these historical events in his prayer to God and his blessing of the people—vv. 14-21. The idea there when Solomon blesses the people is a greeting to them. The content of that blessing is given in vv. 16-21 which is a rehearsal of God's faithfulness to them in delivering them at the exodus event—which connects it to the Mosaic covenant—and then immediately from 16b-20 the focus is on the Davidic covenant. The last verse, 21, goes back to the Mosaic covenant. So this whole prayer coming up in v. 22 is anchored in the Mosaic covenant and in the Davidic covenant.*²³⁹

²³⁷ Part of the reason for this was the chaos that resulted from the revolution against David because of his sin with Bathsheba.

²³⁸ David Guzik's *Commentary on the Old Testament*; courtesy of e-sword; ©2006; 1Kings 8:22–23.

²³⁹ From deanbible.org; accessed March 18, 2018.

Introducing Solomon's public prayer in 1Kings 8:15 (various commentators)

Whedon: *These verses [vv. 15–21] contain an appropriate narration of the most interesting facts connected with the planning and building of the temple, and without them the services of the dedication would have been incomplete.*²⁴⁰

Lange sums up his interpretation of Solomon's words: *The course of thought is, compared with 2Chron. 6:4–11, as follows: "so long as Israel, after the departure from Egypt, wandered about, and had not come into possession of the promised land, Jehovah had chosen no abiding dwelling—place, His habitation was movable—a tent. But after He had chosen David to be king, and brought His people by him to the full and quiet possession of the promised land, it was fitting that He, as well as the nation, should have an abiding dwelling—place. Jerusalem being the city of David, and the central point of the kingdom promised to him 'for ever,' Jehovah had chosen this very city for His 'everlasting' habitation. It was, however, forbidden to my father, David, to execute His purpose, namely, to build an house to the name of the Lord, instead of the tent; according to divine direction, He deputed this work to me, whom Jehovah had already confirmed as his successor. I then, specially commissioned and empowered to do so, have built this house, and brought into it the ark of the covenant, the pledge of the divine gracious presence; and the cloud that has just now filled the house, as once it did the tent, is the sign that Jehovah will dwell here."*

Lange then adds: *The promise, the fulfilment of which Solomon refers to in this discourse, is that of 2Sam. 7:4–16, comp. with 1Chron. 22:6–11; 1Chron. 28:2–7.*²⁴¹ The building of the Temple has so much coverage in the Bible that it is hard to imagine taking the stance that this was evil in God's sight.

Chapter Outline

Charts, Maps and Short Doctrines

Some translations include v. 14 (or a portion of it) as a part of v. 15 and following.

And so he says, "Blessed be Y^ehowah an Elohim of Israel, Who said in His mouth to David my father and in His hand, he has fulfilled, to say, 'From the day that I brought out My people, Israel from Egypt, I had not chosen in a city from all tribes of Israel to build a house to be My name there. And so I chose in David to be over My people Israel.' And so is with a heart of David my father to build a house for a name of Y^ehowah Elohim of Israel. And so says Y^ehowah unto David my father, 'Because that is with your heart to build a house for My name, you did good, for he was with your heart. Nevertheless, you [even] you will not build the house for if your son the one coming from your loins, he [even] he will build the house for My name.'

1Kings
8:15–19

He said, "Praised is Y^ehowah, the Elohim of Israel, Who spoke personally [lit., *with His mouth*] to David, my father, and has, with His hand, fulfilled [His promise], saying, 'From the day that I brought My people out from Egypt, I had not chosen a [particular] city of all the tribes of Israel to build a house [for] My name to be there. [But] I did choose David to be over My people Israel.' And it was in the heart of my father David to build a house for the name of Y^ehowah, the Elohim of Israel. But Y^ehowah said to him [lit., *to my father David*], 'Because it was with your heart to build a house for My name, you have done well, for [this] was in your heart. Nevertheless, you will not build [this] house, for behold, the son coming from your loins, he will build the house for My name.'

²⁴⁰ Whedon's *Commentary on the Old and New Testaments*; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; 1Kings 8:15–21.

²⁴¹ The Rev. Dr. John P. Lange, *Lange's Commentary*; 1857–1864; in the Public Domain; from E-sword; 1Kings 8:14–21 (Exegetical and Critical).

Solomon said, “Glory is to Jehovah, the God of Israel, Who spoke personally to my father David, and Who fulfilled the promise that He made. He had said, ‘Even when I brought My people out of Egypt, I had not chosen a particular city where a house built in My name would stand. However, I did choose David to be over all of My people Israel.’ It was the intention of David to build a house for Jehovah, God of Israel. However, Jehovah said to him, ‘It is good that you had it in your heart to build a house for Me. However, you will not build this house, but your son—a man not yet born—will build this house for Me.’

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so he says, “Blessed be Y ^e howah an Elohim of Israel, Who said in His mouth to David my father and in His hand, he has fulfilled, to say, ‘From the day that I brought out My people, Israel from Egypt, I had not chosen in a city from all tribes of Israel to build a house to be My name there. And so I chose in David to be over My people Israel.’ And so is with a heart of David my father to build a house for a name of Y ^e howah Elohim of Israel. And so says Y ^e howah unto David my father, ‘Because that is with your heart to build a house for My name, you did good, for he was with your heart. Nevertheless, you [even] you will not build the house for if your son the one coming from your loins, he [even] he will build the house for My name.’
Revised Douay-Rheims	And Solomon said: Blessed be the Lord the God of Israel, who spoke with his mouth to David my father, and with his own hands has accomplished it, saying: Since the day that I brought my people Israel out of Egypt, I chose no city out of all the tribes of Israel, for a house to be built, that my name might be there: but I chose David to be over my people Israel. And David my father would have built a house to the name of the Lord the God of Israel: And the Lord said to David my father: Whereas you have thought in your heart to build a house to my name, you have done well <u>in having this same thing in your mind</u> . Nevertheless you shall not build me a house, but your son, that shall come forth out of your loins, he shall build a house to my name.
Peshitta (Syriac)	And he said, Blessed be the LORD God of Israel, who spoke with his mouth to David my father, and has with his hands fulfilled his promise, saying, 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 a house, that my name might be therein; but I chose David to be over my people Israel. And it was in the heart of David my father to build a house for the name of the LORD God of Israel. But the LORD said to David my father, Whereas it was in your heart to build a house to my name, you did well that it was in your heart. Nevertheless you shall not build the house to my name; but your son who shall come forth out of your loins, he shall build the house to my name.
Septuagint (Greek)	And the king turned his face, and the king blessed all Israel, (and the whole assembly of Israel stood:) and he said, Blessed be the Lord God of Israel to-day, who spoke by his mouth concerning David my father, and has fulfilled it with his hands, saying, From the day that I brought out my people Israel out of Egypt, I have not chosen a city in any <u>one</u> tribe of Israel to build a house, so that my name should be there: but I chose Jerusalem that my name should be there, and I chose David to be over my people Israel. And it was in the heart of my father to build a house to the name of the Lord God of Israel. And the Lord said to David my father, Forasmuch as it came into thine heart to build a house to my name, thou didst well that it came upon thine heart. Nevertheless thou shalt not build the house, but thy son that has proceeded out of thy bowels, he shall build the house to my name.

V. 14 is included for context.

Significant differences: The Greek has *one tribe* rather than *all tribes*; but the meaning is unchanged.

The Latin has *in having this same thing in your mind*, which is pretty close to *for he was with your heart*. This passage is remarkably consistent among the ancient translations.

Limited Vocabulary Translations:

- Easy-to-Read Version—2001 Then King Solomon prayed a long prayer to the Lord. This is what he said: "The Lord, the God of Israel, is great. The Lord himself has done the things that he promised to my father David. The Lord told my father, 'I brought my people, Israel, out of Egypt. But I had not yet chosen a city from among the family groups of Israel for a temple to honor me. And I had not chosen a man to be leader over my people, Israel. But now I have chosen Jerusalem to be the city where I will be honored. And I have chosen David to rule over my people, Israel.' "My father David wanted very much to build a temple to honor the Lord, the God of Israel. But the Lord said to my father David, 'I know that you want very much to build a temple to honor me. And this is good that you want to build my temple. But you are not the one that I have chosen to build the temple. Your son will build my temple!'"
- Easy-to-Read Version—2006 He prayed this long prayer to the Lord:
 "The LORD, the God of Israel, is great. He has done what he promised my father David. He told my father, 'I brought my people, Israel, out of Egypt, but I had not yet chosen a city from among the tribes of Israel for a temple to honor me. And I had not chosen a man to be leader over my people, Israel. But now I have chosen Jerusalem to be the city where I will be honored.[d] And I have chosen David to rule over my people, Israel.'
 "My father David wanted very much to build a temple to honor the LORD, the God of Israel. But the LORD said to my father, 'I know that you want very much to build a temple to honor me, and it is good that you want to build it. But you are not the one to build my temple. Your son will build my temple.'
- Good News Bible (TEV) He said, "Praise the LORD God of Israel! He has kept the promise he made to my father David, when he told him, 'From the time I brought my people out of Egypt, I have not chosen any city in all the land of Israel in which a temple should be built where I would be worshiped. But I chose you, David, to rule my people.'"
 And Solomon continued, "My father David planned to build a temple for the worship of the LORD God of Israel, but the LORD said to him, 'You were right in wanting to build a temple for me, but you will never build it. It is your son, your own son, who will build my temple.'
- The Message* The king then turned to face the congregation and blessed them:
 "Blessed be GOD, the GOD of Israel, who spoke personally to my father David. Now he has kept the promise he made when he said, 'From the day I brought my people Israel from Egypt, I haven't set apart one city among the tribes of Israel to build a Temple to fix my Name there. But I did choose David to rule my people Israel.'
 "My father David had it in his heart to build a Temple honoring the Name of GOD, the GOD of Israel. But God told him 'It was good that you wanted to build a Temple in my honor—most commendable! But you are not the one to do it—your son will build it to honor my Name.' V. 14 is included for context.
- Names of God Bible "Thanks be to **Yahweh Elohim** of Israel. With his mouth he made a promise to my father David; with his hand he carried it out. He said, 'Ever since I brought my people Israel out of Egypt, I didn't choose any city in any of the tribes of Israel as a place to build a temple for my name. But now I've chosen David to rule my people Israel.'
 "My father David had his heart set on building a temple for the name of **Yahweh Elohim** of Israel. However, **Yahweh** said to my father David, 'Since you had your heart set on building a temple for my name, your intentions were good. But you must not build the temple. Instead, your own son will build the temple for my name.'

NIRV

Then he said,

"I praise the LORD. He is the God of Israel. With his own mouth he made a promise to my father David. With his own powerful hand he made it come true. He said, 'I brought my people Israel out of Egypt. Ever since, I haven't chosen a city in any tribe of Israel where a temple could be built for my Name. But I have chosen David to rule over my people Israel.'

"With all his heart my father David wanted to build a temple. He wanted to do it so the LORD could put his Name there. The Lord is the God of Israel. But the LORD spoke to my father David. He said, 'With all your heart you wanted to build a temple for my Name. It is good that you wanted to do that. But you will not build the temple. Instead, your son will build the temple for my Name. He is your own flesh and blood.'

Thought-for-thought translations; paraphrases:

Common English Bible

The king turned around, and while the entire assembly of Israel was standing there, he blessed them, saying, "Bless Israel's God, the LORD, who spoke directly to my father David and now has kept his promise: 'From the day I brought my people Israel out of Egypt I haven't selected a city from any Israelite tribe as a site for the building of a temple for my name. But now I have chosen David to be over my people Israel.' My father David wanted to build a temple for the name of the LORD, Israel's God.

"But the LORD said to my father David, 'It is very good that you thought to build a temple for my name. Nevertheless, you yourself won't build that temple. Instead, your very own son will build the temple for my name.'

Contemporary English V.

Then he blessed them and said: Praise the LORD God of Israel! Long ago he brought his people out of Egypt. He later kept his promise to make my father David the king of Israel. The LORD also said that he had not chosen the city where his temple would be built. So when David wanted to build a temple for the LORD God of Israel, the LORD said, "It's good that you want to build a temple where I can be worshiped. But you're not the one to do it. Your son will build a temple to honor me." A portion of v. 14 is included for context.

The Living Bible

"Blessed be the Lord God of Israel," he said, "who has done today what he promised my father David: for he said to him, 'When I brought my people from Egypt, I didn't appoint a place for my Temple, but I appointed a man to be my people's leader.' This man was my father David. He wanted to build a Temple for the Lord God of Israel, but the Lord told him not to. 'I am glad you want to do it,' he said, 'but your son is the one who shall build my Temple.'

New Century Version

Then he said, "Praise the LORD, the God of Israel. He has done what he promised to my father David. The Lord said, 'Since the time I brought my people Israel out of Egypt, I have not chosen a city in any tribe of Israel where a temple will be built for me. But I have chosen David to lead my people Israel.'

"My father David wanted to build a temple for the LORD, the God of Israel. But the LORD said to my father David, 'It was good that you wanted to build a temple for me. But you are not the one to build it. Your son, who comes from your own body, is the one who will build my temple.'

New Living Translation

Then the king turned around to the entire community of Israel standing before him and gave this blessing: "Praise the LORD, the God of Israel, who has kept the promise he made to my father, David. For he told my father, 'From the day I brought my people Israel out of Egypt, I have never chosen a city among any of the tribes of Israel as the place where a Temple should be built to honor my name. But I have chosen David to be king over my people Israel.'"

Then Solomon said, "My father, David, wanted to build this Temple to honor the name of the LORD, the God of Israel. But the LORD told him, 'You wanted to build

the Temple to honor my name. Your intention is good, but you are not the one to do it. One of your own sons will build the Temple to honor me.' V. 14 is included for context.

Partially literal and partially paraphrased translations:

American English Bible	<p>And [the king] said: 'Praise Jehovah, the God of IsraEl, who spoke with His mouth about my father David, and who filled his hands, saying, From the day that I led My people IsraEl out of Egypt, I had never chosen a city [for Myself] in one of the chiefdoms of IsraEl where a [Temple] would be built to My Name. But now I've chosen JeruSalem as the place to put My Name, and I've chosen David to lead My people IsraEl. And that's why the heart of my father David was moved to build a [Temple] to the Name of Jehovah, the God of Israel.</p> <p>'Then, the Lord said to my father David: Because your heart was moved to build a [Temple] to My Name, you've done a good thing, since it came from your heart! However, you may not personally build the [Temple]... it will be built by a son who comes from you. He will build the [Temple] to My Name.'</p>
Beck's American Translation	<p>"Blessed be the LORD, the God of Israel," he said. "With Your mouth You promised my father David, and with Your hand You carried it out. You said, 'Ever since I brought My people Israel out of Egypt, I didn't choose any city in all the tribes of Israel to build a temple where My name should be, but now I've chosen David to be over My people Israel.'" My father David planned to build a temple for the name of the LORD, the God of Israel. And the LORD said to my father David, 'Seeing you planned to build a temple for My name, you did well to plan it. But you must not build the temple. Your son who will come from your body will build the temple for My name.'</p>
International Standard V	<p>Then Solomon [Lit. <i>He</i>] prayed:</p> <p>"Blessed is the LORD God of Israel, who made a commitment [Lit. <i>who spoke by his mouth</i>] to my father David and then personally [Lit. <i>and by his hand</i>] fulfilled what he had promised when he said [Cf. 1Chr 17:5ff]:</p> <p>'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.'</p> <p>"My father David wanted to build a temple for the name of the LORD God of Israel. The LORD told my father David:</p> <p>'Therefore, since you determined [Lit. <i>since it was in your heart</i>] to build a temple for my name, you acted well, because it was your choice [Lit. <i>because it was in your heart</i>] to do so. Nevertheless, you are not to build the Temple, but your son who will be born [Lit. <i>will come from your loins</i>] to you is to build a temple for my name.'</p>
New Advent (Knox) Bible	<p>Blessed be the Lord God of Israel, he said, who has now fulfilled in act the promise he made to my father David. So many years since he had rescued his people from Egypt, and never a city among all the tribes of Israel had he chosen to be the site of his dwelling-place or the shrine of his name; but a man he did choose out, to rule his people, king David. And when he, my father, would have built a house in honour of the Lord God of Israel, the Lord told him that he had done well to conceive such a purpose in his heart; But it is not for thee, he said, to build me a house. A house shall be built in my honour, but by thy son, the heir of thy body.</p>
Translation for Translators	<p>Then, while all the people stood there, the king turned around and faced them, and he asked God to bless them. He said, "Praise Yahweh, the God whom we Israelis belong! By his own power he has done what he promised to my father David. What he promised was this:</p> <p>From the time that I brought my people out of Egypt, I have never chosen any city in Israel in which a temple should be built for my people to worship me there. But I chose you, David, to rule my people."</p>

Then Solomon said, "My father David wanted to build a temple in order that we Israeli people could worship Yahweh our God there. But Yahweh said to him, 'You have wanted to build a temple for me, and what you wanted to do was good. However, I you are not the one not who I want to build it. It is one of your sons, who I want to build a temple for me.' V. 14 is included for context.

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	He was to say: Being acclaimed is Jehovah, he of mighty ones of Israel, who is to have spoken by mouth, to David, my father, and from his share is he to have fulfilled it, to the intent: From the day I am to have led out my people Israel, from Egypt - am I to have selected a city, of the branches of Israel, to build a house in my name? - But I am to choose David over my people Israel. It is to been in the sensibility of the heart of David, my father, to build a house in the name of Jehovah, he of mighty ones of Israel. Jehovah was to say to David, my father: Because of which it is to been in <i>the sensibility</i> of your heart, to build a house in my name, it is to have been appropriate, for it is to been in your heart. Only but, he who was to build the house, is to be your son, who is coming forth from your loins, even was he to build a house, in my name.
Ferrar-Fenton Bible	Then the King turned his face and blessed all the Assembly of Israel, whilst all the Assembly of Israel stood up and he said, Bless the LIVING GOD of Israel, Who spoke directly with my father David, and by His hand accomplishes His Word.— 'From when I brought my people Israel out of Egypt I chose in Israel's Tribes no city to build to fix My Name, Till for My People Israel I chose David.' So it was in my father David's heart to build the Name of Israel's LIVING GOD a House, But the Lord enquired of my father, David, 'Longs your heart to build My Name a Home ?— It was not good that came into your mind !— Begone! you shall not build that house! But your son, who from your loins springs Shall build My Name that Home.'
God's Truth (Tyndale)	And he said: Blessed be the Lord God of Israel, which has fulfilled with his hand, that he spoke with his mouth unto David my father saying: from the day I brought my people Israel out of Egypt, I chose no city among any of the tribes of Israel, to build an house, that my name might be there: But I have chosen David to be ruler over my people Israel. And it was in the heart of David my father, to build an house for the name of the Lord God of Israel. But the Lord God said unto David my father: in that it was in your heart to build an house for my name, you did well, that you was so minded. Nevertheless you shall not build the house, but your son that shall come out of your loins, he shall build an house for my name.
The Urim-Thummim Version	And he said, blessed is YHWH Elohim of Israel that spoke with his mouth to David my dad, and has with his hand fulfilled it saying, Since the day that I brought my people Israel out of Egypt, I chose no city out of all the tribes of Israel to build a Temple so that my Name might be there; but I chose David to be over my people Israel. And it was in the heart of David my dad to construct a Temple for the Name of YHWH Elohim of Israel. And YHWH said to David my dad, Whereas it was in your heart to construct a Temple to my Name, you did well that it was in your heart. Nevertheless you will not build the Temple; but your son that will come out of your loins, he will construct the Temple to my Name.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	The king turned and blessed the entire assembly of Israel, as they stood, saying, "Blessed be Yahweh, the God of Israel, who has fulfilled by his hand what he promised personally to David my father when he said, 'Since the day I brought my people Israel out of Egypt, I chose no city in all the tribes of Israel in which to build
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a resting place for my Name, but now I have chosen Jerusalem for my Name to be there, as I chose David to be the king of my people Israel.' Now David my father wanted to build a House for the Name of Yahweh, the God of Israel; but Yahweh told David my father, 'You meant well to build a House for my Name. Nevertheless, not you but your son who shall be born to you shall build this House for my Name'."

V. 14 is included for context.

New American Bible (2002)	He said to them: "Blessed be the LORD, the God of Israel, who with his own mouth made a promise to my father David and by his hand has brought it to fulfillment. It was he who said, 'Since the day I brought my people Israel out of Egypt, I have not chosen a city out of any tribe of Israel for the building of a temple to my honor; but I choose David to rule my people Israel.' When my father David wished to build a temple to the honor of the LORD, the God of Israel, the LORD said to him, 'In wishing to build a temple to my honor, you do well. It will not be you, however, who will build the temple; but the son who will spring from you, he shall build the temple to my honor.'
New Jerusalem Bible	He said, 'Blessed be Yahweh, God of Israel, who has carried out by his hand what he promised with his mouth to my father David, when he said, "From the day I brought my people Israel out of Egypt I chose no city, in any of the tribes of Israel, to have a temple built where my name should be; but I did choose David to rule my people Israel." My father David had set his heart on building a temple for the name of Yahweh, God of Israel, but Yahweh said to my father David, "You have set your heart on building a temple for my name, and in this you have done well; and yet, you are not the man to build the temple; but your son, yet to be born to you, will be the one to build the temple for my name."
New English Bible—1970	Solomon's address to the people. - 2Chr.6.3-11 And as they stood waiting, the king turned round and blessed all the assembly of Israel in these words: 'Blessed be the LORD the God of Israel who spoke directly to my father David and has himself fulfilled his promise. For he said, "From the day when I brought my people Israel out of Egypt, I chose no city out of all the tribes of Israel where I should build a house for my Name to be there, but I chose David to be over my people Israel." My father David had in mind to build a house in honour of the name of the LORD the God of Israel, but the LORD said to him, "You purposed to build a house in honour of my name; and your purpose was good. Nevertheless, you shall not build it; but the son who is to be born to you, he shall build the house in honour of my name." V. 14 is included for context.
Revised English Bible—1989	"Blessed be the LORD the God of Israel who spoke directly to my father David and has himself fulfilled his promise. For he said, 'From the day when I brought my people Israel out of Egypt, I chose no city out of all the tribes of Israel where I should build a house for my name to be, but I chose Jerusalem where my name should be, and David to be over my people Israel.' "My father David had it in mind to build a house for the name of the LORD the God of Israel, but the LORD said to him, 'You purposed to build a house for my name, and your purpose was good. Nevertheless, you are not to build it; but the son who is to be born to you, he is to build the house for my name.'

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	The whole community of Isra'el stood as he said: "Blessed be <i>ADONAI</i> , the God of Isra'el, who spoke to my father David with his mouth and fulfilled his promise with his hand. He said, 'Since the day I brought my people Isra'el out of Egypt, I chose no city from any of the tribes of Isra'el in which to build a house, so that my name might be there; but I did choose David to be over my people Isra'el.' Now it was in the heart of David my father to build a house for the name of <i>ADONAI</i> the God of Isra'el; but <i>ADONAI</i> said to David my father, 'Although it was in your heart to build a
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The Complete Tanach

house for my name, and you did well that it was in your heart, nevertheless you will not build the house. Rather, you will father a son, and it will be he who will build the house for my name.' A portion of v. 14 is included for context.
And he said, "Blessed (be) the Lord, the God of Israel Who spoke with His mouth unto David my father, and has fulfilled it with His hand, saying.

Who spoke with His mouth: [He also told him] that he would grant him a son who would build the temple.

And has fulfilled it with His hand: He has fulfilled His word with His good power, lit. with His good hand.

'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 a house, that My name might be therein; but I chose David to be over My people Israel.'

... Since the day, etc.: This is what He spoke to my father David.

And it was in the heart of David my father to build a house for the name of the Lord, the God of Israel. And the Lord said to David my father, 'Since it was in your heart to build a house unto My name, you did well that it was in your heart. Nevertheless, you shall not build the house; but your son that shall come forth out of your loins, he shall build the house for My name.'

exeGesés companion Bible

...and he says, Blessed - Yah Veh Elohim of Yisra El,
who worded with his mouth to David my father
and fulfills his hand, saying,
Since the day
I brought my people Yisra El from Misrayim,
I chose no city from all the scions of Yisra El
to build a house for my name to be therein;
but I chose David to be over my people Yisra El.
And it was in the heart of David my father
to build a house
for the name of Yah Veh Elohim of Yisra El.
And Yah Veh says to David my father,
Because it is in your heart
to build a house to my name,
you do good that it is in your heart:
only, you build not the house;
but your son who comes from your loins
- he builds the house to my name.

The Israel Bible (beta)

He said: "Praised be Hashem, the God of Yisrael, who has fulfilled with deeds the promise He made to my father David. For He said, 'Ever since I brought My people Yisrael out of Egypt, I have not chosen a city among all the tribes of Yisrael for building a House where My name might abide; but I have chosen David to rule My people Yisrael.' "Now my father David had intended to build a House for the name of Hashem, the God of Yisrael. But Hashem said to my father David, 'As regards your intention to build a House for My name, you did right to have that intention. However, you shall not build the House yourself; instead, your son, the issue of your loins, shall build the House for My name.'

Orthodox Jewish Bible

And he said, Baruch Hashem Elohei Yisroel, which spoke with His mouth unto Dovid Avi, and hath with His yad fulfilled it, saying,
Since the yom that I brought forth My people Yisroel out of Mitzrayim, I chose no ir out of all the Shivtei Yisroel to build a Beis, that Shemi might be therein; but I chose Dovid to be over My people Yisrael.
It was in the levav Dovid Avi to build Bayit for Shem Hashem Elohei Yisrael.
And Hashem said unto Dovid Avi, Whereas it was in thine lev to build a Beis unto Shemi, thou didst well that it was in thine lev.

Nevertheless thou shalt not build the Bayit; but thy ben that shall come forth out of thy loins, he shall build the Bayit unto Shemi.

Expanded/Embellished Bibles:

The Amplified Bible

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, 'Since the day that I brought My people Israel out of Egypt, I did not choose a [particular] city out of all the tribes of Israel in which to build a house so that My Name (Presence) would be in it, but I chose David to be over My people Israel.' Now it was [determined] in the heart of my father David to build a house (temple) for the Name of the Lord, the God of Israel. But the Lord said to my father David, 'Because it was in your heart to build a house for My Name, you did well, in that it was in your heart. Nevertheless, you shall not build the house, but your son, who shall be born to you, it is he who shall build it for My Name [and My Presence].'

The Expanded Bible

Then he said, "·Praise [Blessed be] the Lord, the God of Israel. He has ·done [fulfilled] what he promised [·with his mouth] to my father David. The LORD said, 'Since the ·time [·day] I brought my people Israel out of Egypt, I have not chosen a city in any tribe of Israel where a ·temple [·house] will be built ·for me [to honor my name; ·for my name to be there]. But I have chosen David to ·lead [rule over] my people Israel.'

"My father David ·wanted [·had it in his heart/mind] to build a ·temple [·house] for the LORD, the God of Israel. But the LORD said to my father David, 'It was good that you ·wanted [·had it in your heart/mind] to build a ·temple [·house] for me. But you are not the one to build it. Your son, who ·comes from your own body [will be born from you], is the one who will build my ·temple [·house] ·for my name [to honor my name; 2 Sam. 7:13].'

Kretzmann's Commentary

And the king, who had uttered this exclamation with face turned toward the Sanctuary, turned his face about, and blessed all the congregation of Israel; (and all the congregation of Israel stood, out in the great court toward the east;) 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, Cf 2Sam. 7:5-13, 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, He had ordered only the Tabernacle to be built for His warship; but I chose David to be over My people Israel, under whom Israel entered into the full and quiet possession of the Promised Land.

And it was in the heart of David, my father, to build an house for the name of the LORD God of Israel, 2Sam. 7:2.

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.

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. Cf 2Sam. 7:4-16; 1Chron. 22:6-11; 1Chron. 28:2-7. V. 14 is included for context.

NET Bible®

He said, "The Lord God of Israel is worthy of praise because he has fulfilled [The Hebrew text reads, "by his hand."] what he promised [The Hebrew text reads, "by his mouth."] my father David. He told David [*Heb* "saying."], 'Since the day I brought my people Israel out of Egypt, I have not chosen a city from all the tribes of Israel to build a temple in which to live [*Heb* "to build a house for my name to be there."]. But I have chosen David to lead my people Israel.' Now my father David had a strong desire [*Heb* "and it was with the heart of David my father."] to build a temple to honor the Lord God of Israel [*Heb* "to build a house for the name of the Lord God of Israel." The word "name" in the OT sometimes refers to one's reputation or honor. The "name" of the Lord sometimes designates the Lord himself, being

The Pulpit Commentary

indistinguishable from the proper name.]. The Lord told my father David, 'It is right for you to have a strong desire to build a temple to honor me [*Heb* "Because it was with your heart to build a house for my name, you did well that it was with your heart."]. But you will not build the temple; your very own son will build the temple for my honor [*Heb* "your son, the one who came out of your body, he will build the temple for my name."].'

And he said, Blessed be the Lord God of Israel [1Kings 1:48], which spake with his mouth unto [or, concerning; *אֲחֵר* after verbs of speaking has the force of de (Gen. 20:2; Jer. 40:16; Psalm 69:27)]. David my father [The words were really spoken to Nathan], and hath with his hand [i.e; power; cf. Job. 34:20; Acts 4:28; Acts 13:11; Ezra 7:6] fulfilled it [the spoken word He has fulfilled in deed], saying, [The reference is to 2Sam. 7:1–29; of which Solomon merely gives the substance. Much of what he says here is not recorded there.]

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 a house, that my name might be therein [The chronicler adds here, "Neither chose I any man to be ruler," etc. Probably our account comes nearer to the words actually spoken. The speech in the Chronicles looks as if it had been somewhat amplified, though it only completes the sense (Rawlinson)], but I chose David to be over my people Israel. [Cf. Psalm 78:70. This psalm pursues much the same line of thought as this address.]

And it was in the heart of David my father [2Sam. 7:2; 1Chron. 17:1] to build an house for the name of the Lord God of Israel.

And the Lord said unto David my father [Not, perhaps, *totidem verbis*. The Divine approval was implied in 2Sam. 7:11–16, and it may have been expressed at the same time. The narratives of Scripture are necessarily greatly condensed], Whereas it was in thine heart to build an house unto my name, thou didst well that it was in thine heart.

Nevertheless thou shalt not build the house [Wordsworth observes that it was filial reverence prevented Solomon's mentioning the cause of this prohibition which, however, is mentioned with appropriate humility by David himself (1Chron. 22:8)]; but thy son that shall come forth out of thy loins, he shall build the house unto my name. [2Sam. 7:11, 2Sam. 7:12. The recurrence of "the name" of the Lord is to be noticed (see 2Sam. 7:16, 2Sam. 7:17, 2Sam. 7:18, 2Sam. 7:29, 48, etc.) The name of God is the expression to man of His nature, attributes, etc.].

The Voice

Solomon (then facing the standing assembly of Israelites): Praise be to the Eternal One, Israel's God, who made promises with His mouth to my father, David; and who today has fulfilled His promises with His actions and said, "When I led My people Israel out of Egypt, I did not look to the tribes of Israel and appoint a city to build a temple for My name. Instead, I appointed David to reign over My people Israel."

My father desired to build a temple honoring the reputation of the Eternal One, Israel's God; but He told my father, David, "It was good enough that this desire was in your heart to build such a temple for My name. However you will not be the one to build this place; but your son who is yet to be born will build your vision, this temple, for My name." V. 14 is included for context.

Literal, almost word-for-word, renderings:

Context Group Version

And he said, Esteemed be YHWH, the God of Israel, who spoke with his mouth to David your father, and has with his hand fulfilled it, saying, Since the day that I brought out my people Israel out of Egypt, I chose no city out of all the tribes of Israel to build a house, that my name might be there; but I chose David to be over my people Israel. Now it was in the heart of David my father to build a house for the name of YHWH, the God of Israel. But YHWH said to David my father, Whereas it was in your heart to build a house for my name, you did well that it was in your

Emphasized Bible

heart: nevertheless you shall not build the house; but your son that shall come out of your loins, he shall build the house for my name.

And the king turned about his face, and blessed all the convocation of Israel,—while all the convocation of Israel was standing; and he said—Blessed, be Yahweh, God of Israel, who spake with his mouth, unto David my father,—that which with his hand he hath fulfilled, saying:— Since the day that I brought forth my people Israel, out of Egypt, I had chosen no city, out of all the tribes of Israel, for building a house, where my Name might be,—but I have chosen Jerusalem, that my Name should be there, and I have chosen David, to be over my people Israel: And so it came to pass, that it was near the heart of David my father,—to build a house for the Name of Yahweh, God of Israel. Then said Yahweh unto David my father, Because it was near thy heart to build a house for my Name, thou didst well that it was near thy heart; Only, thou thyself, must not build the house,—but, thine own son who hath proceeded out of thy loins, he, shall build the house, for my Name. V. 14 is included for context.

English Standard Version

And he said, “Blessed be the LORD, the God of Israel, who with his hand has fulfilled what he promised with his mouth to David my father, saying, ‘Since the day that I brought my people Israel out of Egypt, I chose no 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.’ Now it was in the heart of David my father to build a house for the name of the LORD, the God of Israel. But the LORD said to David my father, ‘Whereas it was in your heart to build a house for my name, you did well that it was in your heart. Nevertheless, you shall not build the house, but your son who shall be born to you shall build the house for my name.’

Modern English Version

Then the king turned around and blessed all the congregation of Israel (and all the congregation of Israel stood), and he said,

“Blessed be the Lord God of Israel, who spoke with His mouth to my father David and has with His hand fulfilled His word, saying, ‘Since the day that I brought forth My people Israel out of Egypt, I chose no city from any tribe of Israel to build a house where My name might be praised, but I chose David to be over My people Israel.’

“My father David had it in mind to build a house for the name of the Lord God of Israel. The Lord said to my father David, ‘Whereas it was in your heart to build a house for My name, you had good intentions. Nevertheless, you shall not build the house, but your son who will come out of your loins, he shall build the house for My name.’ V. 14 is included for context.

Young’s Updated LT

And he says, “Blessed is Jehovah, God of Israel, who spoke by His mouth with David my father, and by His hand has fulfilled it, saying, From the day that I brought out My people, even Israel, from Egypt, I have not fixed on a city out of all the tribes of Israel, to build a house for My name being there; and I fix on David to be over My people Israel. “And it is with the heart of David my father to build a house for the name of Jehovah, God of Israel, and Jehovah says unto David my father, Because that it has been with your heart to build a house for My name, you have done well that it has been with your heart; only, you will not build the house, but your son who is coming out from your loins, he does build the house for My name.

The gist of this passage:

Solomon gives a short history of the building of the Temple. God brought His people out of Egypt to Canaan, but He never chose a city for a house to be built. King David thought of that, but God told him, “You will not build this Temple; your son will.”

1Kings 8:15a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
ʾamar (אָמַר) [pronounced <i>aw-MAHR</i>]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
bârak ^e (בָּרַךְ) [pronounced <i>baw-RAHK^e</i>]	<i>blessed, blessed be [is], blessings to; happiness to [for], happiness [is]; praised is, celebrated is</i>	Qal passive participle	Strong's #1288 BDB #138
God blesses man; man praises and celebrates God.			
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
ʾĒlôhîym (אֱלֹהִים) [pronounced <i>el-o-HEEM</i>]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural construct	Strong's #430 BDB #43
Yis ^e râʾêl (יִסְרָאֵל) [pronounced <i>ysis-row-ALE</i>]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun; God-given name to Jacob; and national name for the Jewish people	Strong's #3478 & #3479 BDB #975

Translation: He said, "Praised is Y^ehowah, the Elohim of Israel,... Solomon is dedicating the Temple, and for the next few verses, he gives some background on how the Temple came to be, beginning with its conception and taking it to its completion.

Solomon first spoke to God in a public prayer, and now he has turned around and he is looking at the people who are there. He will turn back to pray to God starting in vv. 22–23.

Here, Solomon calls for praise to Y^ehowah, the God of Israel. The verbs speaks of blessing when directed towards man, and praise when directed towards God.

1Kings 8:15b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾăsher (אֲשֶׁר) [pronounced <i>uh-SHER</i>]	<i>that, which, when, who, whom; where; in that, in which, in what</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81

1Kings 8:15b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
dâbar (דָּבַר) [pronounced daw ^b -VAHR]	<i>to speak, to talk [and back with action], to give an opinion, to expound, to make a formal speech, to speak out, to promise, to propose, to speak kindly of, to declare, to proclaim, to announce</i>	3 rd person masculine singular, Piel perfect	Strong's #1696 BDB #180
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
peh (פֶּה) [pronounced peh]	<i>mouth [of man, animal; as an organ of speech]; opening, orifice [of a river, well, etc.]; edge; extremity, end</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #6310 BDB #804
'êth (אֶת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
Lange: <i>The Sept. here add σήμερον, and instead of unto read concerning David.</i> ²⁴²			
Dâvid (דָּוִד); also Dâvîyd (דָּוִיִּד) [pronounced daw-VEED]	<i>beloved and is transliterated David</i>	masculine proper noun	Strong's #1732 BDB #187
'âb (אָב) [pronounced aw ^b v]	<i>father, both as the head of a household, clan or tribe; ancestor, grandfather; founder, civil leader, military leader; master, teacher</i>	masculine singular noun with the 1 st person singular suffix	Strong's #1 BDB #3

Translation: ...Who spoke personally [lit., with His mouth] to David, my father,... This is an interesting thing for Solomon to say because, as far as I can recall, God never spoke directly to David or to Solomon. What Nathan and Gad said are equivocated here to the words of God. Solomon does not suggest that God's words came through a 3rd party, but the words that they spoke to David are treated as the words of God. Solomon gives complete divine authority to the words of Nathan and Gad. Solomon quotes these words (or their proper meaning) as if coming directly from God (which they did).

What this does is allow for God's authoritative word to be more than the words which God speaks directly to man.

God always spoke to these men, the kings of Israel, through prophets, so that they never became too confused or arrogant. A king was not to think that the order of authority is the people, who are under the king, who is directly below God. In between God and the king is the prophet, who is also one of the people. The prophet's authority came from God directly; unrelated to the authority of the king or the opinions of the people.

The fact that a prophet would speak to King David and tell him that he would not be the man to build the Temple, but his son, testifies to the guidance and authority of the prophet. This is also clear proof that God did not just

²⁴² The Rev. Dr. John P. Lange, *Lange's Commentary*; 1857–1864; in the Public Domain; from E-sword; 1Kings 8:15 (footnote).

accept the Temple as a reality, but that He approved of it.²⁴³ Had God disapproved of the notion of a Temple, then the prophet would not have said, “Solomon will build this Temple, not you, David;” he would have said instead, “No king will build a Temple for God.” Quite obviously, if God is going to specify the man to build the Temple, then God is giving His tacit approval to the building of the Temple.

The importance of the prophet is quite clear when David has sinned against man and God by taking a married woman and having her husband killed. Or when a king flat out turns against God. Then the prophet must step in with his divine authority and speak the truth, to right the king (or to make his misdeeds public) and to, ideally speaking, right the nation. If the king and nation are not righted, then the prophet has the place of warning the public of divine discipline to come (Isaiah and Jeremiah had ministries like this).

Application: For those like myself who see great benefits in the separation of powers, this is a good example of that. The king’s authority was not absolute; and if the king opposed the prophets, then he was in opposition to God as well. Our United States government is based upon separation of powers, which is a very similar concept.

God addressed this situation directly, thinking of David, when He spoke to the prophet. The idea is, this is not some cold approach or a one-size-fits-all declaration. David has made a unique and original proposal and God will take David’s proposal seriously. It ought to boggle the mind that God would create a creature to whom God is willing to listen.

The priest represents man to God; and the prophet represents God to man. Today, in the Church Age, we are all priests. We all represent ourselves before God. The well-qualified and well-prepared pastor-teacher represents God to us by teaching the Word of God.

1Kings 8:15c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wāw conjunction	No Strong’s # BDB #251
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong’s # BDB #88
yâd (יָד) [pronounced <i>yawd</i>]	<i>hand; figuratively for strength, power, control; responsibility</i>	feminine singular noun with the 3 rd person masculine singular suffix	Strong’s #3027 BDB #388
mâlê’ (מָלֵא) [pronounced <i>maw-LAY</i>]	<i>to fill, to make full, to fill up, to fulfill; to overflow; to satisfy; to complete, to accomplish, to confirm</i>	3 rd person masculine singular, Piel perfect	Strong’s #4390 BDB #569

Translation: ...and has, with His hand, fulfilled [His promise],... God spoke to David (as we will read) and He will fulfilled His words. The word *hand* refers to God’s *active power*; or, if you prefer, *what God does based upon His authority*. God told David how his desire to build a Temple would be fulfilled; and Solomon, in his building the Temple, fulfilled God’s promises to David.

These promises are recorded in **2Samuel 7** ([HTML](#)) ([PDF](#)) ([WPD](#)) **1Chron. 17** ([HTML](#)) ([PDF](#)) ([WPD](#)) and **Psalms 89** ([HTML](#)) ([PDF](#)) ([WPD](#)). 2Sam. 7:5–17 [God is speaking to Nathan the prophet] "Go and tell My servant David, 'Thus says the LORD: Would you build Me a house to dwell in? I have not lived in a house since

²⁴³ Contrary to a couple of commentators.

the day I brought up the people of Israel from Egypt to this day, but I have been moving about in a tent for My dwelling. In all places where I have moved with all the people of Israel, did I speak a word with any of the judges of Israel, whom I commanded to shepherd My people Israel, saying, "Why have you not built Me a house of cedar?"

2Sam. 7:8–16 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, that you should be prince over my people Israel. And I have been with you wherever you went and have cut off all your enemies from before you. And I will make for you a great name, like the name of the great ones of the earth. And I will appoint a place for my people Israel and will plant them, so that they may dwell in their own place and be disturbed no more. And violent men shall afflict them no more, as formerly, from the time that I appointed judges over my people Israel. And I will give you rest from all your enemies. Moreover, the LORD declares to you that the LORD will make you a house [that is, a royal dynasty]. When your days are fulfilled and you lie down with your fathers, I will raise up your offspring after you, who shall come from your body, and I will establish his kingdom. He shall build a house for My name, and I will establish the throne of his kingdom forever. I will be to him a father, and he shall be to Me a son. When he commits iniquity, I will discipline him with the rod of men, with the stripes of the sons of men, but My steadfast love will not depart from him, as I took it from Saul, whom I put away from before you. And your house and your kingdom shall be made sure forever before Me. Your throne shall be established forever.'" (ESV; capitalized)

God allowed and fulfilled David's desire to build a House for Him.

Solomon as the king on the throne and Solomon as the builder of the Temple fulfills these promises of God made to David about 4 decades previous. Reese's Chronology Bible has 42 years between the promise and the fulfillment; F. L. Smith has 37 years. If Solomon gives this addressed after the completion of all the buildings, then the time frame is about 5 decades.

Even though it was David who came up with the original idea to build the Temple; and Solomon who oversaw the building of the Temple, this is a fulfillment of God's promise, a matter of His power. As Guzik writes: *David and Solomon were human instruments, but the work was God's.*²⁴⁴

Throughout the Bible, we find prophecy for near and far (this is not found in other religious books), and our studies have helped us to understand just how these many prophecies have taken place. *J. Barton Payne's Encyclopedia of Biblical Prophecy lists 1,239 prophecies in the Old Testament and 578 prophecies in the New Testament, for a total of 1,817. These encompass 8,352 verses.*²⁴⁵ There is no other book like this in all of man's literature. God, being outside of time, space and matter, understands all that has occurred and all that will occur.

This whole thing with the Temple is a fascinating interaction between the free will and thinking of man and the sovereignty and omniscience of God. God knew in eternity past that King David would come up with this idea; but God did not implant the idea in David's head nor did God design David in such a way as to be predisposed to come up with the idea of a Temple. Also, we add in the influence of David over his son Solomon; who actually builds the Temple.

The Bible seems to clearly indicate that we have volition and that our volitional choices matter in the plan of God, and few examples are as powerful as this one. God may guide us with discipline from time to time (as we attempt to guide our own children with discipline); but we still are able to make these choices on our own (just as your children have their own minds, no matter how carefully you bring them up).

Dr. Robert Dean, Jr.: *What we learn from this is that Solomon's thinking is so saturated with the teaching of Scripture, the events of Scripture and the reality of these events that this is what his*

²⁴⁴ David Guzik's *Commentary on the Old Testament*; courtesy of e-sword; ©2006; 1Kings 8:14–21.

²⁴⁵ From [Christian Courier](#); accessed February 6, 2018.

*strength and what gives such resonance to his prayer. What is so significant is that it flows right out of his thinking is so focused on Scripture and what God has done in the historical past.*²⁴⁶

We have no idea how Solomon put together this prayer. Did he have all of the bullet points in advance, written by his own hand (or determined in his own mind)? Or did he write this entire prayer out longhand (so to speak) and read from it? Although I do not think that we know this for certain, it is my estimation that Solomon, so steeped in the Scriptures, either carried a bullet-pointed list in his head—take directly from the history of Israel; or he knew the history of Israel so well that he just stood up and spoke extemporaneously, holding in his mind his bullet-point list. Whatever method he used, we can reasonably conclude two things: (1) his mind was steeped in the Land of Promise and the Word of God, as there are many things which he says that are directly related to passages in the Law; and (2) someone, at some point, had to write this down, in order for it to be found in the pages of the Bible.

1Kings 8:15d–16a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced <i>le</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
ʾamar (אמר) [pronounced <i>aw-MAHR</i>]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	Qal infinitive construct	Strong's #559 BDB #55
min (מן) [pronounced <i>mihn</i>]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577
yôwm (יומ) [pronounced <i>yohm</i>]	<i>day; time; today (with a definite article)</i>	masculine singular noun with the definite article	Strong's #3117 BDB #398
ʾasher (אשר) [pronounced <i>uh-SHER</i>]	<i>that, which, when, who, whom; where; in that, in which, in what</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81
yâtsâ' (יצא) [pronounced <i>yaw-TZAWH</i>]	<i>to cause to go out, to lead out, to bring out, to carry out, to draw out, to take out [of money]; to put forth, to lay out, to exact; to promulgate; to produce</i>	1 st person singular, Hiphil perfect	Strong's #3318 BDB #422
ʾêth (את) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
ʿam (עם) [pronounced <i>gahm</i>]	<i>people; race, tribe; family, relatives; citizens, common people; companions, servants; entire human race; herd [of animals]</i>	masculine singular collective noun with the 3 rd person masculine singular suffix	Strong's #5971 BDB #766

²⁴⁶ From deanbible.org; accessed March 18, 2018.

1Kings 8:15d–16a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'êth (אֵת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
Yis'ra'êl (יִשְׂרָאֵל) [pronounced <i>yis-row-ALE</i>]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun; God-given name to Jacob; and national name for the Jewish people	Strong's #3478 & #3479 BDB #975
min (מִן) [pronounced <i>mihn</i>]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577
Mits'rayim (מִצְרַיִם) [pronounced <i>mits-RAH-yim</i>]	<i>double straights; transliterated Mizraim; also Egypt, Egyptians</i>	masculine singular, proper noun	Strong's #4714 BDB #595

Translation: ...saying, 'From the day that I brought My people out from Egypt,... Even from the beginning, when Israel was just a beginning nation, not even living in their land—not even having taken their land. God's plan was in motion for Israel from eternity past. All that these people were witnessing in real time, were a part of God's plan for nation Israel.

1Kings 8:16b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lô' (אֵל אוֹל) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
bâchar (בָּחַר) [pronounced <i>baw-KHAHR</i>]	<i>to choose; Gesenius also lists to prove, to try, to examine, to approve, to choose, to select; to love, to delight in [something], to desire</i>	1 st person singular, Qal perfect	Strong's #977 BDB #103
Matthew Poole: i.e., <i>I did not declare my choice of it; for so choosing is used for declaring or executing one's choice, as Deut. 12:1 2Chron. 6:5 Zech. 2:12.</i> ²⁴⁷			
Poole's point is confirmed by Psalm 132:13 For the LORD has chosen Zion; He has desired it for His dwelling place:... (ESV; capitalized)			
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88

²⁴⁷ Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, 1Kings 8:16.

1Kings 8:16b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ġyr (רִיעַ) [pronounced ġeer]	city, encampment, town; fortified height; a place of walking; a guarded place	feminine singular noun	Strong's #5892 BDB #746
kôl (לֹכ) [pronounced koh]	with a plural noun, it is rendered <i>all of, all; any of</i>	masculine singular construct with a masculine plural noun	Strong's #3605 BDB #481
shêbet (טִבֵּט) [pronounced SHAY ^B -vef]	rod, staff, club; spear; scepter and figuratively for a tribe, subdivision of a tribe or family and for a ruler (scepter-bearer), governor	masculine plural construct	Strong's #7626 BDB #986
Yis ^o râ'êl (יִסְרָאֵל) [pronounced yis-raw-ALE]	God prevails; contender; soldier of God; transliterated Israel	masculine proper noun; God-given name to Jacob; and national name for the Jewish people	Strong's #3478 & #3479 BDB #975
lâmed (ל) [pronounced l ^e]	to, for, towards, in regards to	directional/relational preposition	No Strong's # BDB #510
bânâh (בָּנָה) [pronounced baw-NAWH]	to build, to construct; to erect; to rebuild, to restore	Qal infinitive construct	Strong's #1129 BDB #124
bayith (בַּיִת) [pronounced BAH-yith]	house, residence; household, habitation as well as inward	masculine singular noun	Strong's #1004 BDB #108
lâmed (ל) [pronounced l ^e]	to, for, towards, in regards to	directional/relational preposition	No Strong's # BDB #510
hâyâh (הָיָה) [pronounced haw-YAW]	to be, is, was, are; to become, to come into being; to come to pass	Qal infinitive construct	Strong's #1961 BDB #224
shêm (שֵׁם) [pronounced shame]	name, reputation, character; fame, glory; celebrated; renown; possibly memorial, monument	masculine singular noun with the 1 st person singular suffix	Strong's #8034 BDB #1027
shâm (שָׁם) [pronounced shawm]	there; at that time, then; therein, in that thing	adverb of place	Strong's #8033 BDB #1027

The Vat. LXX adds in: *but I chose Jerusalem that my name should be there.*

Translation: ...I had not chosen a [particular] city of all the tribes of Israel to build a house [for] My name to be there. God did not choose Himself a particular city or tribe above the others wherein His house would be built. God did not determine that the tribe of Judah, for instance, would be the place where the Tabernacle (or Temple) would go. God designed a Tabernacle (semi-permanent tent) to be constructed; which Tabernacle could be moved whenever necessary. And the Tabernacle was moved on several occasions.

Solomon, in his prayer, will use the word *name* (in reference to God) 14 times. 1Kings 8:16-20, 29, 33, 35, 41-44, twice in v. 43, 48.²⁴⁸

For a time, God associated His Name with several successive cities, including Nob and Gibeon. God did not specify a particular city prophetically, because the Tabernacle was designed to be moved about (Ex. 20:24 Deut. 12:5, 11).

However, God did choose Jerusalem; but previously did not reveal that He had, allowing normal events to play out, where David chose Jerusalem and build Him a Temple there. Psalm 132:13 *For the LORD has chosen Zion; He has desired it for His dwelling place:...* (ESV; capitalized) In the Millennium, Jesus will reign from Jerusalem. Psalm 2:6–9 Joel 3:16, 21 Micah 4:2, 7 By not *choosing* Jerusalem, God allowed David to choose the city where the Temple would be built and the city from where God the Son would reign.

Chronicles expands upon this: 2Chron. 6:5–6 [Solomon is speaking to the people, quoting what God said to his father]: *'From the time that I brought my people out of Egypt, I have never chosen a city in Israel in which a temple should be built for people to worship me there. Nor did I choose anyone to be the leader of my Israelite people. But now I have chosen Jerusalem to be the place for people to worship me, and I have chosen you, David, to rule my Israelite people.'* (See 2Sam. 7:6–7)

In eternity past, God knew where the capitol for Israel would be; Jerusalem would be the political and religious center of nation Israel (one might say, of the world). God knew this, but He did not state it outright in any prophecy. God allowed Kings David and Solomon to make a great many decisions which pertained to Israel; and these decisions were allowed without putting a set of preconditions on them. God did not tell Joshua that, "Jerusalem will become My capitol" so that later, King David would have to build his palace in Jerusalem. God allows David that great honor of making this choice; and this is okay, because David was *a man after God's Own heart* (1Sam. 13:13 Acts 13:22). Since David was thinking like God thought, God could allow David to make some significant choices which would affect His people Israel for a thousand years (or, for 3000 years, considering what a hotbed of controversy that Jerusalem is today).

God has given some specific men a great deal of leeway in their days. Moses, near the end of his life, was so attuned to God's thinking, that he wrote/spoke an entire book of the Bible coming from his own mind (the book of Deuteronomy). David was so attuned to God's thinking (that is, *God's heart*) that God allowed him to choose where the center of Israel would be; and choose to build a Temple for God.

I believe throughout the Church Age, several men have been given great spiritual gifts and God has given these men great freedom and has greatly blessed their ministries (I think of 3 men who strongly influenced my generation: Billy Graham, J. Vernon McGee, and R. B. Thieme, Jr.).

1Kings 8:16c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
bâchar (בָּחַר) [pronounced baw-KHAHR]	<i>to choose; Gesenius also lists to prove, to try, to examine, to approve, to choose, to select; to love, to delight in [something], to desire</i>	1 st person singular, Qal imperfect	Strong's #977 BDB #103

²⁴⁸ List is from Mike Smith's [notes](#); accessed March 17, 2018; lesson #32. Link will open a Word document on your computer.

1Kings 8:16c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
Dâvid (דָּוִד); also Dâviyd (דִּיּוֹד) [pronounced daw-VEED]	<i>beloved and is transliterated David</i>	masculine proper noun	Strong's #1732 BDB #187
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
hâyâh (הָיָה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	Qal infinitive construct	Strong's #1961 BDB #224
‘al (עַל) [pronounced ġah]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5921 BDB #752
‘am (עַם) [pronounced ġahm]	<i>people; race, tribe; family, relatives; citizens, common people; companions, servants; entire human race; herd [of animals]</i>	masculine singular collective noun with the 3 rd person masculine singular suffix	Strong's #5971 BDB #766
Yisʿrâʾêl (יִשְׂרָאֵל) [pronounced yis-row-ALE]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun; God-given name to Jacob; and national name for the Jewish people	Strong's #3478 & #3479 BDB #975

Translation: [But] I did choose David to be over My people Israel.’ So that there is no misunderstanding, God did choose for David to be over His people. If you studied the book of Samuel, it is clear when God rejects Saul and chooses David, which irritates Saul (who then tries to have David killed).

You may recall how Samuel went to visit David’s family, to anoint the king; and how David’s father kept bringing in his older brothers and Samuel kept rejecting them.

God is saying, “I chose David; but he chose Jerusalem as the capitol of Israel and he determined that a Temple ought to be built.”

Comparing the Passages

1 Kings 8:16

Since to day that I brought forth My people Israel out of Egypt, I chose no City out of all the tribes of Israel to build a house, that My Name might be therein;

but I chose David to be over My people Israel.

2 Chronicles 6:5–6

Since the day that I brought forth My people out of the land of Egypt, I chose no City among all the tribes of Israel to build a house in, that My Name might be there; neither chose I any Man to be a ruler over My people Israel: but I have chosen Jerusalem, that My Name might be there; and have chosen David to be over My people Israel.

Comparing the Passages

1 Kings 8:16

2 Chronicles 6:5–6

It is clear that God knew about Jerusalem from eternity past, as is testified to in the Chronicles passage.

Adam Clarke, *Adam Clarke's Commentary on the Bible*; from e-Sword, 1Kings 8:16 (slightly edited).

1Kings 8:17

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
hâyâh (הָיָה) [pronounced <i>haw-YAW</i>]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine singular, Qal imperfect	Strong's #1961 BDB #224
‘îm (עִם) [pronounced <i>geem</i>]	<i>with, at, by, near; like; from</i>	preposition of nearness and vicinity	Strong's #5973 BDB #767
lêbab (לְבַב) [pronounced <i>lay-BAHB^v</i>]	<i>mind, inner man, inner being, heart</i>	masculine singular construct	Strong's #3824 BDB #523
Dâvid (דָּוִד); also Dâviyd (דֹּוִד) [pronounced <i>daw-VEED</i>]	<i>beloved and is transliterated David</i>	masculine proper noun	Strong's #1732 BDB #187
‘âb (אָב) [pronounced <i>aw^bv</i>]	<i>father, both as the head of a household, clan or tribe; ancestor, grandfather; founder, civil leader, military leader; master, teacher</i>	masculine singular noun with the 1 st person singular suffix	Strong's #1 BDB #3
lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
bânâh (בָּנָה) [pronounced <i>baw-NAWH</i>]	<i>to build, to construct; to erect; to rebuild, to restore</i>	Qal infinitive construct	Strong's #1129 BDB #124
bayith (בַּיִת) [pronounced <i>BAH-yith</i>]	<i>house, residence; household, habitation as well as inward</i>	masculine singular noun	Strong's #1004 BDB #108
lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition	No Strong's # BDB #510

1Kings 8:17

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
<p>The meanings of the lâmed preposition broken down into groups: ❶ <i>to, towards, unto</i>; it is used both to turn one's heart <i>toward</i> someone as well as to sin <i>against</i> someone; ❷ <i>to, even to</i>; in this sense, it can be used with a number to indicate the upper limit which a multitude might approach (<i>nearly</i>). ❸ Lâmed can be equivalent to the Greek preposition eis (εις), meaning <i>into</i>, as in transforming <i>into</i> something else, changing <i>into</i> something else (Gen. 2:7). This use of lâmed after the verb hâyâh (הָיָה) [pronounced <i>haw-YAW</i>] (Strong's #1961 BDB #224) is one thing <i>becoming</i> another (Gen. 2:7). ❹ Its fourth use is the mark of a dative, after verbs of giving, granting, delivering, pardoning, consulting, sending, etc. This type of dative is broken down into several categories, but one includes the translation <i>by</i>, which would be apropos here. ❺ <i>With regards to, as to</i>. Similar to the Greek preposition eis (εις) plus the dative. [Numbering from Gesenius]. ❻ <i>On account of, because, propter</i>, used of cause and reason (<i>propter</i> means <i>because</i>; Gesenius used it). ❼ <i>Concerning, about</i>, used of a person or thing made the object of discourse, after verbs of saying. ❽ <i>On behalf of anyone, for anyone</i>. ❾ As applied to a rule or standard, <i>according to, according as, as though, as if</i>. ❿ When associated with time, it refers to <i>the point of time at which</i> or <i>in which</i> anything is done; or it can refer to <i>the space of time during which</i> something is done (or occurs); <i>at the time of</i>.</p>			
shêm (שֵׁם) [pronounced <i>shame</i>]	<i>name, reputation, character; fame, glory; celebrated; renown; possibly memorial, monument</i>	masculine singular construct	Strong's #8034 BDB #1027
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Yehowah</i>	proper noun	Strong's #3068 BDB #217
ʿĒlōhîym (אֱלֹהִים) [pronounced <i>el-o-HEEM</i>]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural construct	Strong's #430 BDB #43
Yisʿrāʾêl (יִשְׂרָאֵל) [pronounced <i>yis-raw-ALE</i>]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun; God-given name to Jacob; and national name for the Jewish people	Strong's #3478 & #3479 BDB #975

Translation: And it was in the heart of my father David to build a house for the name of Yehowah, the Elohim of Israel. At some point in time, David thought to build a house for God in Jerusalem. This was not something to come out of Scripture, but was an original thought on the part of David. Israel was fully settled into the land; and, therefore, David believed that God ought to be settled fully into the land.

Many of us have studied this back in **2Samuel 7** ([HTML](#)) ([PDF](#)) ([WPD](#)); or in **Psalms 89** ([HTML](#)) ([PDF](#)) ([WPD](#)). However, this is not information which everyone at this gathering is aware of; furthermore, even if they are, it is good to hear about it again (if there were Scripture readings at this time—and I believe that there were—then many would have heard this chapters read aloud). These are extremely important chapters in Scripture. Furthermore, Solomon is setting his audience up for the line, *God has fulfilled His Word before you* (or words to that effect).

We are told that this notice was *in the heart of David*.

Dr. Robert Dean, Jr.: *The meaning of the word "heart" is really talking about the centre of a person's being, then core of their soul. In most places the word has to do with the core thinking in a person's*

*soul, so it is a thought word. So Solomon is saying that it was in the thinking of his father what he wanted to do. It involved his volition, his desire: that he wanted to build a temple for name of the Lord God of Israel. But God prevented that. Principle: God recognises many times our desire to do certain things but in His sovereignty He doesn't allow us circumstantially to be able to do it. David is going to get some recognition for his right motivation and his right desire.*²⁴⁹

In those chapters, a reason is given for Solomon being the one to build the Temple rather than David (God tells David that he has shed too much blood). In fact, to the unlearned, it may seem as if God is saying, "Look, David, you chose to be a soldier, and this is somewhat distasteful to Me; so you cannot build My house." But that is not really it, exactly. David had to kill a lot of people; he killed the enemies of Israel. God, apparently, did not want to associate His Temple with a man who had killed so much; but God is not telling David that he made a lot of wrong choices in his life.

However, there is another reason as well—and that reason is nowhere stated: Solomon is a type of the LORD in the Millennial kingdom and therefore, he is better suited to build the *permanent* home for the Shekinah Glory. Solomon matched up with Jesus Christ in His Millennial reign over Israel during this time period. Solomon fits the type; David does not. David first appears as Jesus in the 1st advent (the musician shepherd who soothed the soul of Saul); and then David is the Jesus of the 2nd advent, where Jesus will destroy all of the enemies of Israel (just as David destroyed all of Israel's enemies). To be clear, there is no peaceful, prosperous reign of Solomon without David's destroying all of Israel's enemies; and there is no Millennial reign of Jesus Christ until all the unbelievers are removed from the earth. Remember, these types are not apparent to the people of this era nor are they apparent to the people who are types (like David and Solomon). God allows us to sort this out hundreds (and even *thousands*) of years later.

The Bible Illustrator (W. L. Watkinson in this case) waxes eloquently of our unaccomplished plans here on earth: *We are often conscious of inability to carry into effect cherished designs of the soul. As David vainly wished to build the temple, so do all noble souls project service which the limitations of this poor life forbid. Our plans are many and grand, our performances few and small at best. It is a perilous voyage from desire to realisation, and many a gracious speculation is shipwrecked ere it reaches port. Therefore are we often fretted, and regard these unrealised aspirations as a disheartening phase of experience.*

The Bible Illustrator also suggests their reason why David was not allowed to build the Temple: *Why was David prevented from carrying this gracious thought into effect? His purpose seemed in harmony with the Divine commandment: "When He gives you rest from all your enemies round about, so that you may dwell in safety; then there shall be a place which the Lord your God shall choose to cause His name to dwell there."* Further, David's purpose seemed altogether pure and generous. David was forbidden to build the house. God saw an unfitness in him for this particular service which had escaped other eyes. There was an impropriety in the red hands of War building the temple of Peace and Mercy, so God excluded His servant from this ministry. Thus we may believe that God often sees deep and cogent reasons for putting aside His servants, even when they contemplate desirable and magnanimous service.²⁵⁰

Why God had Solomon and not David build the Temple

I was surprised that so few commentators understood or taught any of this. In fact, the only person I recall saying anything somewhat correct about this subject is Mike Smith, who said, *If God would have allowed David to fulfill his desire to build the Temple, it would have been a disaster. There is no way that David could be doing battle with the enemy and build the Temple at the same time.*²⁵¹

²⁴⁹ From deanbible.org; accessed March 18, 2018.

²⁵⁰ *The Biblical Illustrator*; by Joseph S. Exell; Pub. 1900; from E-sword; 1Kings 8:17–19 (slightly edited).

²⁵¹ From Mike Smith's [notes](#); accessed March 17, 2018; 1Kings 8:10–13. Link will open a Word document on your computer.

Personally, I think that the overriding principles are:

1. Spiritual: David is clearly a type of Christ in the 1st and 2nd advents; but not really a type for the Lord's Millennial reign.
 - 1) David's early life is certainly in parallel to Jesus' earthly ministry.
 - 2) David's life as the destroyer of Israel's enemies is certainly typical of the Lord's 2nd advent.
 - 3) The peace and prosperity enjoyed by all during Solomon's reign was typical of our Lord's Millennial reign making Solomon the logical king to build the Lord's permanent Temple on earth.
 - 4) Notice how this fits in perfectly with what God told David. *But God said to me, 'You may not build a house for My name, for you are a man of war and have shed blood.'* (1Chron. 28:3; ESV; capitalized) David's personal history certainly makes him a type of Christ at the 2nd advent when Jesus returns and destroys the armies which surround Jerusalem. Zech. 12:5-9
2. Practical: Is there enough time and peace at the end of David's reign for all of this to be done? We must bear in mind that there was a great deal of war during David's time—and not of his own making. Satan mobilized his forces against Israel again and again. There was at least one route specified in the Bible for men and supplies going from Tyre to Jerusalem—going from Tyre to the sea, then down south along the coast and then back on land traveling across to Jerusalem—which route may have still been imperiled in David's time.
3. Practical: Solomon had to be very concentrated on his consolidation of rule at the beginning. He had many fires to put out. Let's say that David started the project and could not finish; Solomon would have taken it up; but could he have, at the same time, answered all of the attacks on his kingship?
4. Practical: What of Hiram and his workers? This additional time allowed them to more perfectly hone their skills and to make such an undertaking more practical and mutually beneficial.
5. Personal: Although David never got to see the completion of his project, is it not of great enjoyment to him to gather materials, to make the plans, to enthusiastically discuss all of this with his son?
6. Although these reasons are not stated specifically in Scripture, I think that they are far more reasonable than the popular approach that, *David had some really bad personal sins or unfitness for this project.*

Standing on the shoulder of our spiritual fathers/what is true and what is false: It is sometimes too easy to be persuaded by well-written prose which appear to establish a Biblical principle by quoting a lot of Scripture; whereas, in fact, they have not. For example:

The Bible Illustrator continues to wax poetic on spiritual goals seemingly undone: *The reasons may not be apparent; may never in this life be discovered, and yet such reasons may exist. "Trophimus have I left at Miletum sick"* (2Tim. 4:20). Another grand source of practical failure is here touched. *How many broken-down servants of God are there today, who have proved their sincerity, but whose thin hand can do little or nothing in raising the stones of the shrine they so passionately desire to build. As in the busiest thoroughfares of great cities we behold wistful faces looking down from hospital windows, longing to share in the strong life of the streets; so are there frail, broken watchers of the work of God who long to share the toil and sacrifice of God's workmen. "And Moses said unto the Lord, O my Lord, I am not eloquent, neither previously, nor since You have spoken unto Your servant: but I am slow of speech, and of a slow tongue"* (Ex. 4:10). Physical and educational defects are often real limitations of practical service. Gifted, warm, aggressive souls, without the orator's tongue or scholar's pen, do what they can and sorrowfully wish it more. *"Moreover, brothers, we do you to wit of the grace of God bestowed on the churches of Macedonia; how that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality. For to their power, I bear record, yea, and beyond their power they were willing of themselves"* (2Cor. 8:1–3). Here is another example of restricted power. *Out of much poverty the Macedonians revealed a rich generosity, and would have gone still further, but their power fell behind their will. "My days are past, my purposes are broken off, even the thoughts of my heart"* (Job. 17:11). Job views his life as at an end, and in consequence of the premature ending, his cherished designs frustrated. *"My heart—purposes are broken off; my profoundest hopes disappointed."* This limitation is felt by all

genuine vehement natures—the longest[jire not being long enough to realise all the great, gracious ideas which spring up in the soul under the brooding of God's Spirit.²⁵²

Clearly, men of God have had goals and aspirations which have not come to fruition. But we cannot paint the explanations with a broad brush. Moses, for instance, complained that he would not be a good spokesman. God knew that he would say that and already—as a part of God's plan—Aaron was heading their way to take up the slack. Although God sounded miffed over Moses trying to backpedal (I say *miffed* as an anthropopathism), He still made provision for Moses and God's plan of moving the sons of Israel out of Egypt and into the desert-wilderness happened.

Trophimus was left behind in Miletum ill. What this tells us is, Paul did not have the gift to heal the sick for all of his life—that he had some sign gifts originally, which gave him authority; but once that authority had been established, he no longer had to *prove* himself (I should say, he no longer needed God to vouch for his authority by means of signs and wonders). In no way, does this mean that Trophimus had myraids of unfulfilled tasks in his life; or that Trophimus had some hidden myriad of sins.

My point in seizing on the first two illustrations given in the quote above is, they are not necessarily similar nor do they really represent the point that author is attempting to make. One has to be careful when reading well-crafted prose (which all 3 quotations are) and not be sway to accept a false assertion as a result.

One must also consider that, some people have these great plans, which they associate with great godly benefits, but are far, far removed from God's plan. And, no doubt, there can be two sets of very similar dreams—two people who dream of establishing, say, a great camping area for Christian groups—and one could be terribly flawed and the other could be of great spiritual benefit. The keys would be the clearly understood essentials of the gospel message; and the correct understanding of God's Word and God's plan. If these are understood and the principles adhered to, the project might enjoy many years of spiritual service. If these principles are not understood, then the seer may simply be boxing the wind.

Quite obviously, when a local church is established, its location and its building are of secondary importance. I visited a small church which either rented a small space or enjoyed the benefits of a free public space in a public building. What was important was the dedication and hard work of the pastor there and the response of his sheep (he had a small congregation, which often requires a great deal more dedication on the part of the pastor). His understanding of the gospel and the Word of God was quite important. Whether or not they could establish their own building somewhere was not (or whether that was in their hearts or not).

We live in a world of sin; and we all have sin natures. So, it should not be a revelation that every person and local church suffers from a number of limiting factors. God's plan works fine in the realm of limiting factors. In the book of Genesis, we have Jacob, who, for most of his life, was a man who continually limited himself, even cutting himself off from the Land of Promise for 20 years. Yet, God's plan worked fine, despite Jacob's many shortcomings. Every racial Jew today has Jacob's DNA.

Given God's plan and His wisdom, do not shortchange a church because it is small, or because the pastor is not a great public speaker or that the church is held in someone's home or in a rented or public access building. If that is where God wants us to grow, then that is where we place our allegiance. We need not focus on the shortcomings but upon the clear benefits; and sometimes, we will end up marveling at all that God has done, despite the obvious shortcomings (which may be far less important).

Just because a person has a dream and that person is Christian, this does not mean that it is a grand spiritual vision. The **Sagrada Familia** is quite an amazing Cathedral structure, the vision of one Antoni Gaudi (I am assuming that he is a born-again Catholic). What he envisioned was one of the most amazing cathedrals in the

²⁵² *The Biblical Illustrator*; by Joseph S. Exell; Pub. 1900; from E-sword; 1Kings 8:17–19 (slightly edited).

history of man. As a man who appreciates architecture, I am both amazed and enthralled by this project—but is there any spiritual benefit attached to it? Well, it is a Catholic church. This could easily be seen as a grand yet unfulfilled spiritual project; but it is questionable that it is of any spiritual benefit. Is the gospel of Jesus Christ clearly presented there? Is the Christian walk taught by those behind the pulpit? Is it giving the believer of that era the tools to go forward in the spiritual life? Those things are totally unrelated to the grandure of the building.

B. J. Snell makes this observation: *One success comes after many failures, one victory after many defeats. The work of every great discoverer and inventor, every legislator and reformer, rests on the unrecognised work of unknown predecessors.*²⁵³ Snell is looking at David's plans and Solomon's building here. Snell is not saying that David is in any ways a failure; but that Solomon's achievement in the building of the Temple is in no ways a singular event, separated in history from all previous persons and events. David's vision was necessary for Solomon's Temple to be built.

In the spiritual life, it is clear that we stand upon the shoulders of so many men who have come before us. Although I gratefully acknowledge R. B. Thieme, Jr. as my pastor for most of my adult life, he stood on the shoulders of hundreds of men (most specifically, upon the shoulders L. S. Chafer). However, I read the works of hundreds of men who they themselves stood on the shoulders of hundreds of men, when attempting to ascertain the best explanation (s) for any given passage of Scripture.

Even here, I must insert the caveat that, we do not simply accept the works of others and build upon them more traditions based upon their traditions (as the Catholic church has done). We simply evaluate previous works in the light of the glorious Word of God; and we retain and highlight that which they have developed which is true; and carefully consider and modify or reject that which is not. In fact, that is very much what I have done in these past few pages with the Bible Illustrator (which brings us to full circle). I have carefully examined what was well intention and well said and evaluated it in the light of the Word of God.

1Kings 8:18a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'amar (אָמַר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
YHWH (יהוה) [pronunciation is possibly yhoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
'el (אֶל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
Dâvid (דָּוִד); also Dâviyd (דֹּוִד) [pronounced daw-VEED]	<i>beloved and is transliterated David</i>	masculine proper noun	Strong's #1732 BDB #187

²⁵³ *The Biblical Illustrator*; by Joseph S. Exell; Pub. 1900; from E-sword; 1Kings 8:17–19.

1Kings 8:18a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'âb (אָב) [pronounced aw ^b]	<i>father</i> , both as the head of a household, clan or tribe; <i>ancestor, grandfather; founder, civil leader, military leader; master, teacher</i>	masculine singular noun with the 1 st person singular suffix	Strong's #1 BDB #3

Translation: But Y^ehowah said to him [lit., *to my father David*],... Despite David's good intentions, God spoke to him (through a prophet), and explained what would happen.

God did not speak to David directly, but always employed a intermediary. This always kept King David grace oriented. You see, it would be a great temptation for a king over a nation, with all that power, to also here clear directives directly from God—it would be a great temptation to allow this to go to your head. It would be too easy for such a man to consider himself the greatest man on earth (“God speaks to me and I reign over Israel, God’s people.”). But David could not make such a claim. God would speak to a prophet and that prophet would speak to David and tell him what’s up.

1Kings 8:18b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ya'an (וְאֵן) [pronounced YAH- <i>gahn</i>]	<i>because, therefore, because that, on account of (conjunction); because of, on account of (preposition); why (with interrogative pronoun) (preposition)</i>	conjunction; preposition	Strong's #3282 BDB #419 BDB #774
'ăsher (אֲשֶׁר) [pronounced uh-SHER]	<i>that, which, when, who, whom; where; in that, in which, in what</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81
hâyâh (הָיָה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine singular, Qal perfect	Strong's #1961 BDB #224
'îm (עִם) [pronounced <i>geem</i>]	<i>with, at, by, near; like; from</i>	preposition of nearness and vicinity	Strong's #5973 BDB #767
lêbab (לִבָּב) [pronounced lay-BAHB ^v]	<i>mind, inner man, inner being, heart</i>	masculine singular noun with the 2 nd person masculine singular suffix	Strong's #3824 BDB #523
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
bânâh (בָּנָה) [pronounced baw-NAWH]	<i>to build, to construct; to erect; to rebuild, to restore</i>	Qal infinitive construct	Strong's #1129 BDB #124
bayith (בַּיִת) [pronounced BAH-yith]	<i>house, residence; household, habitation as well as inward</i>	masculine singular noun	Strong's #1004 BDB #108

1Kings 8:18b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition	No Strong's # BDB #510
shêm (שם) [pronounced shame]	<i>name, reputation, character; fame, glory; celebrated; renown; possibly memorial, monument</i>	masculine singular noun with the 1 st person singular suffix	Strong's #8034 BDB #1027

Translation: ...'Because it was with your heart to build a house for My name,... God is appreciative that David had this original thought to build a house for His name. What David wanted to do was an original idea. God did not place this into David's head.

This ought to be a very fascinating thing, as God gives us free will and He gives us the ability to think and devise and determine. God is not placing things into our thinking except by means of our own free will; which means, we take in the teaching of Bible doctrine.

What I have found to be amazing is, through the inculcation of Bible doctrine, men today are able to have original thoughts. Few men were greater original thinkers than R. B. Thieme, Jr. He studied the Bible constantly, and yet developed a unique approach to the Bible. His doctrine was always orthodox (something which he took pains to prove at times); but presented in such a way with a new vocabulary which was quite amazing, and helpful; and, most importantly, growth-inducing. Now and again, I have heard bits and pieces of his vocabulary spoken by other men who, apparently, were not under his direct ministry.

1Kings 8:18c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
tôwb (טוּב) [pronounced tow ^b v]	<i>to do well; to do right [rightly]; to do good [to someone]; to confer benefits [to someone]; to make attractive, to adorn; to make cheerful</i>	2 nd person masculine singular, Hiphil perfect	Strong's #2895 BDB #373
kîy (כִּי) [pronounced kee]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
hâyâh (הָיָה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine singular, Qal perfect	Strong's #1961 BDB #224
îm (עִם) [pronounced geem]	<i>with, at, by, near; like; from</i>	preposition of nearness and vicinity	Strong's #5973 BDB #767
lêbab (לִבָּב) [pronounced lay-BAHB ^v]	<i>mind, inner man, inner being, heart</i>	masculine singular noun with the 2 nd person masculine singular suffix	Strong's #3824 BDB #523

Translation: ...you have done well, for [this] was in your heart. God told David that he did well to think in this way. In fact, we have 3 chapters in Scripture devoted to what God said to David; which is known as the Davidic Covenant.

There are two otherwise good commentators who spoke disparagingly of Solomon building this Temple; but it ought to be clear that if God spends 3 chapters giving the Davidic Covenant to David, as a result of his idea to build the Temple; and then numerable chapters after are devoted to the actual building of the Temple; it makes little sense to think that God thought this to be a bad idea.

1Kings 8:15–19 Solomon said, “Glory is to Jehovah, the God of Israel, Who spoke personally to my father David, and Who fulfilled the promise that He made. He had said, ‘Even when I brought My people out of Egypt, I had not chosen a particular city where a house built in My name would stand. However, I did choose David to be over all of My people Israel.’ It was the intention of David to build a house for Jehovah, God of Israel. However, Jehovah said to him, ‘It is good that you had it in your heart to build a house for Me. However, you will not build this house, but your son—a man not yet born—will build this house for Me.’”

David’s Intention to Build the Temple (from Mike Smith)

1. God knew what was in the heart of David.
2. God had never commanded that a permanent Temple be built for Him,
2Samuel 7:6-7 - 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. "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?'"
3. The motivation behind David’s loving gesture of building a Temple for God was the tremendous love that God had already shown to David.
2Samuel 7:8-9 - "Now therefore, thus you [Nathan] 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. "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.
4. So David’s desire to build a Temple for the Lord was in response to God’s love for him.
5. Next we see God’s love response to David’s love response.
2Samuel 7:11b . . . The LORD also declares to you that the LORD will make a house [dynasty] for you.
2Samuel 7:16 - "Your house [dynasty] and your kingdom shall endure before Me forever; your throne shall be established forever [Jesus Christ, “the Son of David” shall rule forever]."
6. Notice that God promised all this to David because of what was in his heart. Because of what he thought, not for what he did! This verse emphasizes the importance of what we think. Proverbs 23:7a - For as a man thinks in his heart [Right Lobe of his mind], so is he:
7. God is more interested in what we think than what we do! It is the motivation behind what we do that matters.
 - I did not say that God is not interested in what we do and I did not say that God does not expect anything from us. We are not to conclude from this that all we need to do is learn doctrine, think correctly, but do nothing.
 - He commands us to do many things but we cannot please Him by what we do until we first please Him for what we think. Correct thinking and motivation precedes correct giving and doing for the Lord.
 - Of course correct thinking comes from learning doctrine and it all starts with grace orientation.
 - Correct thinking starts with learning about grace. We cannot earn blessings from God nor do we deserve them. God blesses us based on who and what He is, not on who and what we are. Furthermore, He blesses us based on what He has done for us, not for what we do for Him.
 - Grace and humility go hand in hand. James 4:6 - God makes war with the arrogant but He gives grace to the humble. It was David’s humility that motivated him to commemorate God’s grace to him by building the Temple.
 - God’s love and blessing + David’s humility and grace orientation = his motivation to build God a

David's Intention to Build the Temple (from Mike Smith)

Temple

8. So God blessed David not for what he did but for what he desired to do. Application: What if you desire to serve God but are physically unable? Will He bless that desire? What if you want to give to the church but are financially unable? Will He bless that desire?
9. God did not allow David to do what he desired to do but that was fine David. He didn't pout or get upset with God because he knew that God had a better plan 2Sam. 7:18-22.
10. When God says "No" to our plan, it is because He has a better plan. Proverbs 16:9 - The mind of man plans his way, but the LORD directs his steps. [man proposes, God disposes]; Prov. 19:21, 20:24, Jer. 10:23.
11. If God would have allowed David to fulfill his desire to build the Temple, it would have been a disaster. There is no way that David could be doing battle with the enemy and build the Temple at the same time.

From Mike Smith's [notes](#); accessed March 17, 2018; 1Kings 8:17–18. Link will open a Word document on your computer.

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1Kings 8:19a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
raq (רַק) [pronounced <i>rahk</i>]	<i>only, provided, altogether, surely; in any case; but; nevertheless</i>	adverb of limitation or of restrictive force	Strong's #7534 & #7535 BDB #956
'attâh (אַתָּה) [pronounced <i>aht-TAW</i>]	<i>you</i> (often, the verb <i>to be</i> is implied)	2 nd person masculine singular, personal pronoun	Strong's #859 BDB #61
lô' (אֵל or אֵל) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
bânâh (בָּנָה) [pronounced <i>baw-NAWH</i>]	<i>to build, to construct; to erect; to rebuild, to restore</i>	2 nd person masculine singular, Qal perfect	Strong's #1129 BDB #124
bayith (בַּיִת) [pronounced <i>BAH-yith</i>]	<i>house, residence; household, habitation as well as inward</i>	masculine singular noun with the definite article; pausal form	Strong's #1004 BDB #108

Translation: *Nevertheless, you will not build [this] house,...* God tells David, "Regardless of what you want to do, and even though this is a commendable idea that you have, you will not be the one to build this house."

Now, remember that this is Solomon explaining just exactly what the history of the Temple is. The idea came from King David.

All of the people at this celebration may have known some of this information; and perhaps they only knew a few things by rumor. It is unclear if the Scripture had been written and accepted (no doubt it had been written; but hard to tell at what point people read it and proclaimed, "This is clearly the Word of God").

1Kings 8:19b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kîy (כי) [pronounced <i>kee</i>]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
ʾîm (אם) [pronounced <i>eem</i>]	<i>if, though; lo, behold; oh that, if only; when, whenever; since, though when (or, if followed by a perfect tense which refers to a past event)</i>	primarily an hypothetical particle	Strong's #518 BDB #49
The particle ʾîm (אם) can be used as a demonstrative (<i>lo, behold</i>), an interrogative (usually expecting a negative response and often used with other particles and rhetorically), and as a conditional particle (<i>if, though</i>); an indication of a wish or desire (<i>oh that, if only</i> ; this is a rare usage).			
Gesenius writes: <i>Its primary power I regard as demonstrative, lo! Behold!</i> ²⁵⁴			
bên (בן) [pronounced <i>bane</i>]	<i>son, descendant</i>	masculine singular noun with the 2 nd person masculine singular suffix	Strong's #1121 BDB #119
yâtsâ' (יָצָא) [pronounced <i>yaw-TZAWH</i>]	<i>going [coming] out, going [coming] forth; rising</i>	Qal active participle with the definite article	Strong's #3318 BDB #422
min (מִן) [pronounced <i>mihn</i>]	<i>from, away from, out from, out of; from, off, on account of, since, above, than, so that not, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577
chālâtsayim (חֲלָצַיִם) [pronounced <i>khuh-lawts-ah-YIM</i>]	<i>loins; related either to virility or to preparing for battle (another sort of virility)</i>	feminine dual noun (only found in the dual); with the 2 nd person masculine singular suffix	Strong's #2504 BDB #323

Translation: ...for behold, the son coming from your loins,... Before Solomon was born, God knew that David would have a son, and that son would build the Temple. God tells this to David 40 years before Solomon completes the Temple.

1Kings 8:19c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
hûw' (הוא) [pronounced <i>hoo</i>]	<i>he, it; him, himself as a demonstrative pronoun: that, this (one); same</i>	3 rd person masculine singular, personal pronoun; sometimes the verb <i>to be</i> , is implied	Strong's #1931 BDB #214
bânâh (בָּנָה) [pronounced <i>baw-NAWH</i>]	<i>to build, to construct; to erect; to rebuild, to restore</i>	3 rd person masculine singular, Qal imperfect	Strong's #1129 BDB #124

²⁵⁴ Gesenius *Hebrew Chalde Lexicon to the Old Testament*, Baker Books; ©1979; p. 55.

1Kings 8:19c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
bayith (בַּיִת) [pronounced BAH-yith]	house, residence; household, habitation as well as inward	masculine singular noun with the definite article	Strong's #1004 BDB #108
lâmed (ל) [pronounced l ^e]	to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by	directional/relational preposition	No Strong's # BDB #510
shêm (שֵׁם) [pronounced shame]	name, reputation, character; fame, glory; celebrated; renown; possibly memorial, monument	masculine singular noun with the 1 st person singular suffix	Strong's #8034 BDB #1027

Translation: ...he will build the house for My name.' It is Solomon who would build the Temple for God. This was God's plan for the future of Israel; and the Temple would become a central part of Israel's worship for a period of approximately 1000 years. The Temple represented Jesus Christ on the earth, ruling from Israel.

Dr. Robert Dean, Jr.: 1 Kings 8:19 NASB *"Nevertheless you shall not build the house, but your son who will be born to you, he will build the house for My name."* So this goes back to the Davidic covenant, 2Samuel 7, and 1Chronicles 17 deals with this where God specifically promised David that it would be his direct descendant, and later, long before the Adonijah rebellion, He told David that He was referring to Solomon. So what Solomon is doing here in this introduction is focusing the attention of the people on the past act of God in delivering them from Egypt and primarily on the Davidic covenant and the specific promise of God to David that his son would build the temple. The reason for emphasising this is the structure and the basis for this whole prayer is that Solomon is taking these promises that God made to David and is claiming them. So it is a picture of the faith-rest drill.

Dean continues: Promises: a) A promise is something that is made with a view to fulfilling it. It is not something that is said that may or may not be fulfilled or something that is said and easily broken. b) A promise is a guarantee, but the guarantee is only as good as the character of the person who is making the promise. c) Promises are made to different groups of people or individuals and it is very important to identify who a promise is made to. If a promise is made to one person then someone else doesn't have the right to come along and say, Well you need to fulfil that promise to me. The most obvious distinction here is that of God has made a promise to Israel then the church can't come along and claim that promise for herself. We have to be careful when we handle certain Old Testament promises because they are not given to the church and there is not even a cross-over application to the church. Romans 9:4 says that the covenants and the promises belong to Israel. So there are certain promises that are specifically directed only to Abraham and his descendants, Israel. There are promises to the church, promises to the disciples, Old Testament believers only, church age believers only, Tribulation believers only, etc.²⁵⁵

Arno Gaebelein: Solomon, his reign of peace and prosperity and especially his great work in the building of the temple foreshadows the great coming fulfillment of the Davidic covenant in the enthroned Christ upon the throne of his father David.²⁵⁶

In vv. 15–19, we have studied God's promises to David about the building of the Temple that he so longed to do.

²⁵⁵ From deanbible.org; accessed March 18, 2018.

²⁵⁶ Arno Clement Gaebelein, *The Annotated Bible*; 1919; from e-Sword, 1Kings 8 chapter comments.

1Kings 8:15–19 Solomon said, “Glory is to Jehovah, the God of Israel, Who spoke personally to my father David, and Who fulfilled the promise that He made. He had said, ‘Even when I brought My people out of Egypt, I had not chosen a particular city where a house built in My name would stand. However, I did choose David to be over all of My people Israel.’ It was the intention of David to build a house for Jehovah, God of Israel. However, Jehovah said to him, ‘It is good that you had it in your heart to build a house for Me. However, you will not build this house, but your son—a man not yet born—will build this house for Me.’

Solomon’s construction of the Temple was legitimate (a discussion)

Let me dispense with one faulty theory (which I have addressed in previous chapters), that David and Solomon were going out on their own when it came to building this Temple and that God did not like the idea nor did He authorize it.²⁵⁷ God, speaking to David through the prophet Nathan, said, “When your days are fulfilled and you lie down with your fathers, I will raise up your offspring after you, who shall come from your body, and I will establish his kingdom. He shall build a house for My name, and I will establish the throne of his kingdom forever. I will be to him a Father, and he shall be to me a son. When he commits iniquity, I will discipline him with the rod of men, with the stripes of the sons of men, but my steadfast love will not depart from him, as I took it from Saul, whom I put away from before you. And your house and your kingdom shall be made sure forever before Me. Your throne shall be established forever.” (2Sam. 7:12–16; ESV; capitalized) At any point, God could have said, “Listen, David, I appreciate the sentiment about building this Temple, but I don’t want you or anyone else in your line building a Temple for Me—got it?” But God did not say that. Solomon, who had apparently been deep in study in the Word of God (in Exodus, Leviticus, Deuteronomy and Samuel), knew this promise made by God to King David and correctly pronounced it (partially) fulfilled on this day. The complete fulfillment will be when Jesus Christ sits on the throne of Israel in Jerusalem.

Coffman writes *It is this writer's opinion that neither the words nor the sense of 2Samuel 7 is given here, but only Solomon's mistaken notion of what God actually said. The Bible nowhere backs up what Solomon here put in the mouth of God regarding David's notion about building God a house. Then he adds: Was Solomon's throne established forever? Certainly not! It did not extend any further than Solomon's lifetime. Was Solomon God's son? There is no evidence whatever that Solomon was even saved, for he became, in time, an unqualified son of the Devil. Was God Solomon's father? Indeed no! Solomon was an idolater (1 Kings 11:5-12). Was that Temple which Solomon built "the house for God's name"? Indeed Solomon and all the Jews claimed that distinction for it, and for a season God allowed it to be so recognized, but THAT HOUSE which God promised to David, which would be built by one of his posterity, is none other than the Church of Jesus Christ. See Acts 15:16-18, also our extensive commentary on this subject in 2 Samuel 7.*²⁵⁸

The prophecy from 2Sam. 7 is both about Solomon, David’s son, who would build the Temple; and David’s Greater Son, the Lord Jesus Christ. All of the prophecy above applies to Solomon, except for the final verse: ‘And your house and your kingdom shall be made sure forever before Me. Your throne shall be established forever.’ Quite obviously, Solomon will not live forever; nor will his lineage continue to occupy the throne of David. But, in the future, Jesus Christ will return to this earth, for the 2nd Advent; and He will rule exactly as this passage predicts.

There is no reason to view the prophecy in 2Sam. 7 as a pure either—or prophecy, which is about Solomon or Christ, but not both.

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²⁵⁷ My memory is that the two excellent expositors James Burton Coffman and Dr. Peter Pett take this position. From <https://www.studylight.org/commentaries/bcc/1-kings-8.html> accessed March 19, 2018.

²⁵⁸ From <https://www.studylight.org/commentaries/bcc/1-kings-8.html> accessed March 19, 2018.

And so establishes Y^ehowah His word which He spoke; and so I rise up instead of David my father and so I am sitting on a throne of Israel as which spoke Y^ehowah. And so I am building the house for a name of Y^ehowah Elohim of Israel. And so I will place there a place for the Ark which there [is] a covenant of Y^ehowah which He cut with our fathers in His bringing of them out from a land of Egypt.”

1Kings
8:20–21

And now [today] Y^ehowah has fulfilled His word which He promised; and I have risen [to power] instead of my father David. Therefore, I sit upon the throne of Israel, just as Y^ehowah promised. Furthermore, I have built a house for the name of Y^ehowah, the Elohim of Israel. I have made there a place for the Ark, in which [is] the covenant of Y^ehowah that He made with our fathers when He brought them out of the land of Egypt.”

Now Jehovah has fulfilled His word which He promised, and I have ascended to power in place of my father David. Therefore, I am sitting on the throne of Israel just as Jehovah promised. As encouraged by my father, I have built a house for the LORD God of Israel and I have made a place for the Ark, which is the covenant that Jehovah made with our fathers when He brought them out of Egypt.”

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so establishes Y ^e howah His word which He spoke; and so I rise up instead of David my father and so I am sitting on a throne of Israel as which spoke Y ^e howah. And so I am building the house for a name of Y ^e howah Elohim of Israel. And so I will place there a place for the Ark which there [is] a covenant of Y ^e howah which He cut with our fathers in His bringing of them out from a land of Egypt.”
Dead Sea Scrolls	From v. 18 on to chapter 11, the text is missing from the Dead Sea Scrolls
Douay-Rheims (updated)	The Lord has performed His word which He spoke. And I stand <u>in the room</u> of David, my father, and sit upon the throne of Israel, as the Lord promised: and have built a house to the name of the Lord, the God of Israel. And I have set there a place for the ark, wherein is the covenant of the Lord, which He made with our fathers, when they came out of the land of Egypt.
Peshitta (Syriac)	Now the LORD has performed the word that he spoke, and I have risen up in the place of David my father and sit on the throne of Israel, as the LORD promised, and have built a house to the name of the LORD God of Israel. And I have set there the ark of the covenant of the LORD, which he made with our fathers when he brought them out of the land of Egypt.
Septuagint (Greek)	And the Lord has confirmed the word that he spoke, and I am risen up in the place of my father David, and I have sat down on the throne of Israel, as the Lord spoke, and I have built the house to the name of the Lord God of Israel. And I have set there a place for the ark, in which is the covenant of the Lord, which the Lord made with our fathers, when he brought them out of the land of Egypt.
Significant differences:	The Latin has <i>in the room</i> rather than <i>in the place of</i> ; and I believe that these phrases mean the same thing in the ancient vernacular (the KJV has the phrase <i>in the room of</i>). <i>A place for</i> and <i>in which is</i> are missing from the Syriac. The Hebrew has God bringing His people out of Israel; the Syriac states this as the people coming out of Egypt.

As is so often the case, even if we were working with the Syriac Bible, given the several discrepancies, there is nothing in the Syriac Bible which would lead us to some variant doctrine, despite the textual problems.

Limited Vocabulary Translations:

Bible in Basic English	And the Lord has made his word come true; for I have taken my father David's place on the seat of the kingdom of Israel, as the Lord gave his word; and I have made a house for the name of the Lord, the God of Israel. In it I have made a place for the ark, in which is the agreement which the Lord made with our fathers, when he took them out of the land of Egypt.
Easy English	The LORD has done what he promised to do. I am (king) after David (who was) my father. Now I sit on the throne of Israel. This is what the LORD promised. Also, I have built the temple for the Name of the LORD, (who is) the God of Israel. I have made a place there for the ark. In it, is the covenant of the LORD. He made it with our ancestors, when he brought them out of Egypt.'
Easy-to-Read Version—2006	"So the LORD has kept his promises. I am the king now in place of my father David. I rule the people of Israel as the LORD promised. And I have built the Temple for the LORD, the God of Israel. I have made a place in the Temple for the Holy Box. Inside that Holy Box is the agreement that the LORD made with our ancestors when he brought them out of Egypt."
<i>The Message</i>	"GOD has done what he said he would do: I have succeeded David my father and ruled over Israel just as GOD promised; and now I've built a Temple to honor GOD, the GOD of Israel, and I've secured a place for the Chest that holds the covenant of GOD, the covenant that he made with our ancestors when he brought them up from the land of Egypt."
Names of God Bible	Yahweh has kept the promise he made. I have taken my father David's place, and I sit on the throne of Israel as Yahweh promised. I've built the temple for the name of Yahweh Elohim of Israel. I've made a place there for the ark which contains Yahweh's promise that he made to our ancestors when he brought them out of Egypt."
NIRV	"The LORD has kept the promise he made. I've become the next king after my father David. Now I'm sitting on the throne of Israel. That's exactly what the LORD promised would happen. I've built the temple where the LORD will put his Name. He is the God of Israel. I've provided a place for the ark there. The tablets of the LORD's covenant law are inside it. He made that covenant with our people of long ago. He made it when he brought them out of Egypt."

Thought-for-thought translations; paraphrases:

Contemporary English V.	The LORD has done what he promised. I am the king of Israel like my father, and I've built a temple for the LORD our God. I've also made a place in the temple for the sacred chest. And in that chest are the two flat stones on which is written the solemn agreement the LORD made with our ancestors when he led them out of Egypt.
The Living Bible	And now the Lord has done what he promised; for I have followed my father as king of Israel, and now this Temple has been built for the Lord God of Israel. And I have prepared a place in the Temple for the Ark that contains the covenant made by the Lord with our fathers, at the time that he brought them out of the land of Egypt."
New Century Version	"Now the LORD has kept his promise. I am the king now in place of David my father. Now I rule Israel as the Lord promised, and I have built the Temple for the LORD, the God of Israel. I have made a place there for the Ark, in which is the Agreement the Lord made with our ancestors when he brought them out of Egypt."
New Life Version	Now the LORD has kept His promise which He made. For I have taken my father David's place and sit on the throne of Israel, as the Lord promised. And I have built the house for the name of the Lord, the God of Israel. There I have made a place for the special box in which is the agreement of the Lord. He made it when He brought them from the land of Egypt."

Partially literal and partially paraphrased translations:

American English Bible	'So Jehovah caused these things that He spoke of, to happen. I replaced my father David and sat down on the throne of IsraEl, just as Jehovah said; and now I've built the [Temple] to the Name of the Lord God of IsraEl. I've also created a place for the Chest that contains the Sacred Agreement that Jehovah made with our ancestors when He led them out of the land of Egypt.'
International Standard V	"The LORD has brought to fulfillmentl what he promised, and now here I stand,m 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. 21I 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."
New Advent (Knox) Bible	That promise of his the Lord has fulfilled; I have come forward in my father's place, to sit upon the throne of Israel, as the Lord promised I should; it has been mine to build a house to the honour of the Lord, Israel's God, and to find a home for this ark, witness of the covenant made with our fathers when they escaped from Egypt.
Translation for Translators	And now Yahweh has done what he promised to do. I have become the king of Israel to succeed my father, and I am ruling my people, like Yahweh promised. I have <i>arranged for</i> this temple to be built for us Israelis to worship Yahweh, the God, to whom we Israelis belong. I have also provided a place <i>in the temple</i> for the Sacred Chest in which are the two stone tablets <i>on which are engraved the Ten Commandments of</i> the agreement that Yahweh made with our ancestors when he brought them out of Egypt."

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	Jehovah was to establish his concern he is to have spoken; for I was to be set up over David's, my father, and was to sit on the throne of Israel, as Jehovah is to have promised, even was I to build the house in the name of Jehovah, he of mighty ones of Israel. I was to fix there a place for the ark, of the Covenant of Jehovah, which He is to have cut out to our fathers, when He was to lead them out, from the solid grounds of Egypt."
Christian Standard Bible	The Lord has fulfilled what he promised. I have taken the place of my father David, and I sit on the throne of Israel, as the Lord promised. I have built the temple for the name of the Lord, the God of Israel. I have provided a place there for the ark, where the Lord's covenant is that he made with our ancestors when he brought them out of the land of Egypt.
Ferrar-Fenton Bible	And the LORD His word has done, For I after my father rise, And sit on Israel's throne, As the LQRD from Himself declared, And have built this House to the NAME Of Israel's still living God, Ark Where THE LIFE'S Treaty is kept, That He, Himself, made with our Fathers, Whom He brought from the land of Mitzeraim.
God's Truth (Tyndale)	And the Lord has made good his word that he spoke. For I stood up in the room of David my father, and sat on the seat of Israel, as the Lord promised, and have built an house for the name of the Lord God of Israel. And I have prepared therein a place for the Ark wherein the covenant of the Lord is, which he made with our fathers, after he had brought them out of the land of Egypt.
Unlocked Literal Bible	Yahweh has carried out the word that he had said, for I have arisen in the place of David my father, and I sit on the throne of Israel, as Yahweh promised. I have built the house for the name of Yahweh, the God of Israel. I have made a place for the ark there, in which is Yahweh's covenant, which he made with our fathers when he brought them out of the land of Egypt."
The Urim-Thummim Version	And YHWH has performed his Word that he spoke, and I am risen up in the parlor of David my dad, and sit on the throne of Israel, as YHWH promised and have

constructed a Temple for the Name of YHWH Elohim of Israel. And I have set there a Standing Place for the Ark, where the Covenant of YHWH that he cut with our forefathers, when he brought them out of the land of Egypt.

Catholic Bibles (those having the imprimatur):

New American Bible (2002)	And now the LORD has fulfilled the promise that he made: I have succeeded my father David and sit on the throne of Israel, as the LORD foretold, and I have built this temple to honor the LORD, the God of Israel. I have provided in it 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."
New Jerusalem Bible	Yahweh has kept the promise which he made: I have succeeded my father David and am seated on the throne of Israel, as Yahweh promised; I have built the temple for the name of Yahweh, God of Israel, and in it I have made a place for the ark containing the covenant of Yahweh which he made with our ancestors when he brought them out of Egypt.'
Revised English Bible	The LORD has now fulfilled his promise: I have succeeded my father David and taken his place on the throne of Israel, as the LORD promised; and I have built the house for the name of the LORD the God of Israel. I have assigned a place in it for the Ark containing the covenant of the LORD, which he made with our forefathers when he brought them out of Egypt."

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Now <i>ADONAI</i> has fulfilled this spoken word of his; for I have succeeded my father and sit on the throne of Isra'el, as Adonai promised; and I have built the house for the name of <i>ADONAI</i> the God of Isra'el. And there I have made a place for the ark containing the covenant of <i>ADONAI</i> , which he made with our ancestors when he brought them out of the land of Egypt."
exeGesés companion Bible	And Yah Veh raises the word he worded and I rise in the stead of David my father and settle on the throne of Yisra El as Yah Veh worded; and build a house for the name of Yah Veh Elohim of Yisra El: and there I set a place for the ark wherein is the covenant of Yah Veh which he cut with our fathers when he brought them from the land of Misrayim.
The Israel Bible (beta)	"And Hashem has fulfilled the promise that He made: I have succeeded my father David and have ascended the throne of Yisrael, as Hashem promised. I have built the House for the name of Hashem, the God of Yisrael; and I have set a place there for the Aron, containing the covenant which Hashem made with our fathers when He brought them out from the land of Egypt."
Orthodox Jewish Bible	And Hashem hath fulfilled His Davar that He spoke, and I am risen up in the place of Dovid Avi, and sit on the Kisse Yisroel, just as Hashem promised, and have built Bayit for the Shem Hashem Elohei Yisrael. And I have set there a Makom for the Aron, wherein is the Brit Hashem, which He cut with Avoteinu, when He brought them out of Eretz Mitzrayim.
<i>The Scriptures</i> 1998	"Now הוה has established His word which He spoke, and I have been raised up instead of my father Dawid, and sit on the throne of Yisra'el, as הוה promised, and built a house for the Name of הוה Elohim of Yisra'el, and have appointed there a place for the ark, wherein is the covenant of הוה which He made with our fathers, when He brought them out of the land of Mitsrayim."

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	Now the LORD has fulfilled His word which He spoke; I have risen in the place of my father David and have taken my seat on the throne of Israel, just as the Lord promised, and have built the house (temple) for the Name of the LORD, the God of Israel. There I have made a place [in the Holy of Holies] for the ark, in which is the covenant (solemn agreement) of the LORD, which He made with our fathers when He brought them out of the land of Egypt."
The Expanded Bible	"Now the LORD has ·kept [fulfilled] his promise. I ·am the king now [^L have risen] in place of David my father. Now I ·rule [^L sit on the throne of] Israel as the Lord promised, and I have built the ·Temple [^L house] ·for [to honor; ^L for the name of] the LORD, the God of Israel. I have ·made [prepared; provided] a place there for the Ark, in which is the ·Agreement [Covenant; Treaty; Ex. 25:10] the LORD made with our ancestors when he brought them out of Egypt."
Kretzmann's Commentary	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. This explanation was given in such detail in order that the people might understand the situation exactly and appreciate the goodness and mercy of Jehovah. And I have set there a place for the ark wherein is the covenant of the Lord, for the Ten Commandments on the two tables of stone represented the core, or nucleus, of the entire covenant between Jehovah and Israel, <i>which He made with our fathers when he brought them out of the land of Egypt</i> . "It is worthy of notice that at the beginning and the conclusion of the address the building of the Temple is placed in relation to the deliverance from Egypt. " (Lange.).
NET Bible®	The Lord has kept the promise he made [Heb "his word that he spoke."]. I have taken my father David's place and have occupied the throne of Israel, as the Lord promised. I have built this temple for the honor [<i>Heb</i> "name."] of the Lord God of Israel and set up in it a place for the ark containing the covenant the Lord made with our ancestors [<i>Heb</i> "fathers" (also in vv. 34, 40, 48, 53, 57, 58).] <i>when he brought them out of the land of Egypt.</i> "
The Pulpit Commentary	And the Lord hath performed [Same word as in 1Kings 2:4. Lit; "hath raised up" (LXX. ἀνέστησε). Also same word as "risen up" (LXX. ἀνέστην) below, and as "set up" in 2Sam. 7:12. We might translate "established" throughout] <i>his word that he spake, and I am risen up in the room of David my father, and sit on the throne of Israel [2Sam. 1:1–27:48], as the Lord promised [2Sam. 7:12], and have built an house for the name of the Lord God of Israel [ib. 2Sam. 7:13].</i> And I have set there a place for the ark, wherein is the covenant of the Lord [Hence its name, "the ark of the covenant" (Ex. 34:28; cf. Deut. 9:11)] <i>which he made with our forefathers when he brought them out of the land of Egypt [1Kings 8:9, 1Kings 8:16].</i>
The Voice	Solomon: The Eternal has kept this promise. I now sit upon my father David's throne—the throne of Israel—just as He said, and I have constructed the temple honoring the reputation of the Eternal One, Israel's God. There I have made a sacred space for the covenant chest. Inside the chest is the covenant of the Eternal which He entered into with our ancestors after He led them out of Egypt.

Literal, almost word-for-word, renderings:

Darby Translation	And Jehovah has performed his word which he spoke; and I am risen up in the room of David my father, and sit on the throne of Israel, as Jehovah promised, and I have built the house unto the name of Jehovah the God of Israel. And I have set there a place for the ark, wherein is the covenant of Jehovah, which he made with our fathers when he brought them out of the land of Egypt.
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<i>Emphasized Bible</i>	So then Yahweh hath established his word which he spake,—and I have been raised up in the room of David my father, and have taken my seat upon the throne of Israel, as spake Yahweh, and have built the house for the Name of Yahweh, God of Israel; and have appointed there a place for the ark, wherein is the covenant of Yahweh,—which he solemnised with our fathers, when he brought them forth out of the land of Egypt.
Modern English Version	“The LORD has fulfilled His word that He spoke, and I have been elevated to the position of my father David, to sit on the throne of Israel as the Lord promised, and have built a house for the name of the LORD God of Israel. I have set a place there for the ark, which houses the covenant of the LORD which He made with our fathers when He brought them out of the land of Egypt.”
NASB	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 [Lit <i>spoke</i>], and have built the house for the name of the LORD, the God of Israel. 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.”
New European Version	Yahweh has established His word that He spoke; for I have risen up in the place of David my father, and I sit on the throne of Israel, as Yahweh promised, and have built the house for the name of Yahweh, the God of Israel. There I have set a place for the ark, in which is the covenant of Yahweh which He made with our fathers when He brought them out of the land of Egypt.
New King James Version	So the LORD has fulfilled His word which He spoke; and I have filled the position of my father David, and sit on the throne of Israel, as the LORD promised; and I have built a temple for the name of the LORD God of Israel. And there I have made 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.”
A Voice in the Wilderness	Thus Jehovah has fulfilled His word which He has spoken; and I have risen up in place of my father David, and sit on the throne of Israel, as Jehovah has promised; and I have built a house for the name of Jehovah the God of Israel. And there I have fixed a place for the ark, in which is the covenant of Jehovah which He had made with our fathers, when He brought them out from the land of Egypt.
Webster’s Bible Translation	And the LORD hath performed his word that he spoke, and I have risen in the room of David my father, and sit on the throne of Israel, as the LORD promised, and have built a house for the name of the LORD God of Israel. And I have set there 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.
Young’s Updated LT	“And Jehovah does establish His word which He spoke, and I am risen up instead of David my father, and sit on the throne of Israel, as Jehovah spoke, and build the house for the name of Jehovah, God of Israel, and set there a place for the ark, where is the covenant of Jehovah which He made with our fathers in His bringing them out from the land of Egypt.”
The gist of this passage:	Solomon is speaking to the people. He assures them that God establishes and confirms the words which He speaks; which accounts of Solomon rising up and sitting on the throne rather than his father David. Because God keeps His Word, Solomon has built the Temple and made a place for the Ark of God, in which is the covenant of God that God made with their fathers.

1Kings 8:20a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
qûwm (קוּם) [pronounced koom]	<i>to cause to raise up, to cause to stand, to establish, to fulfill; to uphold, to perform [a testimony, a vow, a commandment, a promise]</i>	3 rd person masculine singular, Hiphil imperfect	Strong's #6965 BDB #877
YHWH (יהוה) [pronunciation is possibly yhoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
'êth (אֵת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
dâbâr (דָּבָר) [pronounced daw ^b -VAWR]	<i>word, saying, doctrine, thing, matter, command; business, occupation; case; something; manner</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #1697 BDB #182
'ăsher (אֲשֶׁר) [pronounced uh-SHER]	<i>that, which, when, who, whom; where; in that, in which, in what</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81
dâbar (דָּבָר) [pronounced daw ^b -VAHR]	<i>to speak, to talk [and back with action], to give an opinion, to expound, to make a formal speech, to speak out, to promise, to propose, to speak kindly of, to declare, to proclaim, to announce</i>	3 rd person masculine singular, Piel perfect	Strong's #1696 BDB #180

Translation: And now [today] Y^ehowah has fulfilled His word which He promised;... God made a covenant with David, known as the Davidic Covenant. It is found in the books of 2Samuel, 1Chronicles, and the Psalms. What has come to pass during the reign of Solomon is a partial fulfillment of that covenant.

The fact that they are all there today, standing in front of the Temple, is the result of God fulfilling His Word which He spoke. This word was spoken first to Nathan the prophet, who then said it to King David. Then these words were immortalized in 2Sam. 7 and Psalm 89 (which were probably in existence at this time). If I were to make an educated guess, the psalms of David were probably already a part of the worship of the people, whether at the Tabernacle or at the Tent for the Ark.

1Kings 8:20—Bible Journaling (a graphic); from [pinterest](#); accessed March 22, 2018.

In many ways, Bible journaling is the artistic approach to highlighting a verse of Scripture. Either the verse is repeated or even rewritten or paraphrased; and then some sort of a design is added—ideally speaking, in the margin or in such a way that other verses are not blacked out. Also, ideally speaking, the artist is thinking about and considering the verse which is being highlighted.

This helps the person doing the journaling remember the verse and, ideally speaking, the principles put forth in the verse. When there work is distributed, it may do the same for others as well.



Chapter Outline

Charts, Graphics and Short Doctrines

1Kings 8:20b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וַ) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore, consequently; because	wāw consecutive	No Strong's # BDB #253
qûwm (קוּם) [pronounced koom]	to stand, to rise up, to get up; to establish, to establish a vow, to cause a vow to stand, to confirm or to fulfill a vow	1 st person singular, Qal imperfect	Strong's #6965 BDB #877

Note that qûwm is first in the Hiphil and here in the Qal.

1Kings 8:20b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
tachath (תַּחַת) [pronounced TAH-khahth]	<i>underneath, below, under, beneath; instead of, in lieu of; in the place [in which one stands]; in exchange for; on the basis of</i>	preposition of location or foundation	Strong's #8478 BDB #1065
Dâvid (דָּוִד); also Dâviyd (דֹּוִי) [pronounced daw-VEED]	<i>beloved</i> and is transliterated <i>David</i>	masculine proper noun	Strong's #1732 BDB #187
'âb (אָב) [pronounced aw ^b]	<i>father</i> , both as the head of a household, clan or tribe; <i>ancestor, grandfather; founder, civil leader, military leader; master, teacher</i>	masculine singular noun with the 1 st person singular suffix	Strong's #1 BDB #3

Translation: ...and I have risen [to power] instead of my father David. At this point, Solomon is in power instead of his father David; and as we studied, this was not an easy or automatic ascension to power. But Solomon was God's choice of all David's children. Furthermore, Solomon is God's choice to build the Temple.

Building the Temple was clearly David's idea—Solomon does not try to take from that. David also gathered up many of the raw materials for this project. Now, how much of the design and furnishings were determined by David, we do not know. My guess would be, most of the Temple had already been designed by David. Let me suggest that he probably planned out many of the details, given his initial enthusiasm and the willing partnership with his son Solomon. However, given Solomon's predisposition to build, there were no doubt some modifications which Solomon made in the construction and design of the Temple. Therefore, however we envision the Temple in our own mind's eye, we do not know how much of it is David, how much is Solomon, and how much is our own imagination.

In any case, we know that the Temple functioned as the center of Israel's spiritual life for 1000 years, but without falling into the trap of various heathen with their Temples. Nothing in the Temple and the Temple itself were never worshiped by the people (at least, not properly).

1Kings 8:20c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
yâshab (יָשָׁב) [pronounced yaw-SHAH ^b V]	<i>to remain, to stay; to dwell, to live, to inhabit, to reside; to sit</i>	1 st person singular, Qal imperfect	Strong's #3427 BDB #442
'al (עַל) [pronounced gah ^l]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5921 BDB #752

1Kings 8:20c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kiççêʿ (כִּי־עֵ) [pronounced <i>kis-SAY</i>]	<i>throne, seat of honor; seat of judgment; royal dignity, authority, kingdom, power</i>	masculine singular construct	Strong's #3678 BDB #490
Yisʿrāʾêl (יִשְׂרָאֵל) [pronounced <i>yis-raw-ALE</i>]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun; God-given name to Jacob; and national name for the Jewish people	Strong's #3478 & #3479 BDB #975
kaph or k ^e (כ) [pronounced <i>k^e</i>]	<i>like, as, according to; about, approximately</i>	preposition of comparison, resemblance or approximation	No Strong's # BDB #453
ʾăsher (אֲשֶׁר) [pronounced <i>ash-ER</i>]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
Together, kaʾăsher (כֹּאֲשֶׁר) [pronounced <i>kah-uh-SHER</i>] means <i>as which, as one who, as, like as, as just; because; according to what manner, in a manner as, when, about when</i> . Back in 1Sam. 12:8, I rendered this for example. In Gen. 44:1, I have translated this, <i>as much as</i> .			
dâbar (דָּבַר) [pronounced <i>daw^b-VAHR</i>]	<i>to speak, to talk [and back with action], to give an opinion, to expound, to make a formal speech, to speak out, to promise, to propose, to speak kindly of, to declare, to proclaim, to announce</i>	3 rd person masculine singular, Piel perfect	Strong's #1696 BDB #180
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217

Translation: Therefore, I sit upon the throne of Israel, just as Y^ehowah promised. Solomon's focus is on the promises of God. Solomon sitting upon the throne is according to God's promises.

God's promises for the future could also be understood as prophecies—they were things that would come to pass and God guaranteed by His Word that they would. That Solomon would occupy the throne of his father and build the Temple were two of God's promises to King David. Along with those promises, God told David that he would have an heir on his throne that would rule over Israel forever—David's Greater Son; also known as the Messiah (most of the learned Jews recognized which passages referred to the Messiah, but it does not appear that anyone tried to gather them up and consider what an odd array of promises and prophecies were Messianic).

Just as with King Saul, there is no human guarantee that David's son would sit on his throne; save the guarantee of God. If you have studied the previous chapters of Kings, then you would appreciate the fact that Solomon is sitting upon the king's throne. It is my theory that Solomon is quite young, at the beginning—maybe as young as 8 or 10; or, likely as not, still in his teens. Therefore, his becoming king was not a forgone conclusion by anyone except God (and probably David, who trusted God). The public could clearly be swayed this way and that; but like any people, they certainly had their opinions.

The Bible is filled with God's promises. In the Age of Israel, these promises were Israel-specific concerning actual historical events that would come to pass. We do not have those kinds of promises for the Church Age (although many people try to sell various events in history as a fulfillment of some warning of God from the Bible). The promises of God to us are of a more general and personal nature. I don't now what is going to happen in the United States 20 years from now; I don't know where I will be 10 years from now; but I do know that God works all things together in my life for good (Rom. 8:28). I know that, as long as I am alive and taking breath, that God has a plan for my life it is to my advantage to be acting within the confines of that plan; and that I am disadvantaged when wandering outside of that plan.

I do not require a sign from God. I do not need to have lightning strike me on the shoulder; I do not need to hear the audible voice of God telling me to make a left or a right turn up ahead; I do not require the act of a miracle to provoke my faith to greater heights. Yet there are as many promises applicable to me as a believer in the Church Age as there were to believers in the Age of Israel. God has made guidance for the believer in the Church Age fairly easy.

Joseph Parker: *Solomon and those united with him in this holy labour did not walk round about the temple saying, Behold how beautiful a thing we have created, how lavish has been the generosity of Hiram, and how skilful have been the men whose hands fashioned all this beauty! Not a word of praise do we hear concerning their own work; they seem rather to hasten into the house that they may behold some manifestation of the divine presence and rejoice that God was still king and ruler in Israel.*²⁵⁹

Parker makes an excellent point. Solomon certainly gives the background for the hand that he and his father David had in designing and building the Temple; but this is clearly not a festival where Solomon incessantly pats himself on the back. What Solomon said, I believe, is necessary, but there is nothing braggadocios about what he says.

1Kings 8:20d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
bânâh (בָּנָה) [pronounced baw-NAWH]	<i>to build, to construct; to erect; to rebuild, to restore</i>	1 st person singular, Qal imperfect	Strong's #1129 BDB #124
bayith (בַּיִת) [pronounced BAH-yith]	<i>house, residence; household, habitation as well as inward</i>	masculine singular noun with the definite article	Strong's #1004 BDB #108
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition	No Strong's # BDB #510
shêm (שֵׁם) [pronounced shame]	<i>name, reputation, character; fame, glory; celebrated; renown; possibly memorial, monument</i>	masculine singular construct	Strong's #8034 BDB #1027
YHWH (יהוה) [pronunciation is possibly yoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217

²⁵⁹ Joseph Parker, *The People's Bible*; 19th century; from e-Sword, 1Kings 8.

1Kings 8:20d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿĒlōhîym (אֱלֹהִים) [pronounced <i>el-o-HEEM</i>]	God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated <i>Elohim</i>	masculine plural construct	Strong's #430 BDB #43
Yisʿrāʾêl (יִשְׂרָאֵל) [pronounced <i>yis-raw-ALE</i>]	God prevails; contender; soldier of God; transliterated <i>Israel</i>	masculine proper noun; God-given name to Jacob; and national name for the Jewish people	Strong's #3478 & #3479 BDB #975

Translation: Furthermore, I have built a house for the name of Y^ehowah, the Elohim of Israel. The imperfect voice is used for the verb *to build* probably because the building of the Temple was a process.

Solomon is not bragging here. That he would build the Temple is according to the Word of God. This word many of the people knew; and certainly all of the priests and Levites (as Psalm 89 was probably a part of the worship services from time to time). The fact that Solomon stood before his people and that they were all standing about the Temple is all a fulfillment of the words of God.

Keil and Delitzsch: [Thus] God had caused Solomon to take possession of the throne of David; and Solomon had built the temple and prepared a place there for the ark of the covenant.²⁶⁰

1Kings 8:21a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	and so, and then, then, and; so, that, yet, therefore, consequently; because	wâw consecutive	No Strong's # BDB #253
sîym (סִיַּם) [pronounced <i>seem</i>]; also spelled sûwm (סוּם) [pronounced <i>soom</i>]	to put, to place, to set; to make; to appoint	1 st person singular, Qal imperfect	Strong's #7760 BDB #962
shâm (שָׁם) [pronounced <i>shawm</i>]	there; at that time, then; therein, in that thing	adverb of place	Strong's #8033 BDB #1027
mâqôwm (מִקוֹם) [pronounced <i>maw-KOHM</i>]	place, situated; for a soldier, it may mean where he is <i>stationed</i> ; for people in general, it would be their <i>place of abode</i> (which could be their house or their town)	masculine singular noun	Strong's #4725 BDB #879
lâmed (ל) [pronounced <i>l</i>]	to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by	directional/relational preposition	No Strong's # BDB #510

²⁶⁰ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 1Kings 8:20–21.

1Kings 8:21a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾărôwn (אֲרוֹן) [pronounced uh-ROHN]	ark, chest; Ark	masculine singular noun with the definite article	Strong's #727 BDB #75

Translation: *I have made there a place for the Ark,...* At the very beginning, the Ark was placed in the Tabernacle and it traveled when the Tabernacle was moved. However, during the time of Eli and Samuel, the Ark was removed from the Tabernacle to take to war as a good luck symbol; and it had never found its way back to the Tabernacle. Even when King David moved the Ark, it was to Jerusalem (the Tabernacle was elsewhere); and in essence, there became two places of worship in Israel.

Under two kings, the Ark has been separate from the Tabernacle. Solomon has placed the Ark in the Temple where it belongs. The place for it is known as the Holy of Holies, similar to the Holy of Holies in the Tabernacle.

Keil and Delitzsch: *The ark is thereby declared to be the kernel and star of the temple, because it was the throne of the glory of God.*²⁶¹

1Kings 8:21b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾăsher (אֲשֶׁר) [pronounced ash-ER]	that, which, when, who	relative pronoun	Strong's #834 BDB #81
shâm (שָׁם) [pronounced shawm]	there; at that time, then; therein, in that thing	adverb	Strong's #8033 BDB #1027
The two words ʾăsher + shâm can be rendered <i>where, in what place, to what place</i> when found together in the same phrase. Sometimes, the addition of the verb <i>to be</i> might be appropriate to smooth out the phrasing.			
The combination ʾăsher + shâm, whether together or not, means <i>where, in what place, to what place</i> . <i>Min + shâm</i> mean <i>from that thing, from whence, out of which; possibly in which</i> .			
b ^e rîyth (בְּרִית) [pronounced b ^e reeth]	covenant; pact, alliance, treaty, alliance, contract	feminine singular construct	Strong's #1285 BDB #136
YHWH (יהוה) [pronunciation is possibly yhoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217

Translation: *...in which [is] the covenant of Y^ehowah...* The Ark of God is *not* the covenant of Y^ehowah, even though it is called the Ark of the Covenant from time to time. The covenant of Y^ehowah is in (or near) the Ark of God; that covenant being the decalogue, the stones upon which the Ten Commandments had been written by the finger of God. When Moses returned from Mount Sinai, the people were out-of-their-heads worshipping a golden calf, and Moses was so upset, he smashed the tablets of the law (this act of frustration would have seemed more impressive to himself than it did to anyone else; it was certainly not pleasing to God).

²⁶¹ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 1Kings 8:20–21.

God had Moses carve out a second set of tablets, and He wrote His Ten Commandments on them as well. They were either placed in the Ark of God or next to it. These commandments represent God's covenants with Israel. We know this because it is called *the covenant of Y^ehowah* in this verse.

Matthew Poole calls these *the conditions of God's covenant with Israel*.²⁶²

Dr. Robert Dean, Jr.: *Solomon began his introductory address in verse 12 and he focused on what God had done in the past and the promises that God had made to David and to Moses. So this sets the context of his prayer in terms of these two covenants. As we have studied many times we see that God establishes His relationships with man on the basis of these legal contracts—from the creation covenant, it's modification in the Adamic and Noahic covenants, and then with Israel under the Abrahamic covenant. It is that Abrahamic covenant that provides the framework for all subsequent history is the promise "those who bless you I will bless, and those who curse you I will curse." That promise is in relationship to how Gentiles treat Israel and that all subsequent history is Israel-centred. Whether they are apostate or whether they are in obedience all human history is related to the Abrahamic covenant and to God's working in Israel, even in the church age because the New covenant is a covenant with Israel and the church, but it is because that covenant shift from the old covenant to the New covenant brings in a new priesthood, a new high priest which is Jesus Christ, and we are related to the new covenant by virtue of our relationship as believer priests to the high priesthood of Christ. The New covenant is the expansion of the third paragraph in the Abrahamic covenant, "those who bless you I will bless, those who curse you I will curse." And it manifests the specifics of how God is going to bless all people through the seed of Abraham who, according to Galatians chapter three, is the Lord Jesus Christ.*²⁶³

Mike Smith gives a brief rundown of the dispensations and the covenants.

Dispensations and Their Covenants (from Mike Smith)

- Gentile Disp. *Adamic & *Noahic
 - Jewish Disp. Abrahamic, Palestinian, *Mosaic, Davidic, & New covenants given
 - Church Age New covenant to Church
 - Millennium Abrahamic, Palestinian, Davidic, & New covenants realized
 - The Covenants of the Messianic Line are not the same as the Covenants to Israel:
 - These deal with how the Messiah came into the world in Hypostatic Union. They have some overlap with the covenants to Israel.
 - Covenants with God did not begin with the Jew, but with Gentiles.
1. The Adamic Covenant, Gen 2:15, 3:15 The 2nd Adam, Jesus Christ, the seed of the woman, would be true humanity and provide salvation for mankind. Also man will have dominion over the earth.
 2. The Noahic Covenant, Gen 6:18, 8:21-9:17 The seed of the woman, Christ, will come through Seth, and his son Noah, and his son Shem. Angelic infiltration into the human race failed. After the flood, God promised that He would never destroy the human race again by a flood.
 3. Abrahamic Covenant, Gen 12:1-3, 13:15-16, 15:18, 22:15-18, 26:3-4; Ex 6:2-8, Christ will descend from Abraham, Isaac, and Jacob.
 4. The Davidic Covenant 2 Sam 7:8-17; Psalm 89:20-37 Christ, will descend from the tribe of Judah through the family of David. The two lines of our Lord originated from David and Bathsheba.

Solomon's line, given in Matthew, starts with Abraham and ends with Joseph, the legal but not real father of our Lord's humanity.

Nathan's line, found in Luke, traces Mary's line all the way back to Adam.

The New Covenant to Israel, Jer 31:31-34; Rom 11:27; Gal 4:4; Heb 8:8-12, 10:15-17,

²⁶² Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, 1Kings 8:21.

²⁶³ From deanbible.org; accessed March 18, 2018.

Dispensations and Their Covenants (from Mike Smith)

Christ, will return to the earth at the Second Advent to save and restore Israel.

From Mike Smith's [notes](#); accessed March 17, 2018; Lesson #32. Link will open a Word document on your computer.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

1Kings 8:21c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'ăsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who</i>	relative pronoun	Strong's #834 BDB #81
kārath (כָּרַת) [pronounced kaw-RAHTH]	<i>to cut off, to cut down; to kill, to destroy; to make a covenant</i>	3 rd person masculine singular, Qal perfect	Strong's #3772 BDB #503
'îm (עִם) [pronounced ġeem]	<i>with, at, by, near; like; from</i>	preposition of nearness and vicinity	Strong's #5973 BDB #767
'ăbôwth (אֲבוֹתָם) [pronounced aw ^b -VOOTH]	<i>fathers, ancestors, both as the heads of households, clans or tribes; founders, civil leaders, military leaders</i>	masculine plural noun with the 1 st person plural suffix	Strong's #1 BDB #3
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
yâtsâ' (יָצָא) [pronounced yaw-TZAWH]	<i>to cause to go out, to lead out, to bring out, to carry out, to draw out, to take out [of money]; to put forth, to lay out, to exact; to promulgate; to produce</i>	Hiphil infinitive construct with the 3 rd person masculine singular suffix	Strong's #3318 BDB #422
The infinitive construct, when combined with the bēyth preposition, can often take on a temporal meaning and may be rendered <i>when [such and such happens]</i> . It can serve as a temporal marker that denotes an event which occurs simultaneously with the action of the main verb.			
'êth (אֶת) [pronounced ayth]	<i>them; untranslated mark of a direct object; occasionally to them, toward them</i>	sign of the direct object affixed to a 3 rd person masculine plural suffix	Strong's #853 BDB #84
min (מִן) [pronounced mihn]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577
'erets (אֶרֶץ) [pronounced EH-rets]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	masculine singular construct	Strong's #776 BDB #75

1Kings 8:21c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Mits ^e rayim (מִצְרַיִם) [pronounced mits-RAH-yim]	double straights; transliterated Mizraim; also Egypt, Egyptians	masculine singular, proper noun	Strong's #4714 BDB #595

Translation: ...that He made with our fathers when He brought them out of the land of Egypt." God made a covenant with the people of Israel when He brought them out of Egypt.

Dr. Robert Dean, Jr.: *1 Kings 8 and 2 Chronicles 6 are parallel passages. But there are little differences and that has to do with the purpose of the writer. The writer of Chronicles is writing after the exile to sort of rebuild the nation's confidence in the Davidic promises. So the focus in Chronicles is only on the southern kingdom and what God is doing to the house of David, whereas in Kings the focus is a little more on the northern kingdom but it is dealing with the reasons why there is a split between the north and the south and why God is bringing about the judgment of the Assyrian captivity and the Babylonian captivity.*

Dean continues: *In 2 Chronicles we read the almost identical statement: "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..." But it adds, "nor did I choose any man for a leader over My people Israel; but I have chosen Jerusalem that My name might be there..." The Chronicles statement probably gives us a fuller statement of what Solomon said. The Kings writer leaves some of this out because it doesn't fit his purpose, whereas the writer of Chronicles wants to get it in there because it focuses on Jerusalem and on the house of David.*²⁶⁴

This covenant which God made with Israel were the basic laws by which their society was to be governed. The first laws governed Israel's interaction with God; the second set of laws governed Israel's interaction with one another. God originally spoke the Ten Commandments aloud, so that all Israel heard it. This disturbed the people of Israel so much, that they called for God to speak to Moses and never to speak to them aloud again.

The Ten Commandments were first verbally given to the people of Israel when He brought them out of Egypt to Mount Sinai. Then they were written on tablets of stone; which tablets were still here, with the Ark.

Deut. 31:25–27 *Moses commanded the Levites who carried the ark of the covenant of the LORD, "Take this Book of the Law and put it by the side of the ark of the covenant of the LORD your God, that it may be there for a witness against you. For I know how rebellious and stubborn you are. Behold, even today while I am yet alive with you, you have been rebellious against the LORD. How much more after my death!*

Solomon's prayer: Acknowledging God's faithfulness

2Chron. 6:12–17

Solomon will speak of God's uniqueness, Who keeps the covenants that He establishes; and continues to show steadfast love and grace towards His people. God's fulfillment of His promises to King David are presented here as evidence of His uniqueness.

This is the second longest prayer in the Bible.

²⁶⁴ From deanbible.org; accessed March 18, 2018.

Introducing Solomon's great prayer (various commentators)

This begins the prayer, which The College Press Bible Study divides up in this way:

The prayer consists of three parts:

- (1) adoration of God (1Kings 8:22–30)²⁶⁵
- (2) 7 special petitions (1Kings 8:31–50); and
- (3) a general conclusion and final appeal (1Kings 8:51–53).²⁶⁶

Whedon: [The prayer] consists of three parts:

- 1.) Adoration for the fulfilment of the promise to David. 1Kings 8:23–24.
- 2.) Prayer for its continued fulfilment, (1Kings 8:25–26,) and for blessings upon the concentration of worship at the temple. 1Kings 8:27–30.
- 3.) Supplication for specific blessings, (1Kings 8:31–53,) namely, in cases of trespass, (1Kings 8:31–32;) when smitten before enemies, (1Kings 8:33–34;) in times of drought, (1Kings 8:35–36,) famine, or plague, (1Kings 8:37–40;) for the devout stranger, (1Kings 8:41–43;) for success in battle, (1Kings 8:44–45;) for deliverance from captivity, (1Kings 8:46–53.) These prayers for specific blessings are seven, thus corresponding in number with the seven petitions of the Lord's prayer.²⁶⁷

Keil and Delitzsch: *The substance of the prayer is closely connected with the prayer of Moses, especially with the blessings and curses therein (vid., Lev 26 and Deut 28).*²⁶⁸

Stanley: *[Solomon's prayer] is one of unprecedented length, and remarkable as combining the conception of the infinity of the Divine presence with the hope that the Divine mercies will be drawn down on the nation by the concentration of the national devotions, and even of the devotion of foreign nations, towards this fixed locality.*²⁶⁹

Dr. Peter Pett: *Having, as he hoped, reconciled the people to having the Temple in Jerusalem as their Central Sanctuary, Solomon now reminded God of His covenant, and of His covenant love, admitted that the Temple that he had built could not really contain the God of Heaven and earth, the One Whom even the Heaven of heavens could not contain, and prayed that God would bless them as a result of their having their Temple. He asked Him to listen to their prayers when they prayed towards it, and as a result offer them forgiveness for their sins when they sinned and then repented, and went on to list seven possibilities of the way in which He could show His mercy when they had sinned and then sought His mercy.*²⁷⁰

Pett also points out²⁷¹ that forgiveness is a central theme of this prayer, the word *forgive* (*n*) being found 5 times in this chapter (and nowhere else in the book of Kings); and 6 times in the parallel passage of 2Chron. 6–7, yet nowhere else in the book of Chronicles.

As an aside, the words *forgive*, *forgiven*, *forgiveness* are found twice in Genesis, twice in Exodus, 10 times in Leviticus, 7 times in Numbers, once each in Deuteronomy, Joshua and Samuel; and, interestingly enough, 16 times in Matthew²⁷², 10 times in Mark, and 20 times in Luke; 6 times each in Acts and 2Corinthians (these words are found elsewhere in Scripture, but these are the chapters where they are found the most).

²⁶⁵ The College Press Bible Study then has the remark: *An appropriate caption for 1Kings 8:22–30 might well be, "How Great Thou Art!" Solomon makes the point that God is greater than any other god—greater than the universe—great in mercy—great in faithfulness—great in condescension—great in forgiveness.*

²⁶⁶ *The College Press Bible Study Textbook Series*; (a compilation of many commentaries); from e-sword; 1Kings 8:22–53 (slightly edited).

²⁶⁷ *Whedon's Commentary on the Old and New Testaments*; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; 1Kings 8:23–53.

²⁶⁸ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 1Kings 8:22–53.

²⁶⁹ *Whedon's Commentary on the Old and New Testaments*; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; 1Kings 8:23–53.

²⁷⁰ Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, 1Kings 8:22–62.

²⁷¹ Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, 1Kings 8:22–62.

²⁷² The word *forgave* is found 2 times in Matthew.

Introducing Solomon's great prayer (various commentators)

The Open Bible: *After beginning his prayer with praise (vv. 23–24), Solomon entreats the Lord to completely fulfill his promises to David (vv. 25–26). He then calls for God to be attentive to the prayers offered in the new Temple and to forgive sinners who worship there (vv. 27–30). From here the prayer lists seven concerns: sacred oaths (vv. 31–32); military defeat (vv. 33–34); drought (vv. 35–36); other natural catastrophes (vv. 37–40); protection of foreigners (vv. 41–43); holy war (vv. 44–45); and return from exile (vv. 46–53).*²⁷³

Mike Smith: *In this whole prayer, 1 Kings 8:23-53. Solomon called on God, who had been faithful to His promises in the past, to continue to be faithful and to show mercy to His people, His chosen inheritance, vv. 36, 51, 53, in the future. Confession and forsaking of sin would result in God's hearing His people's prayers; hear" occurs 13 times in this prayer, and in the first eight of the nine petitions) and God's forgiving them; "forgive" occurs 6 times.*²⁷⁴

Dr. Robert Dean, Jr.: *In the prayer of dedication we are going to see lessons related to two key doctrines, and they often work together. One is prayer and the other is the faith-rest drill. Often we use prayer as the vehicle for the faith-rest drill. We are praying a promise to God or we are praying to God and, as a lawyer presents a case, we present a case to God that he should fulfil His promises a certain way because of who he is and what He has said in the past. We have to ask two questions: Who is making the promise? To whom is the promise made? Are there any conditions in the promise? Claiming a promise means that we are reminding God of what He has promised, of any conditions attached to the promise, and we are providing a rationale to Him for fulfilling that promise in our life. So the ultimate goal is saying: You have said, and now I am in this situation, and therefore I am asking you to fulfil that promise in my life in relation to this situation. Solomon's prayer of dedication is Solomon claiming a number of promises focused on the Davidic covenant and the Mosaic covenant and calling upon God to fulfil those promises.*

Dean continues: *The first part of this prayer is given from verse 22 down through verse 30. The focus on this part of the prayer is on God's covenant faithfulness toward Israel and an entreaty or prayer to God to be gracious to Israel and to forgive them of their sins. Everything from verse 22 down to verse 30 is a set-up for making that request. That request, then, is going to be based on promises God made in the Mosaic covenant, specifically the blessing and cursing passages of Leviticus 26 & 27 and Deuteronomy 30. We should not lose sight of the fact that this is an impassioned plea from Solomon and that he is not just going through some sort of academic exercise for structuring his prayer but that he is doing this because he is impassioned in his request that God do something. He is presenting his case for why God should do it. He is basing that case on what God has said, what God has revealed in the past.*²⁷⁵

James Burton Coffman takes the contrarian view: *Solomon here prayed for the wrong thing, it seems to me, because, instead of praying for God to keep His word, he should have prayed that he himself and his evil sons would keep the Lord's commandments. Despite this lapse on Solomon's part, however, this dedicatory prayer is rich indeed.*²⁷⁶

²⁷³ *The Open Bible*; the New Living Translation; Thomas Nelson Publishers, Nashville, TN; ©1996, p. 457 (footnote).

²⁷⁴ From Mike Smith's [notes](#); accessed March 17, 2018; lesson #35. Link will open a Word document on your computer.

²⁷⁵ From deanbible.org; accessed March 18, 2018 (slightly edited).

²⁷⁶ From <https://www.studylight.org/commentaries/bcc/1-kings-8.html> accessed March 19, 2018 (slightly edited).

Introducing Solomon's great prayer (various commentators)

There are several problems with Coffman's view. (1) Although this is one of the longest and greatest prayers in Scripture, Coffman seems to indicate that we can throw one part of it out and approve of another part of it. The problem is, do we get to read some random psalm and keep what we like and dismiss that we don't? (2) It is God Who promised a continued line of Davidic kings. (3) Besides, Solomon will pray that David's sons walk after God. 1Kings 8:25 **Now therefore, O LORD, God of Israel, keep for your servant David my father what you have promised him, saying, 'You shall not lack a man to sit before me on the throne of Israel, if only your sons pay close attention to their way, to walk before Me as you have walked before Me.'** (1Kings 2:4) (ESV; capitalized) In saying this, Solomon is indicating that David's descendants on the throne need to pay close attention to their way (shorthand for the spiritual life under the Israel dispensation); and to walk before God as David did. Solomon is praying exactly for the things that Coffman says he ought to be praying for.²⁷⁷

A detailed outline of Solomon's message, which includes this prayer, is found back [here](#).

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

Solomon's Prayer as a Chiasm (Dr. Peter Pett)

- a And Solomon stood before the altar of YHWH in the presence of all the assembly of Israel, and spread forth his hands towards heaven (1Kings 8:22).
- b And he said, "O YHWH, the God of Israel, there is no God like you, in heaven above, or on earth beneath, who keeps covenant and covenant love with your servants, who walk before you with all their heart, who has kept with your servant David my father that which you promised him. Yes, you spoke with your mouth, and have fulfilled it with your hand, as it is this day" (1Kings 8:23–24).
- c "Now therefore, O YHWH, the God of Israel, keep with your servant David my father what you have promised him, saying, "There shall not fail you a man in my sight to sit on the throne of Israel, if only your children take heed to their way, to walk before me as you have walked before me" (1Kings 8:25).
- d "Now therefore, O God of Israel, let your word, I pray you, be verified, which you spoke to your servant David my father" (1Kings 8:26).
- e "But will God in very deed dwell on the earth? Behold, heaven and the heaven of heavens cannot contain you, how much less this house that I have built" (1Kings 8:27).
- d "Yet have you respect to the prayer of your servant, and to his supplication, O YHWH my God, to listen to the cry and to the prayer which your servant prays before you this day" (1Kings 8:28).
- c "That your eyes may be open towards this house night and day, even towards the place of which you have said, "My name shall be there," to listen to the prayer which your servant shall pray towards this place, and hearken you to the supplication of your servant, and of your people Israel, when they shall pray toward this place. Yes, hear you in heaven your dwelling-place, and when you hear, forgive" (1Kings 8:29–30).
- b Seven examples of breaches of the covenant for which he prays forgiveness if the people truly repent (1Kings 8:31–53).
- a And it was so, that, when Solomon had made an end of praying all this prayer and supplication to YHWH, he arose from before the altar of YHWH, from kneeling on his knees with his hands spread forth toward heaven (1Kings 8:54).

Note that in 'a' Solomon is praying before the altar, and in the parallel he ceases praying before the altar. In 'b' he stresses the keeping of the covenant and the covenant-keeping nature of God, and in the parallel he

²⁷⁷ Do not misunderstand me. I am not personally attacking Coffman; most of the time, he is an excellent commentator. It is in this one area, he is wrong.

Solomon's Prayer as a Chiasmus (Dr. Peter Pett)

considers seven possible breaches of covenant and their possible consequences, and prays that God will hear His people if they truly repent of them. In 'c' he calls on YHWH to keep His promises to David, and in the parallel he calls on Him in the same way to listen to the prayers of himself and his people. In 'd' he prays that the word of YHWH to David might be verified, and in the parallel he asks YHWH to listen to the prayer that he is praying this day. Centrally in 'e' he acknowledges that God will not really dwell on earth, because even the Heaven of heavens cannot contain Him.

Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, 1Kings 8:22–62 (slightly edited).

Chapter Outline

Charts, Graphics and Short Doctrines

We might understand this prayer to be Solomon's greatest and most powerful spiritual moment.

Quite obviously, I added a great many additional words to the *nearly literal* translation in order to smooth it out.

And so stands Solomon to faces of an altar of Y^ehowah to in front of all an assembly of Israel. And so he spreads out his [two] palms [to] the [two] heavens and so he says, "[O] Y^ehowah Elohim of Israel, [there is] none like You, an elohim in heaven from above and upon the earth from below, the One keeping the covenant and grace to Your servants, the ones walking to faces of You in all their heart; who has kept to Your servant David my father who You spoke to him. And so You speak in Your mouth and as Your hand has fulfilled as the day the this.

1Kings
8:22–24

Solomon stood before the altar of Y^ehowah in front of all the congregation of Israel. Then he spread out his palms [toward] the heavens and he said, "[O] Y^ehowah, the Elohim of Israel, [there is] no one like You, [no] god in heaven above or on the earth below. [You are the God] Who keeps Your covenant and [You give] grace to Your servants, the ones who walk before You with [the devotion of] their entire heart. [You] Who have kept [Your promises] which You spoke to my father David. And [just as] You have spoken personally [lit., *with Your mouth*] [to him], so Your hand has fulfilled [those promises] this day.

Solomon stood before the altar of Jehovah before the congregation of Israel. Before he spoke, he spread out his hands and opened them toward the heavens, saying, "O Jehovah, God of Israel, there is no one like You; there is no god in the heavens or on the earth below who is like You. You keep your covenant with Your servants and You give grace to them, to those who walk before you, devoting their lives to You. You have kept your promises which You made to my father, David, when You spoke to him, and You fulfill those promises today.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

And so stands Solomon to faces of an altar of Y^ehowah to in front of all an assembly of Israel. And so he spreads out his [two] palms [to] the [two] heavens and so he says, "[O] Y^ehowah Elohim of Israel, [there is] none like You, an elohim in heaven from above and upon the earth from below, the One keeping the covenant and grace to Your servants, the ones walking to faces of You in all their heart; who has kept to Your servant David my father who You spoke to him. And so You speak in Your mouth and as Your hand has fulfilled as the day the this.

Revised Douay-Rheims

And Solomon stood before the altar of the Lord in the sight of the assembly of Israel, and spread forth his hands towards heaven; And said: Lord God of Israel,

Peshitta (Syriac)	there is no God like you in heaven above, or on earth beneath: who keep covenant and mercy with your servants that have walked before you with all their heart. Who have kept with your servant David my father what you have promised him: with your mouth you did speak, and with your hands you have performed, as this day proves. 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 <u>and prayed</u> ; And he said, O LORD God of Israel, there is no one like thee in heaven above or on earth beneath, who keepeth covenant and mercy with thy servants who walk before thee in truth with all their heart <u>and with all their soul</u> ; Who hast kept with thy servant David my father what thou didst promise him; thou didst speak with thy mouth, and hast fulfilled it with thy hand, as it is this day.
Septuagint (Greek)	And Solomon stood up in front of the altar before all the congregation of Israel; and he spread out his hands toward heaven: and he said, Lord God of Israel, there is no God like thee in heaven above and on the earth beneath, keeping covenant and mercy with thy servant who walks before thee with all his heart; which thou hast kept toward thy servant David my father: for thou hast spoken by thy mouth and thou hast fulfilled it with thine hands, as at this day.
Significant differences:	The Syriac adds the words <i>and prayed</i> . The Syriac lacks the word <i>god</i> used in the generic sense. The Syriac adds the words <i>and with all their soul</i> . The Greek leaves out <i>what you have promised him</i> .

Limited Vocabulary Translations:

Bible in Basic English	Then Solomon took his place before the altar of the Lord, all the men of Israel being present, and stretching out his hands to heaven, Said, O Lord, the God of Israel, there is no God like you in heaven or on the earth; keeping faith and mercy unchanging for your servants, while they go in your ways with all their hearts. And you have kept the word which you gave to your servant David, my father; with your mouth you said it and with your hand you have made it come true this day.
Easy English	Solomon prays in the temple Then Solomon stood in front of the altar of the LORD. He was in front of all Israel's people. He lifted up his hands towards the skies. And (Solomon) said, 'LORD, (you are) the God of Israel. There is no God like you, (either) in the skies above (us) or in the earth beneath (the skies). You continue to do what you have promised to do for your servants. (Your servants are the people) to whom you are always very kind. (Your servants) continue to obey your words as well as they can. You have done what you promised to do for your servant, my father David. Your mouth spoke the promise. Then your hands did (the work, as we see) today.
Easy-to-Read Version—2006	Then Solomon stood in front of whole assembly of Israel and faced the LORD's altar. Solomon spread his hands and looked toward heaven and said, "LORD, God of Israel, there is no other god like you in heaven or on the earth. You keep the agreement that you made with your people. You are kind and loyal to those who follow you with all their heart. You made a promise to your servant, my father David, and you kept that promise. You made that promise with your own mouth, and with your own hands you made it come true today.
The Message	Before the entire congregation of Israel, Solomon took a position before the Altar, spread his hands out before heaven, and prayed, O GOD, God of Israel, there is no God like you in the skies above or on the earth below who unswervingly keeps covenant with his servants and relentlessly loves them as they sincerely live in obedience to your way. You

kept your word to David my father, your personal word. You did exactly what you promised—every detail. The proof is before us today!.

Names of God Bible

Solomon's Prayer

In the presence of the entire assembly of Israel, Solomon stood in front of **Yahweh's** altar. He stretched out his hands toward heaven and said,

"Yahweh Elohim of Israel,

there is no god like you in heaven above or on earth below.

You keep your promise [Or "covenant."] 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.

NIRV

Solomon Prays to Set the Temple Apart to the LORD

Then Solomon stood in front of the LORD's altar. He stood in front of the whole community of Israel. He spread out his hands toward heaven. He said,

"LORD, you are the God of Israel. There is no God like you in heaven above or on earth below. You keep the covenant you made with us. You show us your love. You do that when we follow you with all our hearts. You have kept your promise to my father David. He was your servant. With your mouth you made a promise. With your powerful hand you have made it come true. And today we can see it.

New Simplified Bible

In the presence of the people Solomon stood in front of the altar. He raised his arms and prayed: »Jehovah God of Israel, there is no god like you in heaven above or on earth below! You keep your covenant with your people and show them your love when they live in wholehearted obedience to you. »You kept the promise you made to my father David. Every word has been fulfilled.

Thought-for-thought translations; paraphrases:

Common English Bible

Solomon stood before the LORD's altar in front of the entire Israelite assembly and, spreading out his hands toward the sky, he said:

LORD God of Israel, there's no god like you in heaven above or on earth below. You keep the covenant and show loyalty to your servants who walk before you with all their heart. This is the covenant you kept with your servant David, my father, which you promised him. Today, you have fulfilled what you promised.

Contemporary English V.

Solomon stood facing the altar with everyone standing behind him. Then he lifted his arms toward heaven and prayed: LORD God of Israel, no other god in heaven or on earth is like you! You never forget the agreement you made with your people, and you are loyal to anyone who faithfully obeys your teachings. My father David was your servant, and today you have kept every promise you made to him.

The Living Bible

Then, as all the people watched, Solomon stood before the altar of the Lord with his hands spread out toward heaven and said, "O Lord God of Israel, there is no god like you in heaven or earth, for you are loving and kind and you keep your promises to your people if they do their best to do your will.

New Berkeley Version

Solomon stood in front of the altar of the LORD before the whole congregation of Israel and, spreading out his hands toward heaven, said, "O LORD, God of Israel, there is no God like Thee in heaven above or in the earth beneath, who loyally observes the covenant with Thy servants when they walk before Thee with perfect devotion. Thou has kept Thy promise to David my father; with Thy mouth Thou has spoken, and with Thy hand Thou hast fulfilled as it appears today.

New Century Version

Solomon's Prayer

Then Solomon stood facing the Lord's altar, and all the Israelites were standing behind him. He spread out his hands toward the sky and said:

“Lord, God of Israel, there is no god like you in heaven above or on earth below. You keep your agreement of love with your servants who truly follow you. You have kept the promise you made to your servant David, my father. You spoke it with your own mouth and finished it with your hands today.

New Life Version

Solomon's Prayer

Then Solomon stood before the altar of the Lord. And in front of all the people of Israel he lifted his hands toward heaven. He said, “O Lord, God of Israel, there is no God like You in heaven above or on earth below. You are keeping Your agreement and are showing loving-kindness to Your servants who walk in Your ways with all their heart. You have kept Your promise to Your servant, my father David. Yes, You have spoken with Your mouth, and have done it with Your hand, as it is this day.

New Living Translation

Solomon's Prayer of Dedication

Then Solomon stood before the altar of the LORD in front of the entire community of Israel. He lifted his hands toward heaven, and he prayed,

“O LORD, God of Israel, there is no God like you in all of heaven above or on the earth below. You keep your covenant and show unfailing love to all who walk before you in wholehearted devotion. You have kept your promise to your servant David, my father. You made that promise with your own mouth, and with your own hands you have fulfilled it today.

Partially literal and partially paraphrased translations:

American English Bible

Then Solomon stood before the Altar of Jehovah, there in front of the whole gathering of IsraEl, and he raised his arms toward heaven, and said: 'O Jehovah, God of IsraEl; there are no gods in the skies above or on the earth below that are like You. For You have kept Your promise and shown mercy to Your servant... the one who has walked before You with his whole heart, Your servant David, my father. You spoke to him with Your mouth, and with Your hands, You've fulfilled what [You promised to him].

Beck's American Translation

Solomon Prays

Solomon stood in front of the whole community of Israel, faced the LORD's altar, spread his hands toward heaven, and said, “LORD, God of Israel, there is no god like You in heaven above and on earth below. You are the One who keeps Your covenant and shows mercy to Your servants when their hearts are altogether loyal to You. You have done for Your servant David, my father, what You promised him. With Your mouth You promised it and with Your hand You did it, and so it is today.

International Standard V

Solomon's Prayer of Dedication

(2 Chronicles 6:12-43)

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, 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. 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.

New Advent (Knox) Bible

Then Solomon stood before the Lord's altar in full view of all Israel, and lifted his hands to heaven; and thus he prayed: Lord God of Israel, thou reignest without rival in heaven and earth, making good thy merciful promises to all who follow thee with undivided hearts. And thou hast not disappointed thy servant, my father David; thy act matches thy word; this day, who doubts it?

Translation for Translators

Solomon's prayer

Then Solomon stood in front of the altar which was in front of the Israeli people who had gathered there. He spread out his arms toward heaven, and he prayed,
 “Yahweh, the God whom we Israeli people *belong to/worship*, there is no god like you up in heaven or down here on the earth. You solemnly promised that you would faithfully love us. And that is what you have done for us who earnestly do what you want us to do.

You have done the things that you promised my father David, who served you *very well*, that you would do. Truly, you promised to do these things for him, and today we see that by your power you have today.

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	Solomon was to station himself turned before the altar of Jehovah, opposite of the assembly of Israel, and was he to stretch out his hands to the expanse, even was he to say: Jehovah, he of mighty ones of Israel, even he of mighty ones of the expanse, up over the solid grounds, who is watching over his covenant, and is to give honor to your servants, who are to be walking turned before you, in the sensibility of their heart. You is to have reserved for your servant David, my father, that you is to have promise to him, indeed was you to speak it to him by mouth, and is to have fulfilled his part, as it is to be this day.
Ferrar-Fenton Bible	(B.C. 1004.) Solomon then stood before the altar of the EVER-LIVING opposite all the Assembly of Israel, and spread his hands to the heaven and said, Solomon's Dedicatory Prayer. ' LIVING GOD of Israel I there is no GOD like You in heaven above, or upon earth beneath,—keeping covenant and promise to Your servants, who walk before You with all their heart. Who kept Your promise to David, my father, as You promised to him,—for to-day You fulfil Your promise, by Your mouth, and by Your hand.
God's Truth (Tyndale)	And Salomon stood before the altar of the Lord in the sight of all the congregation of Israel and stretched out his hands to heaven and said: Lord God of Israel, there is no God like you in heaven above or in the earth beneath, that keep appointment and mercy with your servants that walk before you with all their hearts: which also have kept with your servants David my father, that you promised him. You spoke with your mouth and have fulfilled with your hand, as it is come to pass this day.
HCSB	Solomon's Prayer Then Solomon stood before the altar of the LORD in front of the entire congregation of Israel and spread out his hands toward heaven. He said: LORD God of Israel, there is no God like You in heaven above or on earth below, keeping the gracious covenant with Your servants who walk before You with their whole heart. You have kept what You promised to Your servant, my father David. You spoke directly to him and You fulfilled Your promise by Your power as it is today.
Jubilee Bible 2000	And Solomon stood before the altar of the LORD in the presence of all the congregation of Israel, and extending his hands toward heaven, he said, LORD God of Israel, there is no God like thee, in the heavens above or on earth beneath, who keeps the covenant and mercy with thy slaves that walk before thee with all their heart, who hast kept unto thy slave David, my father, what thou didst declare unto him; thou didst say it with thy mouth and hast fulfilled it with thy hand, as we see this day.

The Urim-Thummim Version And Solomon stood before the Altar of YHWH in the presence of all the company of Israel, and spread out his hands toward the sky. And he spoke, YHWH Elohim of Israel, there is no Elohim like you, in the cosmos above, or on earth beneath, who observes the Covenant-Pledge and mercy with your slaves that walk before you with all their heart. Who have kept with your slave David my dad what you promised him: you spoke also with your mouth, and have fulfilled it with your hand, as it is this day.

Catholic Bibles (those having the imprimatur):

Christian Community (1988) Solomon's prayer
Then Solomon stood before the altar of Yahweh in the presence of all the assembly of Israel. He raised his hands towards heaven and said, "O Yahweh, God of Israel, there is no God like you either in heaven or on earth! You keep your covenant and show loving-kindness to your servants who walk before you wholeheartedly. You have foretold this day to your servant David, my father, and this day you have fulfilled your promise.

New American Bible (2011) *Solomon's Prayer.*
Solomon stood before the altar of the LORD in the presence of the whole assembly of Israel, and stretching forth his hands toward heaven, he said, "LORD, God of Israel, there is no God like you in heaven above or on earth below; you keep covenant and love toward your servants who walk before you with their whole heart, the covenant that you kept toward your servant, David my father, what you promised him; your mouth has spoken and your hand has fulfilled this very day.

New Jerusalem Bible
Then, in the presence of the whole assembly of Israel, Solomon stood facing the altar of Yahweh and, stretching out his hands towards heaven, said, 'Yahweh, God of Israel, there is no god like you in heaven above or on earth beneath, as loyal to the covenant and faithful in love to your servants as long as they walk wholeheartedly in your way. You have kept the promise you made to your servant, my father David, as you promised him you would. Today you have carried it out by your power.

New English Bible—1970 ***Solomon's prayer.*** - 2Chr.6.12-42
Then Solomon, standing in front of the altar of the LORD in the presence of the whole assembly of Israel, spread out his hands towards heaven and said, 'O LORD God of Israel, there is no god like thee in heaven above or on earth beneath, keeping covenant with thy servants and showing them constant love while they continue faithful to thee in heart and soul. Thou hast kept thy promise to thy servant David my father; by thy deeds this day thou hast fulfilled what thou didst say to him in words.

Revised English Bible—1989 Standing in front of the altar of the LORD in the presence of the whole assembly of Israel, Solomon spread out his hands towards heaven and said, "LORD God of Israel, there is no God like you in heaven above or on earth beneath, keeping covenant with your servants and showing them constant love while they continue faithful to you with all their hearts. You have kept your promise to your servant David my father; by your deeds this day you have fulfilled what you said to him in words.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible
Then Shlomo stood before the altar of *ADONAI* in the presence of the whole community of Isra'el, spread out his hands toward heaven, and said, "*ADONAI*, God of Isra'el, there is no God like you in heaven above or on earth below. You keep covenant with your servants and show them grace, provided they live in your

The Complete Tanach

presence with all their heart. You have kept your promise to your servant David, my father; you spoke with your mouth and fulfilled it with your hand; so it is today. And Solomon stood before the altar of the Lord in the presence of all the congregation of Israel, and spread forth his hands towards heaven.

And Solomon stood before the altar of the Lord: [He was not always standing upright but kneeling, nor was he on the ground but on the laver, as] it is written in (Chronicles II 6:13): "for Solomon had made a copper laver, [of five cubits long, and five cubits broad,] and three cubits high, and had set it in the midst of the court, and upon it he stood, and kneeled down upon his knees [in the presence of all the congregation of Israel]."

And he said, "Lord God of Israel, (there is) no God like you, in heaven above, or on earth beneath, Who keeps covenant and mercy with Your servants that walk before You with all their heart.

Who keeps covenant: He waits and stores away [the reward], to keep the covenant, and [which was based on] mercy, to fulfill His promise.

Who has kept with Your servant David my father that which You spoke to him, and You spoke with Your mouth, and fulfilled it with Your hand, as (it is) this day.

Who has kept: יִתְקַמֵּשׁ is an expression meaning fulfilling a promise [a reference to the promise that Solomon would build the temple].

exeGeses companion Bible

THE PRAYER OF SHELOMOH TO HANUKKAH THE HOUSE

And Shelomoh stands

at the face of the sacrifice altar of Yah Veh

in front of all the congregation of Yisra El

and spreads his palms toward the heavens;

and he says,

Yah Veh Elohim of Yisra El,

there is no Elohim like you

- in the heavens above or on earth beneath,

who guards covenant and mercy with your servants

who walk at your face with all their heart:

who, with your servant David my father,

guarded what you worded him:

yes, worded with your mouth

and fulfilled with your hand, as this day.

The Israel Bible (beta)

Then Shlomo stood before the mizbayach of Hashem in the presence of the whole community of Yisrael; he spread the palms of his hands toward heaven and said, "O God of Yisrael, in the heavens above and on the earth below there is no god like You, who keep Your gracious covenant with Your servants when they walk before You in wholehearted devotion; You who have kept the promises You made to Your servant, my father David, fulfilling with deeds the promise You made—as is now the case.

Orthodox Jewish Bible

And Sh'lomo stood before the Mizbe'ach Hashem in the presence of all the Kahal Yisroel, and spread forth his palms toward Shomayim;

And he said, Hashem Elohei Yisroel, there is no Elohim like Thee, in Shomayim above, or on HaAretz beneath, who is shomer HaBrit and keeps chesed with Thy avadim that walk before Thee with all their lev;

Who hast been shomer with Thy eved Dovid Avi that Thou promised him; Thou spoke also with thy mouth, and hast fulfilled it with Thine yad, as it is this day.

The Scriptures 1998

And Shelomoh stood before the altar of הוה in front of all the assembly of Yisra'el, and spread out his hands toward the heavens, and said, "הוה Elohim of Yisra'el, there is no Elohim in the heavens above or on earth below like You, guarding Your covenant and kindness with Your servants who walk before You with all their heart, who has guarded that which You did promise Your servant Dawid my father.

Indeed, You have both spoken with Your mouth and have filled it with Your hand, as it is this day.

Expanded/Embellished Bibles:

The Expanded Bible

Solomon's Prayer

Then Solomon stood ·facing [before] the LORD's altar, and all the ·Israelites [^Lcongregation/community/assembly of Israel] were standing behind him. He spread out his hands toward the sky and said:

"LORD, God of Israel, there is no god like you in heaven above or on earth below. You keep your ·agreement [treaty; covenant] ·of love [and steadfast love/lovingkindness] with your servants who ·truly follow you [^Lwalk before you with all their heart]. You have kept the ·promise [covenant; solemn pact] you made to your servant David, my father. You spoke it with your own mouth and ·finished [fulfilled] it with your hands today.

Kretzmann's Commentary

Verses 22-53

Solomon's Invocation

And Solomon stood before the altar of the Lord, the great altar of burnt offering in the Court of the Priests, in the presence of all the congregation of Israel, and spread forth his hands toward heaven, in a gesture of the most eager supplication; 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; all the so-called gods of the heathen could simply not stand the comparison, they could not come into consideration; 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, visible before the eyes of all men.

NET Bible®

Solomon Prays for Israel

Solomon stood before the altar of the Lord in front of the entire assembly of Israel and spread out his hands toward the sky [Or "heaven."]. He prayed [*Heb* "said."]: "O Lord, God of Israel, there is no god like you in heaven above or on earth below! You maintain covenantal loyalty [*Heb* "one who keeps the covenant and the loyal love." The expression is a hendiadys.] to your servants who obey you with sincerity [*Heb* "who walk before you with all their heart."]. You have kept your word to your servant, my father David [*Heb* "[you] who kept to your servant David my father that which you spoke to him."]; this very day you have fulfilled what you promised [*Heb* "you spoke by your mouth and by your hand you fulfilled, as this day."].

The Pulpit Commentary

SECTION II.—The Prayer.

The prayer of dedication, properly so called, now begins. This solemn and beautiful composition was probably copied by our author from the "Book of the Acts of Solomon" (1Kings 11:41), possibly from the "Book of Nathan the prophet" (2Chron. 9:29). It was evidently committed to writing beforehand, and would, no doubt, as a matter of course, be religiously preserved. The later criticism objects to its authenticity that the many references to the Pentateuch prove it to be of a later date. Ewald assigns it to the seventh century B.C.; but this is simply to beg the question of the date of the Pentateuch. It is obviously open to reply that these references only prove that the king was acquainted, as he was bound to be (Deut. 17:18), with the words of the law. It divides itself into three parts. The first (verses 22–30) is general; the second (verses 31–53) consists of seven special petitions; the last (verses 50–53) consists of a general conclusion and appeal to God's covenant mercy.

And Solomon stood [i.e; took his stand (LXX. ἀνέστη)]. Not "was standing." It was but for a moment, however, for we find him presently kneeling (1Kings 8:54; 2Chron. 6:13). The latter passage informs us that he both stood and knelt upon a "brazen scaffold," three cubits high] before the altar of the Lord [i.e; the brazen altar

of sacrifice. The platform or scaffold was "set in the midst of the court" (2 Chronicles I.c.) All these rites took place in the open air. The king had no place within the edifice] **in the presence** [the word is not to be pressed to mean "facing the people." It is hardly likely he would pray towards the people—he was their *προφήτης*, i.e; he spoke for them to God—or turn his back on the sacred Presence just manifested], **and spread forth his hands towards heaven**: [one attitude of earnest prayer throughout the East, as may be seen at the present day amongst the Mohammedans. (See Lane's "Modern Egyptians," ch. 3; "Religion and Laws.") So completely was this posture identified with supplication that to "lift up the hands" came to be a synonym for prayer (Ex. 9:29, Ex. 9:33; Psalm 44:20; Psalm 143:6; Isa. 1:15; Isa. 65:2.)]

And he said, Lord God of Israel, there is no God like thee [Similar words are found in Ex. 15:11; Psalm 86:8, etc. They do not at all imply the existence of other gods, but are explained by other passages (e.g; verse 60; Deut. 4:39, "the Lord He is God and none else;" 2Sam. 7:22; 2Sam. 22:32) as meaning that the God of Israel stands alone, and alone is God. It would be strange, indeed, if the people whose great peculium was the unity of the Godhead (Deut. 6:4; Isa. 42:8) recognized other deities. Observe: Solomon begins his prayer with an act of praise; with a recognition at once grateful and graceful of God's past mercies (cf. Psalm 65:1, Psalm 65:2; Php. 4:6). Exandit Dominus invocantem, quem laudantem vidit"], **in heaven above, or on earth beneath [Joshua 2:11], who keepest covenant and mercy [same words in Deut. 7:9] with thy servants that walk before thee with all their heart. [cf. Deut. 2:4.]**

Who hast kept with thy servant David my father [Solomon sees in this a special pledge of God's faithfulness and truth] that thou promisedst [Heb. spakest, same word as below. The alteration in the A.V. obscures the connexion]: thou spakest also [Heb. and thou spakest, i.e; "yea," or "for thou spakest"] with thy mouth and hast fulfilled it with thine hand [verse 15, and Heb. 3:6. The completion of the house, following the establishment of Solomon upon the throne, was to him proof conclusive that the promise of 2Sam. 7:1–29. had received its fulfilment], as it is this day.

The Voice

Solomon was standing in front of the Eternal's altar before the entire community of Israel, and he lifted his hands up toward heaven.

Solomon: O Eternal One, Israel's God, there is no other God who compares to You in heaven or on earth. You have guarded Your covenant and revealed Your loyal love to those who serve You with all their being. You have kept Your word to Your servant, my father, David. You have promised with Your mouth and fulfilled Your promise with Your actions as it is today.

Literal, almost word-for-word, renderings:

Context Group Version

And Solomon stood before the altar of YHWH in the presence of all the assembly of Israel, and spread out his hands toward the skies; and he said, O YHWH, the God of Israel, there is no God like you, in the skies above, or on land beneath; who keeps covenant and family allegiance with your slaves, that walk before you with all their heart; who kept with your slave David my father that which you promised him: yes, you spoke with your mouth, and have fulfilled it with your hand, as it is this day.

Emphasized Bible

And Solomon stood before the altar of Yahweh, in the presence of all the convocation of Israel,—and spread forth his hands towards the heavens; and said—O Yahweh, God of Israel! Not like thee, is there a God, in the heavens above, or upon the earth beneath,—keeping Covenant and Lovingkindness for thy servants who are walking before thee, with all their heart; who hast kept for thy servant David my father, that which thou didst promise him,—in that thou didst promise with thy mouth, and, with thy hand, hast fulfilled, as it is this day.

Modern English Version

Solomon's Prayer of Dedication

Then Solomon stood in front of the altar of the Lord in the presence of all the congregation of Israel and spread his hands toward heaven. and he said, "Lord God of Israel, there is no God like You in heaven above or on earth below who keeps covenant and mercy with Your servants who walk before You with all their hearts, who have kept what You promised Your servant David my father. You spoke also with Your mouth and have fulfilled it with Your hand, as it is this day.

NASB

The Prayer of Dedication

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

New European Version

Solomon stood before the altar of Yahweh in the presence of all the assembly of Israel, and spread forth his hands toward heaven; and he said, Yahweh, the God of Israel, there is no God like You in heaven above nor on earth beneath; who keeps covenant and grace with Your servants who walk before You with all their heart; who has kept with Your servant David my father that which You promised him. Yes, You spoke with Your mouth, and have fulfilled it with Your hand, as it is this day.

Young's Updated LT

And Solomon stands before the altar of Jehovah, over-against all the assembly of Israel, and spreads his hands towards the heavens, and says, "Jehovah, God of Israel, there is not a God like You, in the heavens above, and on the earth beneath, keeping the covenant and the kindness for Your servants, those walking before You with all their heart, who have kept for Your servant David my father that which You spoke to him; yea, You speak with Your mouth, and with Your hand have fulfilled it, as at this day.

The gist of this passage:

Solomon begins his prayer to God with a joyous recognition of who God is, that there is none like Him, One who gives promises to His people and then keeps those promises.

22-24

1Kings 8:22a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
ʿâmad (עמד) [pronounced <i>gaw-MAHD</i>]	<i>to take a stand, to stand, to remain, to endure, to withstand; to stop, to cease</i>	3 rd person masculine singular, Qal imperfect	Strong's #5975 BDB #763
Sh ^l ômôh (שלום) [pronounced <i>sh^l-oh-MOH</i> or <i>shloh-MOH</i>]	<i>peace, peaceful; transliterated Solomon</i>	masculine singular, proper noun	Strong's #8010 BDB #1024
lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510

1Kings 8:22a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
pānîym (פָּנִים) [pronounced paw-NEEM]	face, faces, countenance; presence	masculine plural construct (plural acts like English singular)	Strong's #6440 BDB #815
Together, they mean <i>upon the face of, before, before the face of, in the presence of, in the sight of, in front of</i> . When used with God, it can take on the more figurative meaning <i>in the judgment of</i> . This can also mean <i>forwards; the front part</i> [or, the edge of a sword]. L ^o pānîym (לִפְנֵי) can take on a temporal sense as well: <i>before, of old, formerly, in the past, in past times</i> . Literally, this means <i>to faces of</i> .			
miz ^e bêach (מִזְבֵּחַ) [pronounced miz-BAY-ahkh]	altar; possibly monument	masculine singular construct	Strong's #4196 BDB #258
YHWH (יהוה) [pronunciation is possibly yhoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217

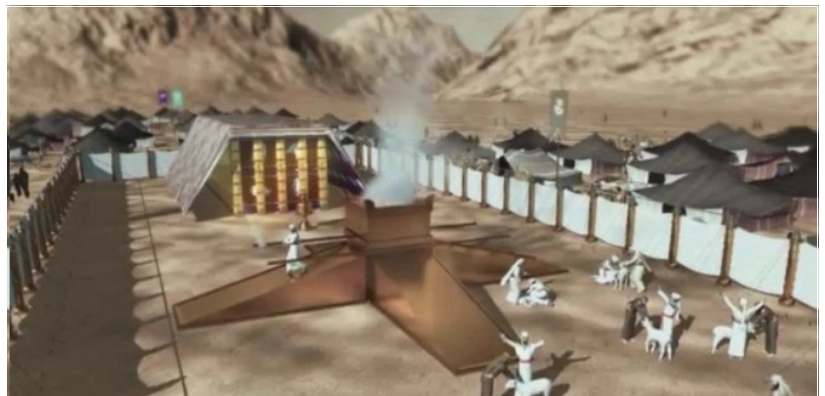
Translation: Solomon stood before the altar of Y^ehowah... The set up in the Temple was similar to the set up for the Tabernacle. Outside, in front of the door to the Temple was the altar, upon which animals would be sacrificed to God. This is where Solomon was standing, so he was in front of the people, in full view. He was standing upon some kind of platform, apparently either built for this purpose and/or for a priest to be able to offer up various beasts from the altar, that bronze platform being 7.5' x 7.5'; and standing 4.5' high (2Chron. 6:13). I don't know that we know exactly Solomon got on top of the platform, although I have seen many artist renditions which suggest a runway ramp.



Steps to Altar (a graphic); from [Dwelling in the Word](#); accessed February 18, 2018. I do not believe that we have steps specified for the bronze altar or whether such steps existed for the platform described in 2Chron. 6:13.

We have no idea how Solomon or the priests scaled the platform (or the altar); but these offer some suggestions. It surprises me that this detail is not found in the Word of God.

Public religious services never took place inside of the Temple. The Temple (and Tabernacle) should never be confounded with synagogues or churches, where the participants enter and read, sing, interact or



whatever. The Temple and Tabernacle were *no-go zones* for the public at large.

Therefore, since Solomon was not a priest, he would naturally deliver his address from outside of the Temple. Only priests were to enter into the fully functioning Temple.

Bronze Altar with runways (a graphic); from [emmaus road ministries](#); accessed February 18, 2018. This graphic represents the Bronze Altar in front of the Tabernacle.

At some point in this prayer, Solomon fell to his knees (given that he gets off of his knees in 1Kings 8:54). He may have gotten onto the altar, gone down to his knees, while raising his hands into the air. That is how it sounds in 2Chron. 6:12–13 *Then Solomon stood before the altar of the LORD in the presence of all the assembly of Israel and spread out his hands. Solomon had made a bronze platform five cubits long, five cubits wide, and three cubits high, and had set it in the court, and he stood on it. Then he knelt on his knees in the presence of all the assembly of Israel, and spread out his hands toward heaven...* (ESV) When exactly Solomon went to his knees is not specified; but prior to his long prayer to God seems reasonable.

All of this is given by way of information; but not to indicate that your pastor needs to, when praying to God, face Jerusalem or go down on his knees or whatever. Nor does this mean that people in a prayer meeting must stand on their knees. The illustration the R. B. Thieme, Jr. gave on many occasions is, there are sometimes football players with football knees present, and once they drop to their knees, they are not going to get up again.

Application: When you teach prayer to your children, emphasize that content and mental attitude are key; one's bodily position is not.

1Kings 8:22b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
neged (נֶגֶד) [pronounced NEH-ged]	<i>what is conspicuous</i> when it is a substantive and, as a preposition, <i>in front of, in the sight of, opposite to, before</i> (in the sense of being <i>in front of</i>)	preposition	Strong's #5048 BDB #617
There should be a special meaning here.			
kôl (כֹּל) [pronounced kohl]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
qâhâl (קָהָל) [pronounced kaw-HAWL]	<i>an organized assembly, a called convocation</i> ; this is not just a crowd, but people who were assembled for a reason	masculine singular construct	Strong's #6951 BDB #874
Yis ^e râ'êl (יִשְׂרָאֵל) [pronounced yis-raw-ALE]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun; God-given name to Jacob; and national name for the Jewish people	Strong's #3478 & #3479 BDB #975

Translation: ...in front of all the congregation of Israel. This tells us that, when Solomon is standing in front of the altar, that he is in front of the people. Therefore, the altar would be right there, out in the open, the first thing one sees before the Temple.

The idea here is, one does not enter into the Temple except through the altar of God. We cannot come into the Presence of God if we have not yet been cleansed by the blood of His Son.

Solomon begins by standing before the congregation, facing the Temple for the prayer, his hands raised up towards the heavens. At some point during his prayer—which begins in v. 23 and goes all the way to v. 53—Solomon will kneel before God, given that he stands up from a kneeling position in v. 54. 2Chron. 6:13 sounds as if he went to his knees immediately; but one could understand that to occur at sometime during the prayer. We have no idea when this occurred; and he may have gone to his knees nearly at the beginning, unconsciously at sometime during the prayer, or even at the very end, to indicate his reverence and ultimate submission to God.

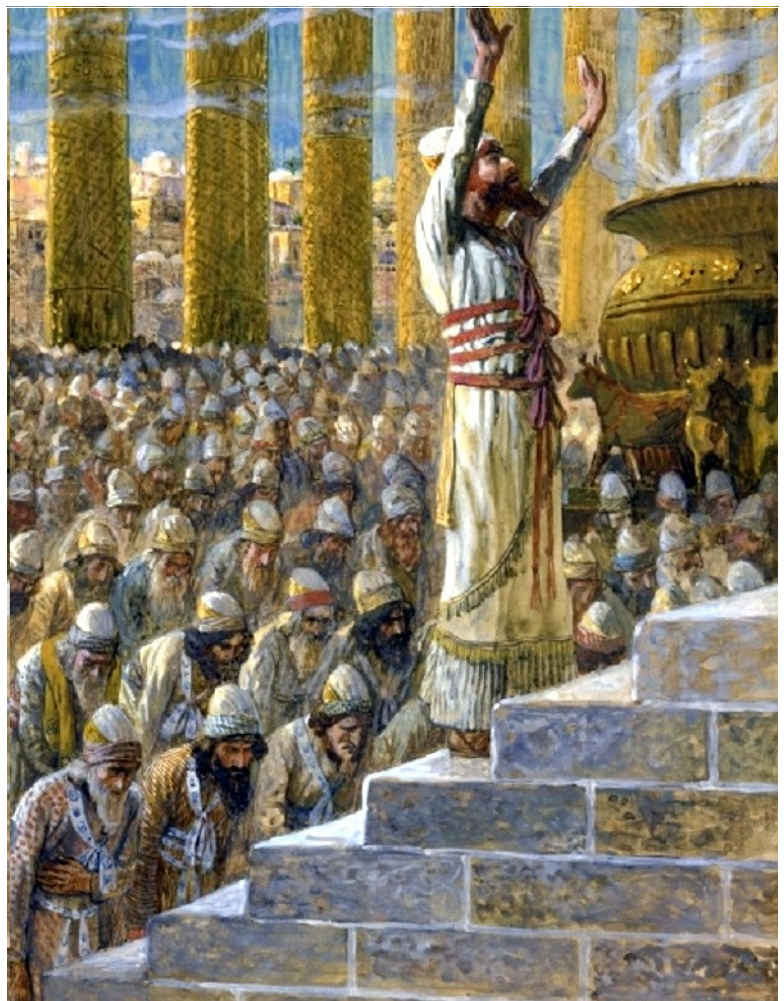
We would reasonably assume that Solomon's message could be heard because he was standing up in front of the people of Israel. Given the size of the crowd (v. 65), it would seem that the greater part of them would not be able to hear him. Some—a few thousand—certainly could hear him. For the rest, his posture, his hands toward heaven, would let them know that he is praying.

On the one hand, it ought to be clear in the Church Age that our actual physical position during prayer is not an issue; Solomon's public prayer here does emphasize his position (much like Jacob's position in bed at the end of his life is mentioned at least thrice at the end of Genesis). Let me suggest that Solomon's position would indicate to those afar off what he is doing in the ceremony. They might not be able to hear his words, but they can see the position that he takes, to understand that this is a time of prayer. Let me also suggest that the crowd was absolutely silent, so that what Solomon said could be heard by the maximum number of people.

It would make sense that there are either Levites or court reporters carefully transcribing Solomon's words. Their writing could better keep up with Solomon's speaking, as they did not use vowels in their writing. It is also possible that Solomon's prayer was longer than what we find here. However, God the Holy Spirit preserved what was necessary.

Some people think that, somehow we have gotten the short shrift because we live today. None of us have witnessed any miracles—at least any miracle which is easy to verify (nor should you spend your life in pursuit of such). We have never heard Jesus voice; we have never seen his face or observed His demeanor. We will never see anything quite like Moses parting the sea (God parting the sea as Moses led the people).

What few believers understand is, we live in the greatest time, so far, in God's history. We can relive any of the great events recorded in Scripture, albeit in our minds. Now, these things



Джеймс Тиссо. Соломон освящает Храм в Иерусалиме. 1896-1902.

may move us emotionally at time; and maybe they do not. That is immaterial. In our study of Scripture, we can fellowship with Abraham and the 3 angels (one of them being God); we can walk with Israel out of Egypt and hear God's voice speak the Ten Commandments; we can join David in his great exploits as a young military officer; we can hear Solomon speak to the people for the first time the Temple is open for business; and we can walk with Jesus and hear His words spoken to those who are interested and to those who oppose Him.

Furthermore, each one of us is able to take the experiences, words and advice of holy men as led by God and apply them to our short lives in the 21st century. No people in history have had the incredible resources which we have enjoyed in this era, having the complete Word of God, as well as the necessary resources in order to fully apprehend its meaning and its application to our lives today.

We get the overall view; and we can take in any specific view that we so choose. God has made this possible for us. There are some pastors who are able to take an historical incident from the Bible and bring it to life. R. B. Thieme, Jr. was particularly good at this. The *Assyrian Crisis*, a study by Bob back from the 1970's, was an amazing exposition of God's people facing propaganda warfare of the Rabshakeh, who came to Jerusalem before Sennacherib, who would either come to a submissive population or come to a people that he and his army could destroy in the most horrible ways. Bob's approach to this amazing time in Israel's history just came to life for me (as did many of the historical episodes that Bob covered²⁷⁸).

As I have gotten older, I have stopped reading fiction, but I have a strong interest in biography, history and politics. Similarly, I continue to develop an appreciation for the history of God's people as presented in His Word.

Solomon, Raising His Palms Toward the Heavens (a graphic); from [Live journal](#); accessed March 22, 2018. I like the Visage of the Great Sea held up by the 12 bulls in the background. However, there seem to be a lot of pillars. The artist might be J. James Tissot, as per [Indiana T. Zones](#).

1Kings 8:22c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
pâras (פָּרַס) [pronounced paw-RAHS]	<i>to break, to break into pieces; to expand; to spread [out, over], to disperse; to display</i>	3 rd person masculine singular, Qal imperfect	Strong's #6566 BDB #831
kaph (כַּף) [pronounced kaf]	<i>palm, hollow or flat of the hand, sole of the foot; bowl, spoon</i>	feminine plural noun with the 3 rd person masculine singular suffix	Strong's #3709 BDB #496
These nouns are tied together because of the fact that they are concave.			
shâmayîm (שָׁמַיִם) [pronounced shaw-MAH-yim]	<i>heaven, heavens, skies; the visible heavens, as in as abode of the stars or as the visible universe, the sky, atmosphere, etc.; Heaven (as the abode of God)</i>	masculine dual noun with the definite article	Strong's #8064 BDB #1029

²⁷⁸ This one comes to mind, as I am currently listening to it.

Translation: Then he spread out his palms [toward] the heavens... I don't know what was on Solomon's mind, but this hand signal, opening his two hands toward heavens, suggests a submission to and a response to the God of heaven. As mentioned before, it appears that he simultaneously went to his knees (2Chron. 6:12–13).

In studying the exodus, it is very clear that God is intentionally very theatric; and the Jewish people have a reputation for being very demonstrative (see also Ex. 9:29, 33 2Chron. 6:12 Ezra 9:5 Job. 11:13 Psalm 63:4 143:6 Isa. 1:15)—and this is how Solomon is being at this point. However, the configuration of a person's hands and/or arms is not the key to an effective prayer (it is very common today for a mother or father to pray with their child kneeling at the bed with their hands folded and their eyes closed). Prayer is first and foremost what is in a person's thinking—have they first confessed their sins to God? Do they understand the basics of God's plan?

Solomon is likely at an elevated position, standing next to and facing the altar, his back towards most of the people²⁷⁹ (who are surrounding the Temple and the Temple courtyard, which could not even come close to holding them all). His voice could be heard by quite a number of people, despite him facing towards the Temple rather than towards the surrounding crowds. We should bear in mind that there are not just a thousand or so people all gathered together in one spot. They had camped out over a very large area (**1Kings 8:65**) and were gathered as a great multitude of tens of thousands on all sides of the Temple.

Solomon praying before the people (a graphic); from **Outset Ministry**; March 22, 2018.

David Guzik on Solomon's physical position: *This was the most common posture of prayer in the Old Testament. 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.*²⁸⁰

The open hands spread towards heaven was both a characteristic of Old Testament prayers to the True God and heathen prayers as well. Ex. 9:29, 33 2Chron. 6:12 Ezra 9:5 Job 11:13 Psalm 28:2 44:20 68:31 88:9 134:2 141:2 143:6 Isa. 1:15.²⁸¹



Interestingly enough, Josephus provides us with a set of introductory words not found in Scripture: [Solomon is speaking] *"It is not possible for men by what they do to give God thanks for the benefits they have received. For the divinity is in need of nothing and is above all such requital. But with that wherein we are made by Thee, O Lord, superior to other living creatures, with that we are bound to bless Thy majesty and to give thanks for what Thou hast wrought for my house, and for the people of the Hebrews. For with what is it more fitting that we should supplicate Thee, whether Thou be angry or continuest gracious, than with*

²⁷⁹ Keil and Delitzsch disagree; and say that Solomon is facing away from the Temple towards the people. Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 1Kings 8:22–53.

²⁸⁰ David Guzik's *Commentary on the Old Testament*; courtesy of e-sword; ©2006; 1Kings 8:22–23.

²⁸¹ Scripture list from *Manners and Customs of the Bible*; James M. Freeman; reprinted in 1972 by Logos International; p. 157.

the voice which we derive from the air and know to be sent back through the same medium?"²⁸² I add this in by way of interest; but not as a supplement to the preserved Word of God.

1Kings 8:23a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore, consequently; because	wâw consecutive	No Strong's # BDB #253
'âmar (אָמַר) [pronounced aw-MAHR]	to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
YHWH (יהוה) [pronunciation is possibly yhoh-WAH]	transliterated variously as Jehovah, Yahweh, Y ^e howah	proper noun	Strong's #3068 BDB #217
'Ēlōhîym (אֱלֹהִים) [pronounced el-o-HEEM]	God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim	masculine plural construct	Strong's #430 BDB #43
Yis ^e râ'êl (יִשְׂרָאֵל) [pronounced yis-raw-ALE]	God prevails; contender; soldier of God; transliterated Israel	masculine proper noun; God-given name to Jacob; and national name for the Jewish people	Strong's #3478 & #3479 BDB #975
'êyn (אֵין) [pronounced ān]	nothing, not, [is] not; not present, not ready; expresses non-existence, absence or non-possession; [there is] no [none, not one, no one, not]	particle of negation; substantive of negation	Strong's #369 BDB #34
kaph or k ^e (כ) [pronounced k ^e]	like, as, according to; about, approximately	preposition of comparison, resemblance or approximation; with the 2 nd person masculine singular suffix	No Strong's # BDB #453

Translation: ...and he said, "[O] Y^ehowah, the Elohim of Israel, [there is] no one like You,... That Solomon is speaking publicly here, rather than a priest or a Levite, may seem quite natural to us; but it is, nonetheless, quite remarkable. However old Solomon was when he became king, he is now an adult and quite filled with wisdom. However, religious services at the Tabernacle were typically led by priests or even the high priest. I am not sure exactly what they said during these services; but it is hard to imagine a greater prayer than the one delivered here by Solomon.

²⁸² Rev. Joseph Benson, *Commentary of the Old and New Testaments*; 1857; from e-Sword, 1Kings 8:22.

Solomon has alternated between a very loud and direct prayer to God (v. 13b), and teaching the Israeli citizens who are there with him (vv. 14–21); and at this point, he addresses God directly in a prayer.

Solomon prays at the temple dedication (a graphic); from [Bible Hub](#); accessed March 22, 2018.

Here, Solomon addresses God directly; he is not addressing the people. So he is praying, as king, out in public.

He tells God that there is no one like God. This is language with which Solomon was probably familiar. Moses in his great hymn (or poem) said, "Who is like you, O LORD, among the gods? Who is like you, majestic in holiness, awesome in glorious deeds, doing wonders?" (Ex. 15:11) I am assuming that Solomon had reasonable knowledge of the Pentateuch; and certainly of Moses and this son. David also uses the same language in Psalm 86:8 *There is none like You among the gods, O Lord, nor are there any works like Yours.* (ESV; capitalized) Solomon is proclaiming the uniqueness of God, as Moses and his father David had done.



1Kings 8:23b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿĒlōhîym (אֱלֹהִים) [pronounced <i>el-o-HEEM</i>]	God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated <i>Elohim</i>	masculine plural construct	Strong's #430 BDB #43
min (מִן) [pronounced <i>mihn</i>]	from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than	preposition of separation	Strong's #4480 BDB #577
shâmayîm (שָׁמַיִם) [pronounced <i>shaw-MAH-yim</i>]	heaven, heavens, skies; the visible heavens, as in as abode of the stars or as the visible universe, the sky, atmosphere, etc.; Heaven (as the abode of God)	masculine dual noun with the definite article	Strong's #8064 BDB #1029
min (מִן) [pronounced <i>mihn</i>]	from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than	preposition of separation	Strong's #4480 BDB #577

1Kings 8:23b

Hebrew/Pronunciation	Common English Meanings	Notes/ Morphology	BDB and Strong's Numbers
ma'al (מַעַל) [pronounced MAH-gahl]	higher, higher part, above, upon, forward	preposition	Strong's #4605 BDB #751
With the preposition, this means <i>from above, above, upon; near, by</i> .			
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
'al (עַל) [pronounced gahl]	upon, beyond, on, against, above, over, by, beside	preposition of proximity	Strong's #5921 BDB #752
'erets (אֶרֶץ) [pronounced EH-rets]	earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]	masculine singular noun with the definite article	Strong's #776 BDB #75
tachath (תַּחַת) [pronounced TAH-khahth]	underneath, below, under, beneath; instead of, in lieu of; in the place [in which one stands]; in exchange for; on the basis of	preposition	Strong's #8478 BDB #1065
Min + tachath together mean <i>below, beneath, from under, from beneath</i> and it is used of those that were <i>under</i> anything and came out from there.			

Translation: ...[no] god in heaven above or on the earth below. There is no comparable god—however we want to think of him or it—in heaven or on the earth. There are no national gods; there are no regional gods who have some claim to great power. There is One God, the God to Whom Solomon was speaking. This takes in the entire universe, as Solomon speaks of any other god in heaven or on earth.

This is a theme which continues in Scripture, that God is Unique and God is the Only God—that there is no other god (which means, logically, that there is no other pathway to God except through Israel's God).

A more complete doctrine of the **Uniqueness of God** ([HTML](#)) ([PDF](#)) ([WPD](#)).

The Abbreviated Doctrine of the Uniqueness of God

Preface: There is none other like our God. The God of the Universe is both the God of Israel and the God of those who believe in Jesus Christ. The uniqueness of God is consistently presented in the Old and New Testaments.

1. Definition: No one and nothing is comparable to the Triune God in His nature or comparable to Him in his

The Abbreviated Doctrine of the Uniqueness of God

character and activity.

2. There is no God except the Lord. I am the LORD, and there is no other, besides me there is no God; I equip you, though you do not know Me that people may know, from the rising of the sun and from the west, that there is none besides Me; I am the LORD, and there is no other. (Isa 45:5-6) To you it was shown, that you might know that the LORD is God; there is no other besides Him. (Deut. 4:35) *Y^ehowah* is the personal name for the God of Israel; and this name is often translated LORD. He is the only God; there is no other God. See also Deuteronomy 4:39 2Samuel 7:22-23 1Kings 8:59-60
3. God is before all and after all; there is no god prior to God and there will be no god which follows after God. Isa. 43:10 "You are my witnesses," declares the LORD, "and My servant whom I have chosen, that you may know and believe Me and understand that I am He. Before Me no god was formed, nor shall there be any after Me." See also Isa. 44:6-8
4. There is no one like God Isa. 40:18 To whom then will you liken God, or what likeness compare with him? See also Isa. 40:25-26 Psalm 89:6-8 Ex 8:10 2Samuel 7:22-23
5. God is unique as the Triune God—as the Father, Son and Holy Spirit. The Triune God has no other equal in reality or even in religion or mythology. God is One in essence, purpose and character; yet He is 3 in person. This concept (and reality) is found nowhere else. "Hear, O Israel: The LORD our God, the LORD is one." (Deut. 6:4) Also Eph. 4:6 1Tim. 2:5
6. God alone stands outside nature as its Creator. Space, matter, time and all living beings are created by him. Isa. 45:18 For thus says the LORD, Who created the heavens (He is God!), who formed the earth and made it (he established it; He did not create it empty, He formed it to be inhabited!): "I am the LORD, and there is no other." John 1:3 All things were made through Him, and without Him was not any thing made that was made. Neh. 9:6 "You are the LORD, You alone. You have made heaven, the heaven of heavens, with all their host, the earth and all that is on it, the seas and all that is in them and You preserve all of them and the host of heaven worships You." See also Deut. 4:35 32:3 1Ki 8:60 Psalm 24:1-2 83:18 86:10 95:4-5 Isa 43:10-11 44:6-8 1Cor. 8:4-6 Eph 4:6 1Ti 2:5
7. There is no one like God in His sovereignty or in His mighty acts. Psalm 86:10 For You are great and do wondrous things; You alone are God. Psalm 83:17-18 Let them be put to shame and dismayed forever; let them perish in disgrace, that they may know that you alone, whose name is the LORD, are the Most High over all the earth. 1Chron 29:11 Yours, O LORD, is the greatness and the power and the glory and the victory and the majesty, for all that is in the heavens and in the earth is yours. Yours is the kingdom, O LORD, and You are exalted as head above all. See also Zech. 14:9 See also Deut 4:39 1Tim. 1:17
8. There is no one like God in His ability to save. Isa. 43:11 "I, I am the LORD, and besides Me there is no savior." Deut. 33:26 See also Isa 45:20-22 Jer 10:5-6
9. God is unique in His covenants with the patriarchs, with David and with the nation Israel. No other God has made such covenants and then kept them.
10. God is unique in His covenantal love. 1Kings 8:23 2Sam. 7:22-23 1Chron. 17:20-21
11. God is above all angelic beings. Ex. 15:11 "Who is like You, O LORD, among the gods? Who is like You, majestic in holiness, awesome in glorious deeds, doing wonders? 1Kings 8:23 Psalm 135:5-6
12. God is unique in His prophetic utterances. Ex. 8:9-10 Moses said to Pharaoh, "Be pleased to command me when I am to plead for you and for your servants and for your people, that the frogs be cut off from you and your houses and be left only in the Nile." And he said, "Tomorrow." Moses said, "Be it as you say, so that you may know that there is no one like the LORD our God." Also see Ex. 9:14
13. God is unique insofar as, all nations will come and worship Him. Psalm 86:8-9 There is none like You among the gods, O Lord, nor are there any works like Yours. All the nations You have made shall come and worship before You, O Lord, and shall glorify Your name. Also Psalm 22:27, 29 66:4 102:15 Isa. 2:2-4

Treasury of Scriptural Knowledge offers up these passages: Ex. 15:11, 1Sam. 2:2, 2Sam. 7:22, Psalm 35:10, Psalm 86:8, Psalm 89:6–8, Psalm 113:5, Isa. 40:18, Isa. 40:25, Jer. 10:6, Jer. 10:16, Micah 7:18.²⁸³ And these as well: Deut. 4:35, 39 1Kings 18:39 Isa. 44:24 45:5–6, 22 Jer. 10:10–12 Joel 2:27.²⁸⁴

From <https://www.biblegateway.com/resources/dictionary-of-bible-themes/1165-God-uniqueness>; accessed February 17, 2018.

From <https://bible.knowing-jesus.com/topics/God,-Uniqueness-Of>; accessed February 17, 2018.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

1Kings 8:23c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
shâmar (שָׁמַר) [pronounced shaw-MAR]	<i>keeping, guarding, protecting, watching, preserving</i>	Qal active participle	Strong's #8104 BDB #1036
b ^e rîyth (בְּרִית) [pronounced b ^e reeth]	<i>covenant; pact, alliance, treaty, alliance, contract</i>	feminine singular noun with the definite article	Strong's #1285 BDB #136
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'êth (אֶת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
cheçed (חֶסֶד) [pronounced KHEH-sed]	<i>grace, benevolence, mercy, kindness; steadfast love</i>	masculine singular noun	Strong's #2617 BDB #338
lâmed (ל) [pronounced le]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
^e bâdîym (עֲבָדִים) [pronounced ge ^b -vaw-DEEM]	<i>slaves, servants; workers; underlings; subjects; slavery, bondage, servitude; this can mean military men, soldiers in the plural</i>	masculine plural noun with the 2 nd person masculine singular suffix	Strong's #5650 BDB #713

Translation: [You are the God] Who keeps Your covenant and [You give] grace to Your servants,... I have taken some liberties here. Literally, this reads *keeping Your covenant and grace to Your servants*. Grace is preceded by the mark of the direct object, which means, there ought to be a verb here. However, there is no proper verb here, so we have to improvise, so I have added the phrase *You give*.

Since we are comparing God to declaring His superiority to anything that we might think of as being God, it is the God of Abraham Who keeps His covenant. God has made a number of covenants; and those particular to Israel begin with Abraham, and then have been given to Isaac and Jacob as well. Also, when David proposed an original idea, building a permanent structure for God, God gave David a covenant, which God would keep.

So, God keeps his covenants and He gives grace to His servants. Treasury of Scriptural Knowledge offers these citations on the God Who keeps His covenants: Deut. 7:9 Neh. 1:5 9:32 Psalm 89:3–5 Dan. 9:4 Micah 7:19–20 Luke 1:72.

²⁸³ *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880; from E-sword, 1Kings 8:23.

²⁸⁴ *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880; from E-sword, 1Kings 8:60.

There is no other god of any other nation or region who has made promises to a group of people and then has kept those promises. God has done that through a number of prophets and those He gave to Israel. There are other religions; but nothing even close to what Y^ehowah God has done. God's uniqueness is revealed by the fact that He makes and keeps His covenant with the people of Israel. This covenant goes back to the time of Abraham, Isaac, and Jacob; and is renewed with Moses; and is expanded upon with King David. There are many religions in this world, but the gods of those religions do not make promises like these; they do not raise up nations as God did.

The elders who are before Solomon have lived a portion of their lives under David and under Solomon; and some of them may even go back as far as Saul. We may reasonably assume that most of them know the Scriptures, know these covenants, and understand what Solomon is telling them. They are able to confirm the things which Solomon says by their own knowledge of God's Word.

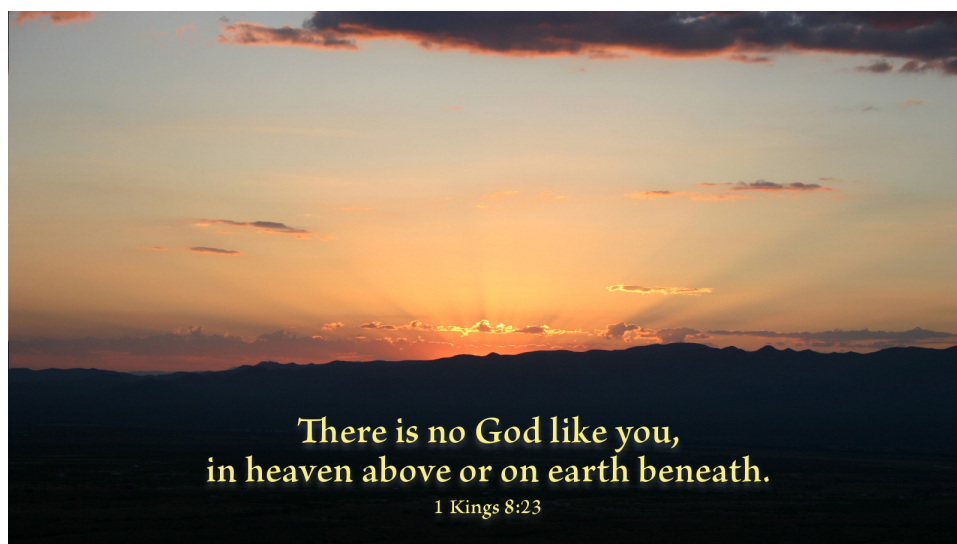
Dr. Robert Dean, Jr. on the uniqueness of God: v. 23. *"O LORD, the God of Israel, there is no God like You," emphasises the uniqueness and the incomparability of God. Solomon doesn't just say that out of a vacuum, there is a reason for that which comes out of Scripture. The second thing he says is that God is a covenant-keeping God. So right away he is talking about an aspect of God's sovereignty, His uniqueness. If God is sovereign and rules the universe then that implies that he is unique and one of a kind; there is no other ruler, no other sovereign, of the universe; there is and can only be one. He is also a covenant-keeping God and that will bring into focus at least two key attributes: His love and His faithfulness. These are connected in the open Hebrew word chesed, which has to do with God's faithful, loyal love. He is faithful in His love and His love is defined and structured by these covenants. He is going to fulfil His love obligations within the covenant even if those to whom the covenant is made is violated. The key words that we are going to see here are "keep," which has the idea of guarding or protecting or maintaining something, and the word lovingkindness which brings into focus faithfulness and love.*²⁸⁵

1Kings 8:23d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
עֲבָדִים (עֲבָדִים) [pronounced ʿe ^b -vaw-DEEM]	slaves, servants; workers; underlings; subjects; slavery, bondage, servitude; this can mean military men, soldiers in the plural	masculine plural noun with the 2 nd person masculine singular suffix	Strong's #5650 BDB #713
הֹלְכִים (הֹלְכִים) [pronounced haw-LAHK ^e]	those walking, those going, those who are departing; walkers, travelers	masculine plural, Qal active participle with the definite article	Strong's #1980 (and #3212) BDB #229
לִ (לִ) [pronounced l ^e]	to, for, towards, in regards to	directional/relational preposition	No Strong's # BDB #510
פָּנִים (פָּנִים) [pronounced paw-NEEM]	face, faces, countenance; presence	masculine plural construct (plural acts like English singular) with the 2 nd person masculine singular suffix	Strong's #6440 BDB #815

²⁸⁵ From deanbible.org; accessed March 18, 2018.

1Kings 8:23d

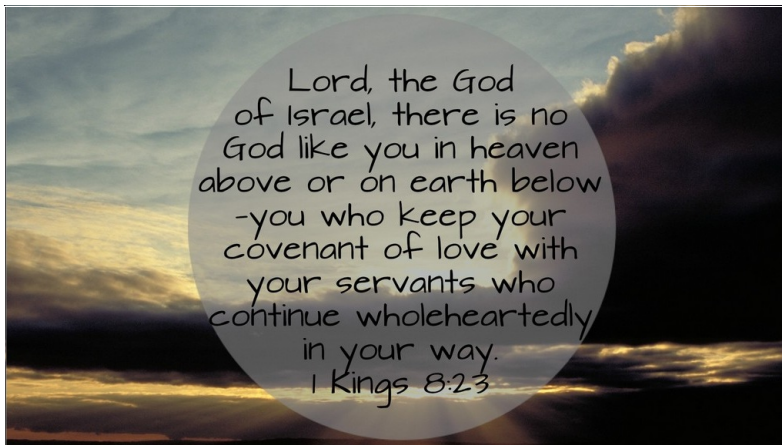
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Together, they mean <i>upon the face of, before, before the face of, in the presence of, in the sight of, in front of</i> . When used with God, it can take on the more figurative meaning <i>in the judgment of</i> . This can also mean <i>forwards; the front part</i> [or, the edge of a sword]. L ^e pānîym (לִּפְנֵי) can take on a temporal sense as well: <i>before, of old, formerly, in the past, in past times</i> . Literally, this means <i>to faces of</i> .			
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
kôl (לֹל) [pronounced kohl]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
lêb (לֵב) [pronounced lay ^b]	<i>heart, inner man, mind, will, thinking; midst</i>	masculine singular noun with the 3 rd person masculine plural suffix	Strong's #3820 BDB #524



Translation: ...the ones who walk before You with [the devotion of] their entire heart. God's servants are further defined here as the ones who walk before Him *in their entire heart*; which suggests both an understanding and a devotion to God.

1Kings 8:23 (a graphic); from **One Accord Ministries**; accessed March 22, 2018. Solomon recognizes the uniqueness of Israel's God; that their God is the *only* God, the Creator of all things.

Dr. Robert Dean, Jr.: *The key verse in this section is 1Kings 8:23 NASB "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." That is the core of his prayer. There are three elements here. The first is that he is addressing the Lord God of Israel, and this reminds us that this is the God who entered into a covenant with Israel. Second, he indicates the uniqueness of God. What is interesting is that when we trace the key words here this phrase is almost always used, and is restricted in its uses, to Davidic covenant passages—2Samuel 7; 1 Chronicles 17; Psalm 89. So even in this sentence we see how saturated Solomon's soul is with the language of the Davidic covenant. Third, "keeping covenant and {showing} lovingkindness to Your servants who walk before You with all their heart." There are two ideas here that are parallel: keeping your covenant and lovingkindness. The word for "lovingkindness" is the Hebrew word chesed which has to do with loyal or faithful love, and is sometimes referred to as God's covenant love because it is grounded in this legal contract. 1Kings 8:30 NASB "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." Everything from verse 22 down to verse 30 is a set-up for making that request. That request,*



then, is going to be based on promises God made in the Mosaic covenant, specifically the blessing and cursing passages of Leviticus 26 & 27 and Deuteronomy 30.²⁸⁶

1Kings 8:23 (NIV) (a graphic); from [the Refuge](#); accessed March 22, 2018.

A person who walks before God with their whole heart is a person with Bible doctrine in their souls (that is, in their heart), and they are living the **spiritual life** (which, at this point, involved the worship of Y^ehowah and adhering to the **laws of divine establishment**).

Walking before God. Treasury of Scriptural Knowledge references: 1Kings 2:4 3:6 6:12 Gen. 17:1 2Kings 20:3.

As is the case throughout the Old Testament, one's *entire heart* is not related at all to emotion; it is related to one's thinking.

1Kings 8:23 (ERV) (a graphic); from [Rob Still](#); accessed March 22, 2018.

A more complete **Doctrine of the Heart** (which is 59 pages long) is found here: ([HTML](#)) ([PDF](#)) ([WPD](#)). This abbreviated doctrine is about 10 pages long and could stand to be reduced in size.

The Abbreviated Doctrine of the Heart

1. Definition and Description of the Heart.

- 1) The physiological heart is rarely used in the Bible. However, it makes for a great analogy; therefore, let's spend some time examining the physiological heart.
 - (1) The physiological heart is an intricately woven muscle which by rhythmic contraction circulates the blood.
 - (2) It is estimated that the heart pumps five quarts of blood every minute, 75 gallons an hour, and 70 barrels a day, and about 18 million barrels in seventy years.
 - (3) The heart's anatomy and relation to the circulatory system includes a double pump: two atriums and two ventricles. The ventricles have a four ounce volume and the atria a five ounce volume.
 - (4) The thick muscular walls of the ventricles are primarily responsible to pump the blood. Used blood is low in oxygen and high in CO₂. To be cleansed, the used blood enters the right atrium through the superior and inferior vena cava. Used blood is like false ideas we pick up in life.
 - (5) The right ventricle pumps blood through the pulmonary artery to the lungs where it discharges CO₂ and picks up oxygen from the alveoli. Then the blood travels through the pulmonary



²⁸⁶ From [deanbible.org](#); accessed March 18, 2018 (slightly edited).

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veins to the left atrium which in turns pumps the oxygen in the refreshed blood out through the aorta to the entire body.

- i So with **metabolized doctrine** (Bible doctrine that you believe): it is pumped through various valves and circulates through the brain, giving you a dynamic mental attitude.
 - ii Likewise, the CO₂ of the soul, i.e., all the false and erroneous ideas we've learned, must be replaced by the oxygen of Bible doctrine. All that is accomplished in the heart or **right lobe**.
 - iii Just as breathing and the replenishing of oxygen is a day-by-day operation, so is the taking in of Bible doctrine, so that we might *breathe out* false doctrine.
- (6) The function of the blood is to bathe tissues with fluid, preserving their slight alkaline condition, supplying tissues with food and oxygen, to provide building material for their growth and repair, distribute heat generated by cells and equalizes body temperature, carry hormones which coordinate and stimulate the activities of various organs, and convey antibodies and white blood cells which fight infection. Blood cannot support life unless it keeps circulating. Each day that we take in Bible doctrine, it is pumped throughout our soul (the doctrine which we believe) and it renews the thinking of the soul. Bible doctrine circulating in the soul as a result of the function of the **Grace Apparatus for Perception (GAP)** provides these same functions. This begins and is accomplished in the heart, or what we call the right lobe of your soul. When we do not take in Bible doctrine, then this is analogous to breathing in air which lacks oxygen.
- (7) If blood flow is cut off to the brain, the person loses consciousness in three to five seconds; after fifteen to twenty seconds the body twitches convulsively; if more than nine minutes, the mental powers of the brain are irrevocably destroyed. The muscles of the heart can only survive loss of blood flow for thirty minutes. These facts emphasize the vital importance of the heart to our life. The energy used by the heart is fantastic.
- (8) Many tissues of the body use as little as one-fourth of the oxygen brought to them by the blood. The heart uses eighty percent of the oxygen brought to it by the blood. Therefore, the amount of blood supplied to the heart is extremely important, especially when its activity raises its demand for oxygen. That is analogous to positive volition.
- (9) All of these statements provide fantastic analogies to the heart or right lobe of the soul as the circulator of Bible doctrine into the thinking part of the soul. When Bible doctrine reaches the heart, Bible doctrine is converted into spiritual energy, i.e., the **ten problem solving devices**, **divine viewpoint**, and the momentum of the spiritual life. No one can grow spiritually except through perception of Bible doctrine. 2Peter 3:18a **But grow in the grace and knowledge of our Lord and Savior Jesus Christ.** (NIV). That is a command, not a suggestion!
- (10) Until the atomic age, nothing man made ever came close to the efficiency of energy transfer compared to the heart.
- (11) Psalm 139:13-14 **For You formed my inward parts; You knitted me together in my mother's womb. I praise You, for I am fearfully and wonderfully made. Wonderful are Your works; my soul knows it very well.** (ESV; capitalized)
- i This passage recognizes what God has done in grace in providing the human body. The human body is a grace asset; we don't earn or deserve it. No matter what kind of person we are, we all can metabolize food and breathe air. Health is not determined by merit.
 - ii Health can be impacted by volition, however. Our daily decisions can impact what happens to our body.
 - iii The psalmist recognizes the wonder of the human body, which he understands from the right lobe of his soul.

2. **The Great Analogy.** Just as the physical heart is the pump that circulates blood throughout the body and thereby supports physical life, so the right lobe of the soul circulates Bible doctrine supporting the spiritual life of the believer. Bible Doctrine is actually perceived and understood in the left lobe of the soul, but it

The Abbreviated Doctrine of the Heart

is in the right lobe where it is actually circulated and utilized.

- 1) The mentality of the soul is divided into two lobes: The left lobe, called the *noús* (νοῦς) [pronounced *noose*], meaning *mind* or *thought*; and the right lobe, called *kardia* (καρδία) [pronounced *kahr-DEE-uh*], meaning *heart*. This is noted in Job 38:36 **"Who endowed the heart with wisdom, or who gave understanding to the mind?"**
 - 2) The right lobe is the dominant lobe designed by God to dominate the entire soul. Whenever you are logical, analytical, or categorical in your thinking, you are using your heart. 1Sam. 16:7 **But the LORD said to Samuel, "Do not look at his appearance or at the height of his stature, because I have rejected him; for God sees not as man sees, for man looks at the outward appearance, but the LORD looks at the heart."**
 - 3) Proverbs 23:7 **As a man thinks in his right lobe [heart], so he is.** The verb *to think* is *shâ'ar* (שָׁאַר) [pronounced *shaw-GAHR*], which means *to split open; to reason [out], to calculate, to reckon, to estimate*. Strong's #8176 BDB #1045.
 - 4) The mind is the staging area, where information is received; it is believed and then it is pumped throughout the soul. This can be truth, but this can also be false information.
 - 5) This is the dichotomous action of the heart choosing for or against the ways of God through discernment based on what he has received in his heart, cosmic system thinking (demon influence) or the Word of God.
 - 6) What we breathe into our heart circulates throughout our entire soul.
3. **The Biblical Vocabulary.** The Biblical nouns for heart always refer to the right lobe of the soul; they do not refer to the physiological heart.
- (1) The Hebrew *lêb* (לֵב) [pronounced *lay^bv*] and the Greek *kardia* (καρδία) [pronounced *kahr-DEE-uh*] are both translated *heart*. Both are used outside the Bible for the literal heart, but never so used in the Bible.
 - (2) The usage of the words for heart is based on analogy. Just as the physical heart is the pump that circulates blood throughout the body and thereby supports physical life, so the right lobe of the soul circulates doctrine supporting the spiritual life of the believer. The doctrine is actually understood in the left lobe, but it is in the right lobe where it is actually circulated and utilized.
 - (3) The word "heart" connotes many things in English different from what is found in Scripture.
 - i The core of something.
 - ii In cards, it is a suit; also the game "hearts."
 - iii It is used for emotion, "He is all heart."
 - iv There is the false statement, "He has a head belief and not a heart belief." The implication here is, the person did not involve his emotions when believing in Jesus Christ. However, there is a proper way to understand this—the gospel is heard by the mind, it is considered; and if it is believed, then it is transferred to the heart (and to the human spirit) where it becomes the most fundamental piece of spiritual information. Rom. 10:10 **...for with the heart a person believes, resulting in righteousness, and with the mouth he confesses, resulting in salvation.** (NASB)
 - (4) The Bible never uses the heart for emotion (in the original languages). Faith comes from the heart because faith is thinking, not emotion. However, in some modern translations, words which do not mean *heart* are sometimes translated *heart*. This will be discussed in greater detail later on.
 - (5) The mentality of the soul is divided into two lobes: the left lobe, called the *noús* (νοῦς) [pronounced *noose*], meaning *mind*, *thought*; and the right lobe, called *kardia*, meaning *heart*.
 - (6) The left lobe is the reception area. It is the perception—you hear things and consider them in your left lobe. However, when you hear something and believe it, then it is transferred to the right lobe of the soul.
 - (7) The right lobe is the dominant lobe designed by God to dominate the entire soul. Whenever you are logical, analytical, or categorical in your thinking, you are using your heart. 1Sam. 16:7.

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- 2) However, the Bible does not use the word *heart* to mean *emotion*.
 - (1) Emotions are designed to respond to thinking that comes from the heart of your soul, never the other way around. Faith too comes from the heart because faith is thinking, not emotion. **Faith comes by hearing, and hearing by the Word of God** (Rom. 10:17; NASB). The truth of Scripture is heard, evaluated by the mind, and then, ideally speaking, believed.
 - (2) 2Corinthians 6:11–12 **Our mouth has spoken freely to you, O Corinthians, our heart is opened wide. You are not restrained by us, but you are restrained in your own affections (emotions).** (translation probably by R. B. Thieme, Jr.) Notice that emotions and heart are in contrast in this passage. Therefore, emotions are not a part of the function of the heart/right lobe of the soul.
 - (3) Romans 1:21 **For even though they knew God, they did not honor Him as God or give thanks, but they became futile in their speculations, and their foolish heart was darkened.** This is a reference to the person who is negatively influenced and led by their emotions.
 - (4) Romans 6:17–18 **But thanks be to God that though you were slaves of sin, you became obedient from the heart to that form of teaching to which you were committed, and having been freed from sin, you became slaves of righteousness.** This is a reference to the person who has rejected emotional control of the soul and is instead led by the Word of God circulating in their soul which causes them to build upon their souls with more and more Bible Doctrine.
 - (5) However, bear in mind, in more modern translations, words for emotions (*not heart*) are translated *heart* from time to time.

4. First Mentions of Heart in the Bible.

- 1) Gen 6:5–6 **Then the LORD saw that the wickedness of man was great on the earth, and that every intent of the thoughts of his heart was only evil continually. The LORD was sorry that He had made man on the earth, and He was grieved in His heart.**
 - (1) This tells us that in the days leading up to the flood man stopped taking in and applying the Word of God. He was not cycling the Word within his soul. As a result, God's heart was grieved by man's predicament.
 - (2) Here the word heart is used of both man and God. As for God this is both an **anthropomorphism** and an **anthropopathism**, as we know God is not built like man and is instead a spiritual being without the blood pumping organ or brain as we have, nor does He think the way we do, or have the emotions we have.
 - (3) Anthropomorphism is a physical attribute of man ascribed to God, which He does not literally possess in order for man to understand something about God and His policy toward man by the use of language of accommodation. Likewise an anthropopathism ascribes to God mental characteristics found in man to describe God's thinking and God's planning in human terms.
- 2) The First Mention in the New Testament, Matthew 5:8 **"Blessed are the pure in heart, for they shall see God."**
 - (1) This verse tells us that when we have the cleansing of our soul through the circulation of the Word of God through our heart, we will come to have knowledge and understanding of who and what God is and our relationship with Him.
 - (2) Hebrews 10:22 **let us draw near with a true heart in full assurance of faith, our hearts sprinkled clean from an evil conscience and our bodies washed in pure water.** (HCSB)
- 3) The Second Mention is in Matthew 5:28 **"But I say to you that everyone who looks at a woman with lust for her has already committed adultery with her in his heart."** The second mention tells us that our heart can also be a place of sin influence over our soul when we allow temptation from our Sin Nature to circulate through our heart/soul.
- 4) Just as the first two mentions of *heart* in the Old Testament had the meaning of sinfulness verses the thinking of God, the New Testament's first two mentions show the same potential dichotomy in man's heart but in reverse order.

5. The Heart of the Body/Heart of the Soul Analogy:

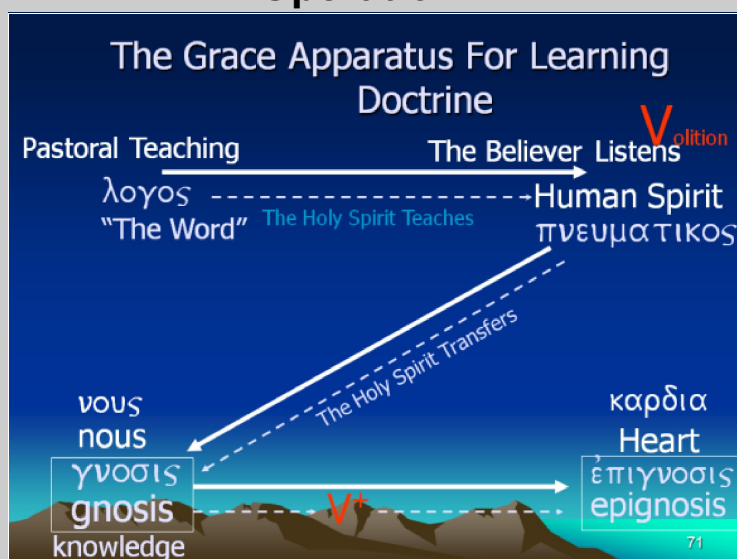
The Abbreviated Doctrine of the Heart

- 1) Ideally speaking, when we breathe, we take in the proper mix of inert gases and oxygen, so that the oxygen is taken into the lungs, transferred into the blood stream, and sent throughout the entire body.
- 2) Ideally speaking, when we hear Bible doctrine taught in church, we take in enough truth so that this truth is considered by the mind, evaluated by the heart; and then it is believed, after which, it is circulated throughout the soul, into our thinking, vocabulary, memory center, and norms and standards. This supplies nourishment throughout our soul.
- 3) The end result is that we will think as Christ thinks. **Do not be conformed to this age, but be transformed by the renovation of your thinking, so that you may discern what is the good, pleasing, and perfect will of God. For I say through the grace which has been given to me to every one who is among you, stop thinking of yourself in terms of arrogance beyond what you ought to think, but think in terms of sanity for the purpose of being rational without illusion as God has assigned to each one of us a standard of thinking from doctrine.** (Rom. 12:2-3; R. B. Thieme, Jr.)
- 4) Robbie Dean: *When we begin to grow as a believer the Lord through the Holy Spirit and the Word of God is going to change our thinking. That is what Romans 12:2 is all about: transforming, METAMORPHOO [metamorfow], completely overhauling your thinking. How does that happen? First of all, you have to think about it. Right then you know that this is going to run counter to the whole trend of our age today because we live in an era when people really don't want to think-for any number of reasons, depending on their background. They want to emote, they want to feel good, they want to have psychological transformation, whatever that may be. If you look at certain books today that talk about spirituality, that is how they define it. They talk about psychological wellbeing, sense of stability, sense of happiness, getting rid of some negative emotions like anger and hatred, so you're just not so uptight, you just have to sort of relax as you go through life. And they define that as spirituality. But what the Bible says is that you have to change your thinking, so change is at the heart of spiritual growth. That means that we have certain thought patterns, that we have certain beliefs within that thought pattern, as unbelievers, that are very comfortable to us. We have certain beliefs, certain ideas that we picked up from parents, that we picked up from peers, from teachers along the way, and some of these things you have absorbed into your own personal worldview, your own personal philosophy of life, and you have operated on these things because they help you solve problems, face challenges in life, deal with certain relationships; and yet, they are products of cosmic thinking and human viewpoint, they are not products of the Word of God. The process of spiritual growth is the process of identifying these things in our souls and marking them for destruction and replacing them with principles from the Word of God. That is not an easy process, it takes the entirety of our life to go through that. From [Dean's website](#), accessed November 22, 2014.*
- 5) How does this happen? Where do we find out how God thinks? From the Bible. Paul told the Corinthians that **we have the mind of Christ** (1Cor. 2:16). That thinking is what Paul taught in his epistles. This is the thinking that we take in during Bible class; and therefore, the information which renovates our thinking. It is a command that we learn to think like Jesus thinks: **For this way of thinking (this attitude and disposition) is continuously within you folks -- which [is] also within Christ Jesus.** (Philip. 2:5; JMNT) Despite this translation, this is in the imperative mood; meaning that this is a command.
6. **The Heart is a Part of the Essence of the Soul.** In Scripture, the heart is used for the right lobe of the soul. This distributes all knowledge, thinking, wisdom, and divine viewpoint throughout the entire mentality, just as the physiological heart distributes nourishment throughout the entire body.
 - 1) The heart is used in the Bible for the place of thinking, the location of your vocabulary and categories of thought. Therefore, the heart is the thinking function of the soul. The Lord's evaluation of you is what you think. 1Sam. 16:7 **The Lord said to Samuel, "Do not look on his outward appearance or how tall he is, because I have rejected him. God sees not as man sees, for man looks on the outward appearance, but the Lord looks on the heart."** Compare Prov. 23:7 **As a man thinks in his right lobe [heart], so he is.** (Translation probably from R. B. Thieme, Jr.)
 - 2) The Lord looks in your heart and sees how much doctrine is circulating through the component

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- parts of your right lobe.
- 3) The soul is composed of at least four invisible but real parts: self-consciousness (Acts 20:10), mentality (Prov. 19:2), volition (Acts 3:23), and emotion (Luke 12:19).
 - 4) The mentality of the soul is divided into two parts: the left and right lobes. The right lobe is where you do your thinking, analyzing, applying of knowledge, and is the seat of common sense. The left lobe is your place of assimilating information and the area where your talent functions. R. B. Thieme, Jr. often calls this the staging area. It can be seen as the waiting room or the entry hall. This is where information comes first and is evaluated.
 - 5) Brain scientists indicate that two persons inhabit our heads, each residing in the two separate hemispheres of our brain. According to scientists, one is verbal, analytical, and dominant, while the other is mute and mysterious.
 - 6) Scientists classify the non-speaking side as the right hemisphere (we call it the left lobe).
 - 7) In the Bible we classify the mute side as the left lobe and the verbal hemisphere as the right
 - 8) The two half brains are linked together by millions of nerves forming a thick cable called the corpus callosum.
 - 9) In cases of severe epilepsy, this cable sometimes has to be cut. This results in some strange occurrences. The left side of the brain no longer knows what the right side is doing, yet the speaking half of the patient is controlled by left lobe. The person still insists on finding excuses for whatever the left side has done. His thinking part is severed from his non-thinking part and still operates under the illusion that he is one person, and that his lobes are combined. The two halves of the brain are integrated into a single mentality with the speaking half called the "heart" by the Bible.
 - 10) Scientists say that the left hemisphere has a language ability and is analytical; and the right hemisphere is artistic and talented. Talented people tend to live using mostly the non-thinking part of their brain.
 - 11) A child is about two years old before the link between his two hemispheres is completed. And it doesn't become completely functional until he is about ten years old. After age ten, one side of the brain is used for synthesis, spacial perception and music, while the other side performs sequential, verbal, analytical, and computer-like activities.
 - 12) Scientists contend that excellence in one hemisphere tends to interfere with top level performance in the other. The conclusion is that most talented people aren't smart or analytical.
 - 13) What does the Bible say? The heart is part of the essence of the soul; it is the thinking, reasoning part. It is designed to dominate the soul. Therefore, it must be the target for doctrinal teaching, 1Kings 3:9,12 Psalm 119:11 19:14. To reach the target, Bible doctrine must pass through two staging areas: the left lobe and the human spirit. (See the **Doctrine of Operation Z**.) **Graphic of Operation Z**, taken from Bible Doctrine Resources, but it is not original with them. R. B. Thieme, Jr. developed this concept and did the first graphics for it. This particular graphic may have come from **Jim Oliver**. See **Country Bible Church** for a similar graphic. All of these are accessed September 29, 2014.

Operation Z



7. **Summary of the Compartments of the Heart.** Throughout this doctrine we have been utilizing the

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analogy of a "filing cabinet" to explain how the kardia/heart of the soul works. Basically the Heart is the overall filing cabinet. It is the central resource center of your soul, the place where information is entered, stored, and available for recall and application. As we have noted in this doctrine, there are 6–8 compartments in the heart of your soul so we will use the "filing cabinet" analogy to describe these compartments.

- 1) The Frame of Reference is analogous to the various drawers within the filing cabinet. The drawers provide initial access to the central resource center for storing and finding information within our souls.
- 2) The Memory Center is the actual files you place within the filing cabinet. It is the actual storage of information within your soul.
- 3) Vocabulary Storage is analogous to the tabs or headings we put on files as a technical reference to the information within the files providing us easy access and recall.
- 4) Categorical Storage is the order and arrangement of files, the systematic grouping of reference material for application.
- 5) The Conscience is the scanning of information within a file to use as a basis of reference, establishing guidelines regarding the situations of life.
- 6) Finally, the Launching Pad. The Launching Pad is the place where the things stored in the filing cabinet are gathered together for use and application. It is the animated process of removing a file and utilizing what is in that file. For example, you are faced with a disastrous situation in life. The Frame of Reference sends initial general reference points that are related to the situation. Then the Memory Center sends in recalled details and data regarding those reference points. This is followed by the Vocabulary sending technical specifications that can be used for the situation. Next, the Categorical Storage compartment sends supporting data from multiple reference points. Then the Conscience brings forth reasoning based on all the norms and standards built in your soul from accumulated Bible Doctrine that has flowed through it. Finally the Launching Pad gathers together all supporting materials, stages them for launch, and thrusts them forward within your soul so that the Wisdom of God flows throughout your soul and can be applied to the situation you are faced with. This all occurs under the function of your very own **Royal Priesthood** through the enabling power of God the Holy Spirit working within your soul.

8. **Spiritual Growth is the Result of Building Up Your Heart with the Word of God.**

- 1) As a result of having Bible doctrine in the Frame of Reference, moving it into the Memory Center, Vocabulary and Categorical storage, developing Norms and Standards in the Conscience coupled with faith application from the Launching Pad, we then have a growth factor from metabolized Bible doctrine which moves us to spiritual maturity.
- 2) Although the entire process can be quite complex, our involvement is quite simple.
 - (1) When we eat and breathe, our contribution is fairly simple. Breathing is automatic; and eating is according to our taste (although most of us realize that some foods are better for us than other foods).
 - (2) The process by which air taken into our lungs and then is sent throughout our bodies, refreshing and replenishing, is rather complex. No one knows the entire process and all that is involved. Most people don't know much beyond the breathing in of oxygen and the breathing out of CO₂. But, even though our knowledge of this function which sustains and renews our bodies is fairly difficult to understand, all we do is breathe. The body which God has designed takes care of the rest.
 - (3) The same thing is true of Bible doctrine in the soul. All we do is listen and believe. God has designed our human spirit to take care of the rest. We may understand that we take in doctrine in our perceptive lobe (the left lobe), believe it, and it become imprinted on our heart (the right lobe); but even if we don't know this, it still occurs.
 - (4) Our contribution is simple. We need only have positive volition toward the Word of God. We listen, we believe, we think; and God handles the rest.
- 3) This is the status in which spiritual growth is obtained as a result of momentum inside God's power system for your spiritual walk. This is accomplished through the enabling power of God the Holy

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Spirit and momentum from the Word of God metabolized within your soul. Learning God's Word provides momentum and motivation to learn more of God's Word. This is the momentum factor of spiritual phenomenon resulting in God's wisdom applied to your life.

- 4) There are two categories of spiritual growth.
 - (1) Normal spiritual growth that comes from the renewing of your mind post-salvation. Ephesians 4:23–24 *And that you be renewed in the spirit of your mind, and put on the new self, which in the likeness of God has been created in righteousness and holiness of the truth.* Romans 12:2 *And do not be conformed to this world, but be transformed by the renewing of your mind, so that you may prove what the will of God is, that which is good and acceptable and perfect.* This is accomplished through the Grace Apparatus for Perception (GAP) which includes the three R's by means of the enabling power of God the Holy Spirit.
 - i Receptive comprehension, faith upon hearing.
 - ii Retention, the metabolization of Bible doctrine, converting gnosis into epignosis doctrine and storing it within the Heart of your soul.
 - iii Recall, the application of the Word resident within your soul from the Launching Pad of the Heart resulting in Wisdom.
 - (2) Accelerated spiritual growth as a result of suffering for blessing. The acceleration of your spiritual growth comes from the application of metabolized Bible doctrine and the function of the Problem Solving Devices when you are faced with pressure and adversity in life.
 - i As is the general rule, we tend to learn at an accelerated rate when we are faced with difficulties or perceived failures within our lives. This is in contrast to the times of success and prosperity when we are comfortable, think we are all set and "have it all down pat". In the latter the trend is to not turn to God, His wisdom or power.
 - ii But in times of difficulty and pressure, we find ourselves in a position of hopelessness and helplessness when it comes to human solutions and our human resources. In these times, like no other, we are narrowed in our application to utilize the power of God, His Word and Spirit.
 - iii This is called Suffering for Blessing, which is facing difficulties, disasters, or pressure when we are walking with God. This is in contrast to divine discipline, when due to our negative volition, God allows discipline to come into our lives to wake us up.
 - iv You can learn from divine discipline, punitive suffering, the law of volitional responsibility, and self-induced misery. But that is a slow process and does not necessarily advance you to Spiritual Self-Esteem. In those instances, if you wake up and get back in fellowship with God, the discipline is turned into Suffering for Blessing.
 - v Suffering for Blessing has three categories related to three stages of spiritual adulthood, which moves us forward and provides momentum to achieve further spiritual growth in spiritual adulthood.
 - vi 1Corinthians 9:24–27 *Do you not know that those who run in a race all run, but only one receives the prize? Run in such a way that you may win. Everyone who competes in the games exercises self-control in all things. They then do it to receive a perishable wreath, but we an imperishable. Therefore I run in such a way, as not without aim; I box in such a way, as not beating the air; but I discipline my body and make it my slave, so that, after I have preached to others, I myself will not be disqualified.*

9. Happiness is related to the heart.

- 1) Prov. 17:22 *A joyful heart is good medicine, but a broken spirit dries up the bones.* Having a joyful heart means you share God's happiness (+H) in your right lobe.
- 2) Prov. 15:13-15 *A happy heart makes the face cheerful, but when the heart is sad, the spirit is broken. The heart of the intelligent seeks knowledge, but the mouth of a fool feeds on folly. All the days of the oppressed are wretched, but the cheerful heart has a continual feast.*
 - (1) God's +H in the right lobe makes for a cheerful face, a marvelous life, and animation. But the spirit is broken when the heart is sad, down, or complaining.
 - (2) But the *spirit is broken* meaning the heart is sad, down, or complaining when you do not have

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the Word in your right lobe.

- (3) *The heart of the intelligent seeks knowledge*, means that your motivation for learning more Bible doctrine comes from the Bible doctrine you already have in your right lobe.
- (4) Eventually your motivation for learning more doctrine comes from the doctrine you already have in your right lobe.
- (5) *The mouth of a fool feeds on folly* refers to the believer or unbeliever who fills his heart with false doctrine.
- (6) *The continual feast* means continuous circulation of Bible doctrine in the heart with never ending supply and sustenance.

- 3) 2Cor. 6:11-12 *O you Corinthians, our mouth has been opened face to face with you [in teaching], because our hearts [right lobes] have been enlarged [by maximum doctrine in the right lobe of the soul]. Therefore, you have not been hindered by us [in your spiritual life]; you have been hindered by your own emotions [= bowels in the Greek].* (translation probably R. B. Thieme, Jr.)

- (1) The Corinthians had receptive comprehension but no retention.
- (2) Notice that emotions and heart are in contrast in this passage. Therefore, emotions are not a part of the function of the right lobe of the soul.
- (3) You may have made the mistake of arguing with a liberal and then quoted some bit of information, survey, scientific study, etc. Then, you wonder why you have not won the argument. They hear this in their left lobe (the mind), but, whatever consideration is given it still rejects the information due to the emotions controlling the soul. Therefore, it is never transferred over to the right lobe. The heart never accepts that information because they do not believe it. They may say, "Well, you heard that on Fox News" (which they may call *Faux News*); or they may say, "You can make a scientific survey (or poll, or whatever) say anything." Their emotional understanding of the topic at hand prevents them from believing what you say. This is the problem of the Corinthians when hearing doctrine taught by Paul. Paul presented the absolute truth to them, but they rejected this truth because it did not line up with their thinking that was controlled by their emotions.

10. The heart is related to perception and thinking.

- 1) The heart is related to perception of Bible doctrine. Deut. 29:4 *"Yet to this day the Lord has not given you a heart to know."* See also Prov. 22:17-21 23:12 Psalm 90:12.
- 2) The heart is related to thinking in terms of **reversionism** in Psalm 10:6, 11, 13 reveals the human viewpoint thinking of the reversionist related to the heart. *He says in his heart, "I shall not be moved to all generations, I shall not be in adversity." He says in his heart, "God has forgotten me, He has hidden His face from me. He will never see it. Why has the wicked [believer] spurned God?" He has said in his heart, "You will not hold me responsible."*
- 3) The thinking of the atheist is related to the heart. Psalm 14:1 *The fool has thought in his heart, "There is no God."*
- 4) The heart is related to rationalizing mental attitudes. The rationalizing **maladjustment to the justice of God** is found in Isa. 47:10 *"And you felt secure in your evil, and you said to yourself, 'No one sees me.' Your evil wisdom and your human viewpoint knowledge has deluded you, for you have thought in your heart, 'I am, and there is no one as good as I am.'"*
- 5) False teachers communicate false doctrine from the deceit of their heart. Jer. 14:14
- 6) The heart is the place where people think they are superior to others. Luke 9:46-47 *Now a controversy entered among them as to which of the disciples was the greatest. But Jesus, knowing the thinking in their hearts...*
- 7) The heart is used for meditation on Bible doctrine. Luke 2:19 *But Mary treasured up all these things and pondered them in her heart.*

11. Negative Functions of the Heart or Right Lobe.

We have primarily studied the heart as related to the growth of a believer. However, that is not always the way *heart* is used. The *heart* is the right lobe for the souls of unbelievers and reversionistic believers as well.

- 1) The heart can reject Bible teaching, as in Prov. 5:12-14. The heart negative to Bible doctrine refuses to concentrate. When you don't like what you hear, then you are unteachable and a

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candidate for reversionism. **How I have hated instruction of doctrine, and my heart has spurned reproof, and I have not listened to the voice of my teacher nor inclined my ear to the instructor. I almost came to ruin in the middle of the assembly of the congregation.**

- 2) The heart can be applied to learning human wisdom and human systems of thought, rather than Bible doctrine. Eccles. 7:25 8:9, 16
- 3) When doctrine (or, *establishment truth*, in the case of the unbeliever) is rejected, then there is a vacuum which sucks in that which is false. When this is the case, **the heart is deceitful and desperately wicked.** (Jer. 17:9)
- 4) Negative volition toward the standards of God, will result in a man's thinking being filled with sin. Matt. 15:15–20 **But Peter said to him, "Explain the parable to us." And he said, "Are you also still without understanding? Do you not see that whatever goes into the mouth passes into the stomach and is expelled? But what comes out of the mouth proceeds from the heart, and this defiles a person. For out of the heart come evil thoughts, murder, adultery, sexual immorality, theft, false witness, slander. These are what defile a person. But to eat with unwashed hands does not defile anyone."**
- 5) The heart is the source of discord and troublemaking, which leads to strife and conspiracy. Prov. 6:14, 18 **The one who by distortion or perversity in his heart devises evil continually, he is the one who is the spreader of strife. A heart that devises wicked conspiracy, feet run rapidly to evil.** (Translation probably by R. B. Thieme, Jr.)
- 6) The woman uses heart thinking to entice the male for personal gain without love.
 - (1) The heart of the prostitute is subtle. Prov. 7:10 **And behold a woman comes to meet him dressed magnificently like a prostitute and very cunning of heart.** (Translation probably by R. B. Thieme, Jr.)
 - (2) Eccles. 7:26 **I have discovered more bitter than death the woman whose heart is snares and nets, and in her hands she has chains. However, the person who is pleasing God [doctrine in the right lobe] will escape from her. But the sinning one [arrogant male] will be captured by her.** (Translation probably by R. B. Thieme, Jr.)
 - (3) A woman can often do a lot of thinking, but it's not objective, doctrinal, professional or academic thinking; it is thinking used to bring attention to herself in whatever way she wants attention. This is thinking in terms of "snares and nets", and in her hands she has chains. She will be very flattering and conniving, and once she catches you by your arrogance, your arrogance will chain you to her.
 - (4) One thing that will destroy wisdom, I.Q., and ability to look at life from the divine viewpoint is the dumb arrogant male succumbing to the flattery of a woman, using him for her own advancement or pleasure.
- 7) The heart suffers disappointment from broken promises, Prov. 13:12. The heart is the source of frustrations. Frustration is a thought. **Hope deferred makes the heart sick, but desire fulfilled is a tree of life.**
- 8) The heart is the environment for mental attitude sins.
 - (1) 2Sam. 6:16 **Now when it came to pass that the ark of the Lord came into the city of David, then Michal, the daughter of Saul, looked out the window and she saw David dancing before the Lord; consequently she despised him in her heart.** You hate and love in your right lobe. Both love and hate are a system and function of thinking.
 - (2) Prov. 14:10 **The heart knows its own bitterness.** Bitterness is one of the greatest of all sins of arrogance. It infiltrates the right lobe and neutralizes whatever doctrine is there. **And a stranger does not share its joy.**
 - (3) Sorrow and disappointment (Prov. 14:13).
 - (4) Pride (Prov. 21:4; Obad. 3).
 - (5) Arrogance is found in Prov. 21:4 **Haughty eyes and an arrogant heart, the lamp of the wicked is sin.** In other words, once you have arrogance in your right lobe, whatever its manifestation, this becomes your lamp for life and it sets aside all doctrine.
 - (6) In Obad. 3, arrogance deceives you and causes you to make a fool of yourself. **The**

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- arrogance of your heart has deceived you.
- (7) Worry is found in Eccles. 2:23.
 - (8) Deceitfulness is found in Jer. 17:9 *The heart is more deceitful than anything else and becomes a source of desperate wickedness.*
 - (9) Women use the heart to trap men (Eccl. 7:26).
 - 9) The **frantic search for happiness** is related to the heart in Eccles. 1:13.
 - 10) Revolution and insubordination are described as being a part of the thinking of the heart. 2Sam. 15:6 *So Absalom stole away the hearts of the men of Israel.* Jer. 5:23 *But this people have a stubborn and a rebellious heart. They have turned aside and departed from Me.* See also Ezek 6:9.
 - 11) Hypocrisy is related to thinking in the heart, for you can think one thing and express another thing overtly. Psalm 55:21 *His speech was smoother than butter, but his heart was at war with me. His words were softer than oil, yet they were drawn swords, ready to stab me.*
 - 12) Superficial gaiety doesn't indicate the true state of the individual's heart or right lobe. Prov. 14:13 *Even in times of laughter, the heart may be in pain, and the end of the party may be grief.*
 - 13) Reversionism is described in terms of the heart, Jer. 17:5 *So says the Lord, "Cursed is the man who depends on mankind and makes flesh his strength. His heart has turned away from the Lord [negative volition to Bible doctrine]."* Jer. 17:9 *The heart is more deceitful than anything else and becomes a source of desperate wickedness.*
 - 14) So the heart is related to any kind of failure in life. In other words, the real you is what you think. Your life is not what others see overtly, though it may reflect good or bad thoughts, right or wrong priorities.

Bible Doctrine Resource, [Doctrine of Heart](#); accessed September 24, 2014.

Bible Doctrine Resource, [Doctrine of Heart/Kardia](#); accessed September 24, 2014. This is a revision of the doctrine above.

Very little material is taken from the next two sources.

Wenstrom Bible Ministries, [Doctrine of the Heart](#); accessed September 24, 2014.

L. G. Merritt, [Doctrine of the Heart](#); accessed September 24, 2014 (includes several charts).

Chapter Outline

Charts, Graphics and Short Doctrines

Solomon then becomes specific with the promises that God made to his father David, which promises are being fulfilled at this time, before all Israel. This is what Solomon will state in v. 24:

1Kings 8:24a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾăsher (אֲשֶׁר) [pronounced <i>ash-ER</i>]	<i>that, which, when, who</i>	relative pronoun	Strong's #834 BDB #81
shâmar (שָׁמַר) [pronounced <i>shaw-MAR</i>]	<i>to keep, to guard, to protect, to watch, to preserve</i>	2 nd person masculine singular, Qal perfect	Strong's #8104 BDB #1036
lâmed (ל) [pronounced <i>l</i>]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition	No Strong's # BDB #510
ʿebed (עֶבֶד) [pronounced <i>ĒE^B-ved</i>]	<i>slave, servant; worker; underling; subject</i>	masculine singular noun with a 2 nd person masculine singular suffix	Strong's #5650 BDB #713

1Kings 8:24a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Dâvid (דָּוִד); also Dâviyd (דָּוִי) [pronounced daw-VEED]	<i>beloved</i> and is transliterated <i>David</i>	masculine proper noun	Strong's #1732 BDB #187
'âb (אָב) [pronounced aw ^b]	<i>father</i> , both as the head of a household, clan or tribe; <i>ancestor, grandfather; founder, civil leader, military leader; master, teacher</i>	masculine singular noun with the 1 st person singular suffix	Strong's #1 BDB #3
'êth (אֶת) [pronounced ayth]	Indicates next word is the object of the verb; sometimes translated <i>to</i>	untranslated mark of a direct object	Strong's #853 BDB #84
'âsher (אֲשֶׁר) [pronounced uh-SHER]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
Together, they mean <i>how, that which, what, whatever; whom, whomever. Possibly when, whenever.</i>			
dâbar (דָּבַר) [pronounced daw ^b -VAHR]	<i>to speak, to talk [and back with action], to give an opinion, to expound, to make a formal speech, to speak out, to promise, to propose, to speak kindly of, to declare, to proclaim, to announce</i>	2 nd person masculine singular, Piel perfect	Strong's #1696 BDB #180
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 3 rd person masculine singular suffix	No Strong's # BDB #510

Translation: [You] Who have kept [Your promises] which You spoke to my father David. God keeps His covenant, which, of course, includes His covenant to David.

David went to God with his idea to build a permanent dwelling for Him (David went to the prophet Nathan); and Nathan thought that this was a pretty good idea and gave David the preliminary go-ahead. However, God redirected Nathan and told him that Solomon, not David, would build this Temple. And with that, God gave David (through Nathan), the **Davidic Covenant**. We studied this in **2Samuel 7** ([HTML](#)) ([PDF](#)) ([WPD](#)) and **Psalms 89** ([HTML](#)) ([PDF](#)) ([WPD](#)).

1Kings 8:24b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253

1Kings 8:24b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
dâbar (דָּבַר) [pronounced daw ^b -VAHR]	<i>to speak, to talk [and back with action], to give an opinion, to expound, to make a formal speech, to speak out, to promise, to propose, to speak kindly of, to declare, to proclaim, to announce</i>	2 nd person masculine singular, Piel imperfect	Strong's #1696 BDB #180
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
peh (פֶּה) [pronounced peh]	<i>mouth [of man, animal; as an organ of speech]; opening, orifice [of a river, well, etc.]; edge; extremity, end</i>	masculine singular noun with the 2 nd person masculine singular suffix	Strong's #6310 BDB #804

Translation: And [just as] You have spoken personally [lit., with Your mouth] [to him],... God spoke personally to David—not face to face by any means—but to a prophet, who then spoke these things to David.

This is an interesting thing for Solomon to say, given that God never spoke directly to David and possibly twice to Solomon (insofar as we know). We may understand this verse in this way: God had a particular message specifically for David, and that message was delivered to David.

This is another area of uniqueness—when God spoke to His servants, He spoke very specifically about very specific things in the future. God spoke to David through Nathan; and Solomon understood what those promises were, as David would have spoken them to Solomon (or Solomon would have read and studied what David had written down as a record). Solomon knew what he was supposed to do; and this is because the promises God made to King David were so specific. And we ought not take for granted this building done by Solomon. It was an amazing feat which required peace, cooperation, and hundreds of thousands of willing hand—and it required money as well.

In developing and studying the previous two chapters, there was a lot of time for me to question, *now why is all of this here?* However, it ought to be clear through that study that the building of the Temple in that day and age was an amazing accomplishment, as well as being a fulfillment of the Word of God.

Dr. Robert Dean, Jr.: *We should note the way he refers to God. He refers to Him as Yahweh Elohim in the Hebrew. Yahweh is the Tetragrammaton that is the name of God associated with His entering into the Mosaic covenant. This is important because everything that Solomon says is associated with the exodus event and God's redemption in the Mosaic covenant and, secondly, the Davidic covenant. He has thought through these two covenants, specifically the blessing and the cursing sections, the divine discipline sections, of the Mosaic covenant, and that forms the core of his prayer and dedication. Then in the initial part, the introduction, and then in vv. 22-30, that focuses more on the Davidic covenant. It shows how these promises that God has instilled into these two covenants have been the focal point of Solomon and they have really taken root in his soul. The statements that he is making and the prayers he is uttering are an outgrowth of His meditation on God's promises. The phrase "spoke with His mouth" indicates how important David was to God. Only one other time do we*

have this kind of verbiage of God speaking mouth-to-mouth with someone, and that is in Numbers 12:8 with reference to Moses.²⁸⁷

These were not general platitudes, but things which God meant for King David to hear and to believe.

1Kings 8:24c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
yâd (יָד) [pronounced yawd]	<i>hand; figuratively for strength, power, control; responsibility</i>	feminine singular noun with the 2 nd person masculine singular suffix	Strong's #3027 BDB #388
mâlê' (מָלֵא) [pronounced maw-LAY]	<i>to fill, to make full, to fill up, to fulfill; to overflow; to satisfy; to complete, to accomplish, to confirm</i>	2 nd person masculine singular, Piel perfect	Strong's #4390 BDB #569
kaph or k ^e (כּ) [pronounced k ^e]	<i>like, as, just as; according to, after; about, approximately</i>	preposition of comparison, resemblance or approximation	No Strong's # BDB #453
The kaph preposition can be used of time, and translated <i>about, at; as, when, at the time of</i> . ²⁸⁸			
yôwm (יוֹם) [pronounced yohm]	<i>day; time; today (with a definite article)</i>	masculine singular noun with the definite article	Strong's #3117 BDB #398
Literally, the kaph preposition and day mean as <i>the day</i> . According to Gesenius, together, they mean <i>in this day, at this time, now</i> .			
zeh (זֶה) [pronounced zeh]	<i>here, this, this one; thus; possibly another</i>	masculine singular demonstrative adjective	Strong's #2088, 2090 (& 2063) BDB #260
The kaph preposition with what follows means, literally, as <i>this day</i> . Others have translated this as <i>it is this day, as on this day, as at this day; about this time; but one day; once such day</i> .			

Translation: ...so Your hand has fulfilled [those promises] this day. Solomon had completed the building of the Temple; and by that, God was fulfilling His promises to David in that day.

Dr. Robert Dean, Jr.: "...and [God] has fulfilled {it} with His hand, saying." This an anthropomorphic idiom in the Hebrew. The "hand of God" is an idiom for the power of God. The example of the power of God that he goes to is when He brings the Jews out of Egypt.²⁸⁹

²⁸⁷ From deanbible.org; accessed March 18, 2018.

²⁸⁸ As per *The Brown-Driver-Briggs Hebrew and English Lexicon*; Hendrickson Publishers; ©1996; p. 454.

²⁸⁹ From deanbible.org; accessed March 18, 2018.

King David went to God in prayer (presumably), and said what he wanted to do; and he spoke to Nathan about it. Whereas, this project seemed like a no-brainer to both David and Nathan, there were problems; so God told David to dial it back and to allow his son to build the Temple. God also made many promises to David, some of which have been fulfilled so far (in Solomon's time) and some which have not (obviously, the Greater Son of David has not sat upon David's throne yet).

God made the promise to David in 2Sam. 7:12–13 *“When your days are fulfilled and you lie down with your fathers, I will raise up your offspring after you, who shall come from your body, and I will establish his kingdom. He shall build a house for my name, and I will establish the throne of his kingdom forever.”* David would pass away and God would raise up a son from him—specifically from David's line—and he would build the Temple (which was fulfilled). Establishing this throne forever would be fulfilled in Jesus Christ (David's Greater Son) when He reigns in the Millennium.

Keil and Delitzsch: *By granting the blessing promised to His people, the Lord has hitherto proved Himself to be the true and only God in heaven and on earth, who keeps covenant and mercy with those who walk before Him with all their heart.*²⁹⁰ Actually, God fulfilled his covenant with Israel, despite their many shortcomings.

Most translations combine vv. 25–26; however, Young, the AEB and the ISV treat them as the beginning to separate paragraphs.

Dr. Robert Dean, Jr. introduces this portion of 1Kings 8: *In this prayer there is one word that shows up several times and tells us what the key request is. This is an intercessory prayer but it is primarily a prayer for God's forgiveness of Israel when in the distant future they have been under the discipline of God, scattered among the nations, and they finally turn to God and turn from their disobedient ways, turn to Him with a full heart and seek forgiveness. It is a prayer that God would grant them that forgiveness and return them to the land that God has promised Israel. To characterise this prayer with one word or concept it is a prayer for forgiveness. That aspect of forgiveness is first introduced in what we might call the introductory or summary phase of the prayer which is covered in vv. 22-30.*²⁹¹

Dr. Robert Dean, Jr.: *By way of review it has been pointed out that in this prayer in the temple Solomon is pleading with God on the basis of promises that God gave in the Pentateuch that even though Israel would eventually disobey God and God would have to discipline to the point of removing them from the land, God had promised in those passage that there would come a time that He would bring them back from the four corners of the earth and would restore them to the land He had promised to Abraham, Isaac and Jacob, and that there would be a special spiritual bond between Israel and God. This is yet to come, it hasn't happened yet, but this is the backdrop of Solomon's prayer. So we see that this prayer grows out of Solomon's understanding of Leviticus 26 & 27 and Deuteronomy 30. His mind is so saturated with the Law, the instruction of God, as it was supposed to be. According to the Mosaic Law the king of Israel was supposed to handwrite out his own copy of the Law and look at it every day under the supervision of the priests. This is what Solomon did. At this stage of his life he was extremely positive, he loved God with all of his heart, and he is studying and applying the Word, and we see here an example of how our prayer should be. It should be so saturated with the Word of God that when we pray our prayers should sound like they come right out of the Bible.*²⁹²

Solomon acknowledges promises kept in v. 24; and calls for God to continue keeping His Word in vv. 25–26.

²⁹⁰ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 1Kings 8:23–24 (slightly edited).

²⁹¹ From deanbible.org; accessed March 18, 2018.

²⁹² From deanbible.org; accessed March 18, 2018.

Although most people understand there to be 7 prayer petitions, there is an introductory petition and a closing petition by Solomon.

Solomon's 9 prayer petitions (taken from Mike Smith)

- (1) **8:25-30 God's presence and protection.**
Solomon called on God to continue to be faithful to His promises to David, 25-26; 2:4, and to continue to hear the prayers of His people, 8:28-30; hear occurs five times in these three verses. Of course no temple or even the heavens could contain the omnipresent God, 27. Heaven itself is His dwelling place, 39, 49; Ps. 11:4; Hab. 2:20. Yet in His majesty He is interested in His people's prayers.
- (2) **8:31-32 Forgiveness of trespasses.**
Solomon asked God to judge righteously in interpersonal disputes among the Israelites.
- (3) **8:33-34 Forgiveness of sins that had caused defeat in battle.**
The king asked the Lord to forgive His people when they confessed their sins that caused defeat in combat.
- (4) **8:35-36 Forgiveness of sins that had brought on drought.**
Solomon also asked God to forgive His people if they confessed sins that resulted in rain being withheld, cf. Lev. 26:18-19; Deut. 11:16-17; 28:23-24.
- (5) **8:37-40 Forgiveness of sins that had resulted in other calamities.**
Famine . . . plague . . . blight . . . mildew, locusts . . . grasshoppers, enemies, disaster, and disease were all instruments God used to chasten His sinning people. See the chart "The Covenant Chastenings," near Amos 4:6. Again the king asked God to forgive those who repented of sin that led to these calamities. Solomon affirmed God's knowledge of people's motives, hearts. Chron.28:9, Heb.4:12.
- (6) **8:41-43 Mercy for God-fearing foreigners.**
Solomon interceded on behalf of non-Israelites who would trust Yahweh and pray to Him. By hearing them, God's fame would spread worldwide.
- (7) **8:44-45 Victory in battle.** (2Chron.14:9-13, 16:8-9a, 20:12 & 15)
Solomon asked God to uphold His people when they prayed to Him in times of physical distress in combat.
- (8) **8:46-51 Restoration after captivity.**
The king seemed to have prophetic insight into the fate of God's people. They did indeed go into captivity because of their sins against God; they called on Him for forgiveness, and they experienced restoration to their land. Centuries later Daniel prayed toward the land when he was in Babylon, Dan. 6:10, 9:3-5..
- (9) **8:52-53 Attention to every prayer.**
Solomon summarized his petitions by calling on God to hear His people whenever they cry out in prayer. These calamities were all listed in Deuteronomy as curses on Israel for her breaking the covenant, Deut. 28:22, 25, 38, 42, 59; 31:17, 29; 32:24.

From Mike Smith's [notes](#); accessed March 17, 2018; lessons #33–35. Link will open a Word document on your computer. Slightly edited.

Chapter Outline

Charts, Graphics and Short Doctrines

And now [O] Y^ehowah Elohim of Israel, keep to Your servant David my father that You spoke to him, to say, 'Will not fail to you a man to My faces sitting upon a throne of Israel, only if you will keep Your sons [to] their way, to walk to My faces as which you have walked to My faces.' And now, [O] Elohim of Israel is confirmed, I pray You, Your words which you have spoken to Your servant David my father.

1Kings
8:25–26

Now, [O] Y^ehowah, Elohim of Israel, keep [Your word] to Your servant, my father David, when You spoke to him, saying, '[There] will not fail [to be] a man (related to you) before Me sitting on the throne of Israel, as long as you guide your sons [in] the way [lit., in His way], to walk before Me as you have walked before Me.' Now, Elohim of Israel, are Your words confirmed—the words which You spoke to Your servant David (my father).

I call upon You, Jehovah, God of Israel, to keep the promise that You made to my father David, when You told him, ‘There will always be a man in your [royal] line on the throne of Israel, as long as you guide your sons in the way, and that you teach them to walk before Me as you have walked before Me.’ And now, today, the words of Jehovah God are confirmed.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And now [O] Y ^e howah Elohim of Israel, keep to Your servant David my father that You spoke to him, to say, ‘Will not fail to you a man to My faces sitting upon a throne of Israel, only if you will keep Your sons [to] their way, to walk to My faces as which you have walked to My faces.’ And now, [O] Elohim of Israel is confirmed, I pray You, Your words which you have spoken to Your servant David my father.
Revised Douay-Rheims	Now therefore, O Lord God of Israel, keep with your servant David my father what you have spoken to him, saying: There shall not be taken away of you a man in my sight, to sit on the throne of Israel: yet so that your children take heed to their way, that they walk before me as you have walked in my sight. And now, Lord God of Israel, let your words be established, which you have spoken to your servant David my father.
Peshitta (Syriac)	Therefore, now, O LORD God of Israel, keep with Your servant David my father what You promised him, saying, There will not fail you a man in My sight to sit on the throne of Israel; if only your sons take heed to their way, to walk before Me <u>in truth</u> as you have walked before Me. And now, O LORD God of Israel, let Your word be confirmed, which You have sworn to Your servant David my father.
Septuagint (Greek)	And now, O Lord God of Israel, keep for Your servant David my father, the promises which You have spoken to him, saying, There will not be taken from you a man sitting before Me on the throne of Israel, provided only your children will take heed to their ways, to walk before Me as you have walked before Me. And now, O Lord God of Israel, let, I pray you, Your word to David my father be confirmed.
Significant differences:	The Greek and Latin use <i>taken from</i> instead of <i>fail</i> ; but with the same general meaning. Only the Hebrew has the idea that <i>keeping his sons on the way</i> is related to David; that this is something that he must do. The Syriac adds the words <i>in truth</i> .

Limited Vocabulary Translations:

Bible in Basic English	So now, O Lord, the God of Israel, let your word to your servant David, my father, come true, when you said, You will never be without a man to take his place on the seat of the kingdom of Israel before me, if only your children give attention to their ways, walking before me as you have done. So now, O God of Israel, it is my prayer that you will make your word come true which you said to your servant David, my father.
Easy English	Now, LORD God of Israel, there is (another) promise that you spoke to your servant, my father David. (I pray) that you will do that also. You said to (David), “There will always be a man to sit on my behalf on the throne of Israel. But for this to happen, your sons must always obey me like you did.” So now I pray (to you), God of Israel, “Cause what you promised to your servant, my father David, to happen.”
The Message	Keep it up, GOD, O God of Israel! Continue to keep the promises you made to David my father when you said, “You’ll always have a descendant to represent my rule on Israel’s throne, on the condition that your sons are as careful to live obediently in my presence as you have.” O God of Israel, let this all happen;

Names of God Bible	confirm and establish it! “Now, Yahweh Elohim 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, Elohim of Israel, may the promise you made to my father David, your servant, come true.
NIRV	“LORD, you are the God of Israel. Keep the promises you made to my father David. Do it for him. He was your servant. Here is what you said to him. ‘A son from your family line will sit before me on the throne of Israel. This will always be true if your children after you are careful in everything they do. They must live in my sight faithfully the way you have lived.’ God of Israel, let your promise to my father David come true.

Thought-for-thought translations; paraphrases:

Common English Bible	So now, LORD, Israel’s God, keep what you promised my father David, your servant, when you said to him, “You will never fail to have a successor sitting on Israel’s throne as long as your descendants carefully walk before me just as you walked before me.” So now, God of Israel, may your promise to your servant David, my father, come true.
Contemporary English V.	LORD God of Israel, you promised my father that someone from his family would always be king of Israel, if they do their best to obey you, just as he did. Please keep this promise you made to your servant David.
The Living Bible	Today you have fulfilled your promise to my father David, who was your servant; and now, O Lord God of Israel, fulfill your further promise to him: that if his descendants follow your ways and try to do your will as he did, one of them shall always sit upon the throne of Israel. Yes, O God of Israel, fulfill this promise too.
New Berkeley Version	Now, O LORD God of Israel, fulfill for Thy servant David my father what Thou didst promise him, saying: You shall never lack before Me an occupant for the throne of Israel, provided, indeed, that your sons pay attention to their ways so as to walk before Me as you did.
New Century Version	Now LORD, God of Israel, keep the promise you made to your servant David, my father. You said, ‘If your sons are careful to obey me as you have obeyed me, there will always be someone from your family ruling Israel.’ Now, God of Israel, please continue to keep that promise you made to your servant David, my father.
New Life Version	So now, O Lord, God of Israel, keep Your promise to my father David when You said to him, ‘You will not be without a man to sit on the throne of Israel, if only your sons are careful to walk in My ways as you have walked.’ O God of Israel, let Your Word be made sure, which You have spoken to Your servant, my father David.
New Living Translation	“And now, O Lord, God of Israel, carry out the additional promise you made to your servant David, my father. For you said to him, ‘If your descendants guard their behavior and faithfully follow me as you have done, one of them will always sit on the throne of Israel.’ Now, O God of Israel, fulfill this promise to your servant David, my father.

Partially literal and partially paraphrased translations:

American English Bible	And now, O Jehovah, God of IsraEl; keep [the promise] that You made with my father David when You said, <i>There will continue be a man who sits before Me on</i>
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the throne of IsraEl for as long as your children keep following Me the same as you have followed Me.'

'So now, O Jehovah, God of IsraEl; may the words that You said to my father David prove to be true.

Beck's American Translation And now, LORD, God of Israel, continue to do for Your servant David, my father, what you promised him when You said, 'You will always have a man sitting on the throne of Israel before Me if only your descendants will watch their ways to live before Me.'

International Standard V "Now therefore, LORD God of Israel, keep your promise that you made [Lit. *spoke*] to my father, your servant David, when you said, 'You will not lack a man to sit on the throne of Israel [Cf. 1King 2:4; 2Chr 7:18], if only your descendants will watch their lives [Lit. *ways*], to live [Lit. *walk*] in my presence just as you have lived [Lit. *walked*] in my presence [Or *have walked before me*].'

"Now therefore, God of Israel, may your promise that you made [Lit. *spoke*] to your servant David my father be fulfilled... and yet, will God truly reside on earth? A portion of v. 27 is included for context.

New Advent (Knox) Bible Do not forget, Lord God of Israel, that other promise of thine to David, that he should always have an heir to sit on the throne of Israel, would but his sons guide their steps, like David himself, as in thy presence; let that promise, too, Lord God of Israel, be ratified!

Translation for Translators So now, Yahweh, the God whom we Israelis *belong to/worship*, please do the things that you promised my father that you would do. You told him that there would always be some of his descendants who would rule Israel, if they would conduct their lives as he did. So now, God of us Israeli people, cause what you promised to do for my father David, who served you well, to happen.

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible Jehovah, he of mighty ones of Israel, be you keeping, that of your servant David, my father, which you is to have promised, to the intent: Was there to be cut off a man turned before me, even to be sitting on the throne of Israel? - Only that your sons were to observe my ways, to walk turned before me, as you is to have walked turned before me. He of mighty ones of Israel, your concern was to be reliable, which you is to have spoken to your servant David, my father - was he of mighty ones to truly dwell on the solid grounds? A portion of v. 27 is included for context.

Ferrar-Fenton Bible So now, EVER-LIVING God of Israel, keep to Your servant, my father David, what You promised to him, saying, ' There shall not be wanting to you a man before Me to sit upon the throne of Israel, if only your sons regard My path to walk before Me, as you have walked before Me.' And now, Gon of Israel, establish, I pray, the promise You promised to Your servant David my father.

God's Truth (Tyndale) And now Lord God of Israel, keep with your servant David my father, that you promised him saying: you shall not be without one or other before me, sitting on the seat of Israel: How be it if your children shall take heed to their ways that they walk before me, as you have walked before me. Now then O' Lord God of Israel, let your word be stable which you spoke unto your servant David my father.

Jubilee Bible 2000 Therefore, now, LORD God of Israel, fulfill unto thy slave David, my father, what thou didst promise him, saying, There shall not fail thee a man in my sight to sit on the throne of Israel, if thy sons keep their way, that they walk before me as thou hast walked before me. 26 And now, O God of Israel, let thy word, I pray thee, be made firm, which thou didst speak unto thy slave David, my father.

NIV, ©2011 'Now LORD, the God of Israel, keep for your servant David my father the promises you made to him when you said, "You shall never fail to have a successor to sit before me on the throne of Israel, if only your descendants are careful in all they do

Tree of Life Version	<p>to walk before me faithfully as you have done.” And now, God of Israel, let your word that you promised your servant David my father come true.</p> <p>“Now therefore, Adonai, God of Israel, keep with Your servant David my father what You have promised him, saying: ‘You shall not lack a man to sit before Me on the throne of Israel, if only your children watch their way, walking before Me as you have walked before Me.’ Now therefore, God of Israel, please, let Your word be confirmed, which You spoke to Your servant my father David.</p>
The Urim-Thummim Version	<p>Therefore now, YHWH Elohim of Israel, keep with your slave David my dad what you promised him saying, There will not fail you a man in my sight to sit on the throne of Israel. So that your children take heed to their way, that they walk before me as you have walked before me. And now O Elohim of Israel, let your Word, I pray you, be verified that you spoke to your slave David my dad.</p>

Catholic Bibles (those having the imprimatur):

New American Bible (2002)	<p>Now, therefore, LORD, God of Israel, keep the further promise you made to my father David, your servant, saying, 'You shall always have someone from your line to sit before me on the throne of Israel, provided only that your descendants look to their conduct so that they live in my presence, as you have lived in my presence.' Now, LORD, God of Israel, may this promise which you made to my father David, your servant, be confirmed.</p>
New Jerusalem Bible	<p>And now, Yahweh, God of Israel, keep the promise which you made to your servant David when you said, "You will never lack for a man to sit before me on the throne of Israel, provided that your sons are careful how they behave, walking before me as you yourself have done." So now, God of Israel, let the words come true which you spoke to your servant, my father David.</p>
Revised English Bible	<p>Now, therefore, LORD God of Israel, keep this promise of yours to your servant David my father, when you said: ‘You will never want for a man appointed by me to sit on the throne of Israel, if only your sons look to their ways and walk before me as you have done.’ God of Israel, let the promise which you made to your servant David my father be confirmed.</p>

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	<p>Now therefore, <i>ADONAI</i>, God of Isra'el, keep what you promised to your servant David, my father, when you said, ‘You will never lack a man in my presence to sit on the throne of Isra'el, if only your children are careful about what they do, so that they live in my presence, just as you have lived in my presence.’ Now therefore, God of Isra'el, please let your word, which you spoke to your servant David, my father, be confirmed.</p>
exeGesés companion Bible	<p>And now, Yah Veh Elohim of Yisra El, guard with your servant David my father what you worded him, saying, There is not cut off from you a man from my face to settle on the throne of Yisra El; if only, your sons guard their way, to walk at my face as you walked at my face. And now, O Elohim of Yisra El, may your word, I beseech you, be amenable, which you worded to your servant David my father.</p>
The Israel Bible (beta)	<p>And now, O God of Yisrael, keep the further promise that You made to Your servant, my father David: ‘Your line on the throne of Yisrael shall never end, if only your descendants will look to their way and walk before Me as you have walked</p>

Orthodox Jewish Bible	before Me.’ Now, therefore, O God of Yisrael, let the promise that You made to Your servant my father David be fulfilled.
	Therefore now, Hashem Elohei Yisroel, be shomer with Thy eved Dovid Avi that Thou promised him, saying, There shall not Yikaret (be cut off, fail) thee an ish in My sight to sit on the Kisse Yisroel; so that thy banim be shomer over their derech, that they walk before Me as thou hast walked before Me.
The Scriptures 1998	And now, O Elohei Yisroel, let Thy davar now come true, which Thou spoke unto Thy eved Dovid Avi. “And now, יהוה Elohim of Yisra’ël, guard what You promised Your servant Dawid my father, saying, ‘There is not to cease a man of yours before Me, sitting on the throne of Yisra’ël – only, if your sons guard their way, to walk before Me as you have walked before Me.’ “And now, O Elohim of Yisra’ël, please let Your word come true which You have spoken to Your servant Dawid my father.

Expanded/Embellished Bibles:

The Amplified Bible	Now therefore, O LORD, the God of Israel, keep for Your servant my father David that which You promised him when You said, ‘You shall not be without a man (descendant) to sit on the throne of Israel, if only your sons take heed to their way [of life] to walk before Me [according to my laws] as you have done.’ Now, O God of Israel, please let Your word which You have spoken to Your servant David my father be confirmed.
The Expanded Bible	Now LORD, God of Israel, keep the promise you made to your servant David, my father. You said, ‘If your sons are careful to ·obey [^L walk before] me as you have ·obeyed me [^L walked], ·there will always be someone from your family [^L you will never lack a man] ·ruling [to sit on the throne of] Israel [2 Sam. 7:16].’ Now, God of Israel, ·please continue to keep that promise [confirm the word] you made to your servant David, my father.
Kretzmann's Commentary	Therefore now, Lord God of Israel, keep with thy servant David, my father, also in the future, that Thou promisedst him, saying, There shall not fail thee a man in my sight to sit on the throne of Israel, so that, this expressing the condition of Jehovah for the fulfillment of His promise, thy children take heed to their way, that they walk before Me as thou hast walked before Me. In that event the family of David would be assured a continual rule over the kingdom of Israel. And now, O God of Israel, let thy word, I pray Thee, be verified which Thou spakest unto Thy servant David, my father. It is an urgent petition as the careful repetition shows.
NET Bible®	Now, O Lord, God of Israel, keep the promise you made to your servant, my father David, when you said, ‘You will never fail to have a successor ruling before me on the throne of Israel [<i>Heb</i> “there will not be cut off from you a man from before me sitting on the throne of Israel.”], provided that your descendants watch their step and serve me as you have done [<i>Heb</i> “guard their way by walking before me as you have walked before me.”].’ Now, O God of Israel, may the promise you made [<i>Heb</i> “the words that you spoke.”] to your servant, my father David, be realized [Or “prove to be reliable.”].
The Pulpit Commentary	Who hast kept with thy servant David my father [Solomon sees in this a special pledge of God’s faithfulness and truth] that thou promisedst [<i>Heb.</i> spakest, same word as below. The alteration in the A.V. obscures the connexion]: thou spakest also [<i>Heb.</i> and thou spakest, i.e; "yea," or "for thou spakest"] with thy mouth and hast fulfilled it with thine hand [verse 15, and <i>Heb.</i> 3:6. The completion of the house, following the establishment of Solomon upon the throne, was to him proof conclusive that the promise of 2Sam. 7:1–29. had received its fulfilment], as it is this day. Therefore now [<i>Heb.</i> And now. The promise has been but partially fulfilled. The house is built; he now prays that the succession may be continued in

David's line] keep [cf. verse 24, "thou hast kept"] with thy servant David my father that thou promisedst [Heb. spakest to, as above] him, saying [The reference is of course to the great promise of 2Sam. 7:12–16], There shall not fall thee a man in my sight to sit on the throne of Israel [cf. 1Kings 2:4], so that [marg; if only. As to the condition, see note on 1Kings 2:4, and cf. 1Kings 6:12, 1Kings 6:13] thy children take heed to [Heb. keep. Same word as above. The repetition is suggestive. God's keeping His promise was contingent on their keeping His commandments] their way, that they walk before me as thou hast walked before me.

The Voice

Solomon: Eternal One, Israel's God, preserve that which You have promised my father, David, when You told him, "Your descendants will sit upon Israel's throne for as long as your sons walk the way you have walked before Me." [2 Samuel 7:13, 25] Israel's God, fulfill what You have promised to my father, David, who served You.

Literal, almost word-for-word, renderings:

Concordant Literal Version	Now therefore, O YHWH, the God of Israel, keep with your slave David my father that which you have promised him, saying, There shall not fail from you a man in my sight to sit on the throne of Israel, if only your sons take heed to their way, to walk before me as you have walked before me. Now therefore, O God of Israel, let your word, I beg of you, be verified, which you spoke to your slave David my father.
English Standard Version	Now therefore, O LORD, God of Israel, keep for your servant David my father what you have promised him, saying, 'You shall not lack a man to sit before me on the throne of Israel, if only your sons pay close attention to their way, to walk before me as you have walked before me.' Now therefore, O God of Israel, let your word be confirmed, which you have spoken to your servant David my father.
Modern English Version	"Therefore, LORD God of Israel, now keep what You promised Your servant David my father, saying, 'You will not fail to have a man sit before Me on the throne of Israel, so long as your sons take heed to their way, that they walk before Me as you have walked before Me.' Now, O God of Israel, let Your word, I pray, be fulfilled, which You spoke to Your servant David my father.
NASB	Now therefore, O LORD, the God of Israel, keep with Your servant David my father that which You have promised [Lit <i>spoken to</i>] him, saying, 'You shall not lack a man [Lit <i>There shall not be cut off to you a man from before Me</i>] to sit on the throne of Israel, if only your sons take heed to their way to walk before Me as you have walked.' Now therefore, O God of Israel, let Your word, I pray, be confirmed which You have spoken to Your servant, my father David.
New King James Version	Therefore, LORD God of Israel, now keep what You promised Your servant David my father, saying, 'You shall not fail to have a man sit before Me on the throne of Israel, only if your sons take heed to their way, that they walk before Me as you have walked before Me.' And now I pray, O God of Israel, let Your word come true, which You have spoken to Your servant David my father.
Third Millennium Bible	Therefore now, LORD God of Israel, keep with Thy servant David my father what Thou promised him, saying, 'There shall not fail thee a man in My sight to sit on the throne of Israel, only if thy children take heed to their way, that they walk before Me as thou hast walked before Me.' And now, O God of Israel, let Thy word, I pray Thee, be verified, which Thou speakest unto Thy servant David my father.
Young's Updated LT	"And now, Jehovah, God of Israel, keep for Your servant David my father that which You spoke to him, saying, There is not cut off to you a man from before Me, sitting on the throne of Israel—only, if your sons watch their way, to walk before Me as you have walked before Me. "And now, O God of Israel, let it be established, I pray You, Your word which You have spoken to Your servant, David my father.

The gist of this passage: Solomon calls upon God to keep His word, to keep a man from David's line on the throne, providing that they walk before Him as David did.

25-26

1Kings 8:25a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
ʿattâh (הָתַע) [pronounced gaht-TAWH]	<i>now, at this time, already</i>	adverb of time	Strong's #6258 BDB #773
When followed by an imperative or an interrogative, w ^e + the adverb ʿattâh mean <i>and so, thus, things being so, therefore, now therefore, now then, in conclusion</i> . Sometimes, the concept of time is lost when this combination is used to incite another.			
YHWH (יהוה) [pronunciation is possibly yhoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
ʿĒlôhîym (אֱלֹהִים) [pronounced el-o-HEEM]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural construct	Strong's #430 BDB #43
Yis ^e râʾêl (יִשְׂרָאֵל) [pronounced yis-raw-ALE]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun; God-given name to Jacob; and national name for the Jewish people	Strong's #3478 & #3479 BDB #975
shâmar (שָׁמַר) [pronounced shaw-MAR]	<i>keep, guard, protect, watch, preserve</i>	2 nd person masculine singular, Qal imperative	Strong's #8104 BDB #1036
ʿebed (עֲבָד) [pronounced GE ^B -ved]	<i>slave, servant; worker; underling; subject</i>	masculine singular noun with a 2 nd person masculine singular suffix	Strong's #5650 BDB #713
Dâvid (דָּוִד); also Dâviyd (דָּוִיד) [pronounced daw-VEED]	<i>beloved and is transliterated David</i>	masculine proper noun	Strong's #1732 BDB #187
ʾâb (אָב) [pronounced aw ^b]	<i>father, both as the head of a household, clan or tribe; ancestor, grandfather; founder, civil leader, military leader; master, teacher</i>	masculine singular noun with the 1 st person singular suffix	Strong's #1 BDB #3

Translation: Now, [O] Y^ehowah, Elohim of Israel, keep [Your word] to Your servant, my father David,... So far, God has kept His word to King David, and Solomon appears to be asking God to continue keeping His word. Although this may seem arrogant, we are encouraged by God to call Him on His Word. "This is your promise to me, God; and I expect You to keep it," may seem arrogant, but it is the application of doctrine (obviously, it is best if you actually know the doctrine).

Again, this is the Davidic Covenant, which was fairly long, which promised David that his line would remain on the throne of Israel and that David would have the Son Who is the Messiah (Who is called David's Greater Son).

1Kings 8:25b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'êth (אֵת) [pronounced <i>ayth</i>]	Indicates next word is the object of the verb; sometimes translated <i>to</i>	untranslated mark of a direct object	Strong's #853 BDB #84
'ăsher (אֲשֶׁר) [pronounced <i>uh-SHER</i>]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
Together, they mean <i>how, that which, what, whatever; whom, whomever</i> . Possibly <i>when, whenever</i> .			
dâbar (דָּבַר) [pronounced <i>daw^b-VAHR</i>]	<i>to speak, to talk [and back with action], to give an opinion, to expound, to make a formal speech, to speak out, to promise, to propose, to speak kindly of, to declare, to proclaim, to announce</i>	2 nd person masculine singular, Piel perfect	Strong's #1696 BDB #180
lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 3 rd person masculine singular suffix	No Strong's # BDB #510

Translation: ...when You spoke to him,... God did not directly speak to David, but He spoke to David through a prophet. However, there is no difference in God's Word, whether spoken from a burning bush to Moses; Jesus when teaching in the Upper Room; Nathan coming to David and saying, "You are the man!"; or opening our Bible to the first book and reading, *In the beginning, God created the heavens and earth*. All of these things are God's Word; and His Word is powerful, no matter how and when it is delivered. This does not mean that negative volition will not rise up against it—obvious examples of Pharaoh and Judas come to mind—but His *Word will not return to Him void or useless* (Isa. 55:11b).

Application: Similarly, it does not make any difference whether God speaks to us through His Word or through a pastor-teacher teaching His Word. It is just the same as if God were speaking to us.

1Kings 8:25c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
'âmar (אָמַר) [pronounced <i>aw-MAHR</i>]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	Qal infinitive construct	Strong's #559 BDB #55

1Kings 8:25c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lô' (לֹא or אֵין) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
kârath (כָּרַח) [pronounced kaw-RAHTH]	<i>to be cut off; to be cut down; to be destroyed, to be consumed; to perish, to fail</i>	3 rd person masculine singular, Niphal imperfect	Strong's #3772 BDB #503
lâmed (ל) [pronounced leh]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 2 nd person masculine singular suffix	No Strong's # BDB #510
îysh (אִישׁ) [pronounced eesh]	<i>a man, a husband; anyone; a certain one; each, each one, each man, everyone</i>	masculine singular construct (sometimes found where we would use a plural)	Strong's #376 BDB #35
min (מִן) [pronounced mihn]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577
lâmed (ל) [pronounced leh]	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	directional/relational preposition	No Strong's # BDB #510
pânîym (פְּנֵים) [pronounced paw-NEEM]	<i>face, faces, countenance; presence</i>	masculine plural noun (plural acts like English singular); with the 1 st person singular suffix	Strong's #6440 BDB #815
Together, the two prepositions and pânîym mean <i>from before, from the presence of, from a position before a person or object, from before a place</i> . However, this also expresses source or cause, and is also rendered <i>because of, on account of</i> . Literally, this is <i>from to faces of</i> ...			
yâshab (בָּשַׁב) [pronounced yaw-SHAH ^b V]	<i>is inhabiting, is staying, remaining, dwelling, residing; sitting</i>	Qal active participle	Strong's #3427 BDB #442
‘al (עַל) [pronounced gah]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5921 BDB #752
kiççê' (כִּסֵּי) [pronounced kis-SAY]	<i>throne, seat of honor; seat of judgment; royal dignity, authority, kingdom, power</i>	masculine singular construct	Strong's #3678 BDB #490
Yis ^e râ'êl (יִסְרָאֵל) [pronounced yis-raw-ALE]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun; God-given name to Jacob; and national name for the Jewish people	Strong's #3478 & #3479 BDB #975

Translation: ...saying, '[There] will not fail [to be] a man (related to you) before Me sitting on the throne of Israel,... This is an odd way to state this principle, but it appears to me that Solomon is talking about a man related to David remaining on the throne of Israel.

Will not fail might be better understood translated, *there will certainly be*.

God promised King David, when he proposed the Temple be built, that his dynasty would continue after his death. Quite obviously, the Temple has been built; and David's dynasty has begun with Solomon. Despite Solomon's less than solid character, the kings ruling from Jerusalem will continue to be in David's line. And most importantly, David's Greater Son will be ruling over the world from Jerusalem.

1Kings 8:25d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
raq (רַק) [pronounced <i>rahk</i>]	<i>only, provided, altogether, surely; in any case; but; nevertheless</i>	adverb of limitation or of restrictive force	Strong's #7534 & #7535 BDB #956
ʾîm (אִם) [pronounced <i>eem</i>]	<i>if, though; lo, behold; oh that, if only; when, whenever; since, though when (or, if followed by a perfect tense which refers to a past event)</i>	primarily an hypothetical particle	Strong's #518 BDB #49
The particle ʾîm (אִם) can be used as a demonstrative (<i>lo, behold</i>), an interrogative (usually expecting a negative response and often used with other particles and rhetorically), and as a conditional particle (<i>if, though</i>); an indication of a wish or desire (<i>oh that, if only</i> ; this is a rare usage).			
Gesenius writes: <i>Its primary power I regard as demonstrative, lo! Behold!</i> ²⁹³			
Together, they may be a specialized meaning here. <i>As long as</i> worked for me.			
shâmar (שָׁמַר) [pronounced <i>shaw-MAR</i>]	<i>to keep, to guard, to protect, to watch, to preserve</i>	3 rd person masculine plural, Qal imperfect	Strong's #8104 BDB #1036
bânîym (בָּנִים) [pronounced <i>baw-NEEM</i>]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural noun with the 2 nd person masculine singular suffix	Strong's #1121 BDB #119
ʾêth (אֶת) [pronounced <i>ayth</i>]	Indicates next word is the object of the verb; sometimes translated <i>to</i>	untranslated mark of a direct object	Strong's #853 BDB #84
derek ^e (דֶּרֶךְ) [pronounced <i>DEH-rek^e</i>]	<i>way, distance, road, path; journey, course; direction, towards; manner, habit, way [of life]; of moral character</i>	masculine singular noun with the 3 rd person masculine plural suffix	Strong's #1870 BDB #202

Translation: ...as long as you guide your sons [in] the way [lit., in His way],... In the Old Testament, we have the words *His way, the way*, which describes the walk of the believer in the Jewish Age.

²⁹³ Gesenius *Hebrew Chaldee Lexicon to the Old Testament*, Baker Books; ©1979; p. 55.

The Open Bible: *God's continued blessings are always contingent upon our faithfulness.*²⁹⁴

The way (or, His way) refers to the spiritual life of the believer in the Old Testament. This doctrine will be covered in v. 36.

What Solomon no doubt noted is, David's first set of sons—all of those much older than Solomon—were losers who functioned without David's close guidance. They had David's indulgence—perhaps from guilt—but not his guidance, wisdom or doctrine. These were the ones who attempted to take the throne by force and influence.

David's sons are the first recorded instance of welfare sons raised up by the state. David applied the funds brought in by his armies and by whatever taxation took place (23 $\frac{1}{3}$ % by the Mosaic Law); so his sons were taken care of, but primarily raised by their mothers. As a result, they were lawless and entitled. If they learned anything from David, it was his charm and deportment; but they had none of his grace and doctrinal orientation.

It is known today that children raised apart from a father are more likely to get involved in crime, premarital sex and drug usage than their counterparts raised by a father and a mother. Statistically, if the parenthood of criminals in jail are equalized in terms of parentage (if we simply look at a sample of people in jail who have two parents; or if we simply look at a sample of people in jail with one parent), there is no racial disparity. A son of 2 Black parents is no more likely to go to jail than a son of 2 white parents; and a son coming from a fatherless home is more likely to end up in jail, regardless of his race.

This is one set of statistics; these can be confirmed on dozens of websites, if not hundreds.

The Scourge of Fatherless Homes

General statistics

63% of youth suicides are from fatherless homes (US Dept. Of Health/Census) – 5 times the average.

90% of all homeless and runaway children are from fatherless homes – 32 times the average.

85% of all children who show behavior disorders come from fatherless homes – 20 times the average. (Center for Disease Control)

80% of rapists with anger problems come from fatherless homes –14 times the average. (Justice & Behavior, Vol 14, p. 403-26)

71% of all high school dropouts come from fatherless homes – 9 times the average. (National Principals Association Report)

Father Factor in Education – Fatherless children are twice as likely to drop out of school.

Children with Fathers who are involved are 40% less likely to repeat a grade in school.

Children with Fathers who are involved are 70% less likely to drop out of school.

Children with Fathers who are involved are more likely to get A's in school.

Children with Fathers who are involved are more likely to enjoy school and engage in extracurricular activities.

75% of all adolescent patients in chemical abuse centers come from fatherless homes – 10 times the average.

Father Factor in Drug and Alcohol Abuse – Researchers at Columbia University found that children living in two-parent household with a poor relationship with their father are 68% more likely to smoke, drink, or use drugs compared to all teens in two-parent households. Teens in single mother households are at a 30% higher risk



²⁹⁴ The Open Bible; the New Living Translation; Thomas Nelson Publishers, Nashville, TN; ©1996, p. 457 (footnote).

The Scourge of Fatherless Homes

than those in two-parent households.

70% of youths in state-operated institutions come from fatherless homes – 9 times the average. (U.S. Dept. of Justice, Sept. 1988)

85% of all youths in prison come from fatherless homes – 20 times the average. (Fulton Co. Georgia, Texas Dept. of Correction)

Father Factor in Incarceration – Even after controlling for income, youths in father-absent households still had significantly higher odds of incarceration than those in mother-father families. Youths who never had a father in the household experienced the highest odds. A 2002 Department of Justice survey of 7,000 inmates revealed that 39% of jail inmates lived in mother-only households. Approximately forty-six percent of jail inmates in 2002 had a previously incarcerated family member. One-fifth experienced a father in prison or jail.

Father Factor in Crime – A study of 109 juvenile offenders indicated that family structure significantly predicts delinquency. Adolescents, particularly boys, in single-parent families were at higher risk of status, property and person delinquencies. Moreover, students attending schools with a high proportion of children of single parents are also at risk. A study of 13,986 women in prison showed that more than half grew up without their father. Forty-two percent grew up in a single-mother household and sixteen percent lived with neither parent

From <https://thefatherlessgeneration.wordpress.com/statistics/> (where there are more statistics); accessed March 28, 2018.

Chapter Outline

Charts, Graphics and Short Doctrines

How is this doctrine relevant? Solomon was certainly not a perfect man, but he was raised by David. David's hand was directly involved in raising up Solomon; and so, he turned out far greater than did any of his half-brothers.

Application: As a young person, I did not fully appreciate this. My father worked long days, 5 or 6 days a week; and was gone before I got up in the morning; and so often, around the house, I would see him crashed on the sofa out of exhaustion. However, the part that he played in my life and my growth, was extraordinary—and like almost any man with an involved father, my father will always be to me the most important man in my life (and no one else ever comes close). Personally, I am far from being a perfect man or even being a good man; however, I recall my youthful tendencies, and they were not good. The influence of my father—which I still am aware of to this day, at age 67—is extraordinary and very much responsible for the few good aspects of my character.

Application: We have a confused, lawless and godless generation (the millennials) because there are so many in that generation not raised by their fathers.

1Kings 8:25e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	directional/relational preposition	No Strong's # BDB #510
hâlak ^e (הלך) [pronounced haw-LAHK ^e]	<i>to go, to come, to depart, to walk; to advance</i>	Qal infinitive construct	Strong's #1980 (and #3212) BDB #229
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510

1Kings 8:25e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
pānîym (פָּנִים) [pronounced paw-NEEM]	face, faces countenance; presence	masculine plural noun (plural acts like English singular); with the 1 st person singular suffix	Strong's #6440 BDB #815
Literally, this would be translated <i>to faces of me, to my faces</i> . Together, these words mean <i>before me, before my face, in my presence, in my sight, in front of me; before me</i> (in the sense of, <i>before my time</i>), <i>prior to my being here</i> .			
kaph or k ^e (כ) [pronounced k ^e]	like, as, according to; about, approximately	preposition of comparison, resemblance or approximation	No Strong's # BDB #453
'āsher (אֲשֶׁר) [pronounced ash-ER]	that, which, when, who, whom; where	relative pronoun	Strong's #834 BDB #81
Together, ka'āsher (כְּאֲשֶׁר) [pronounced kah-uh-SHER] means <i>as which, as one who, as, like as, as just; because; according to what manner, in a manner as, when, about when</i> . Back in 1Sam. 12:8, I rendered this <i>for example</i> . In Gen. 44:1, I have translated this, <i>as much as</i> .			
hâlak ^e (הָלַךְ) [pronounced haw-LAHK ^e]	to go, to come, to depart, to walk; to advance	2 nd person masculine singular, Qal imperfect	Strong's #1980 (and #3212) BDB #229
lâmed (ל) [pronounced l ^e]	to, for, towards, in regards to	directional/relational preposition	No Strong's # BDB #510
pānîym (פָּנִים) [pronounced paw-NEEM]	face, faces countenance; presence	masculine plural noun (plural acts like English singular); with the 1 st person singular suffix	Strong's #6440 BDB #815

Literally, this would be translated *to faces of me, to my faces*. Together, these words mean *before me, before my face, in my presence, in my sight, in front of me; before me* (in the sense of, *before my time*), *prior to my being here*.

Translation: *...to walk before Me as you have walked before Me.* So, Solomon is either summing up the promises of God here or David, at some point, summed them up for Solomon (no doubt, David did this many times for Solomon). David clearly took far more interest in Solomon than he did in Solomon's older half-brothers; and he raised Solomon to revere the Word of God. Therefore, Solomon was a whole different animal from his half-brothers.

Dr. Robert Dean, Jr.: *Solomon relates his prayer to specific promises God made to David. He is saying: Just as you fulfilled the promise that the temple would be built, so I am going to pray that you will fulfil these other promises that you made in the Old Testament. That is his rationale, the basis for how he is arguing (in a legal sense) why God should answer his prayer. So he is moving from fulfilled promise to future fulfilment of the promises.*²⁹⁵

²⁹⁵ From deanbible.org; accessed March 18, 2018.

1Kings 8:25 Now, [O] Y^howah, Elohim of Israel, keep [Your word] to Your servant, my father David, when You spoke to him, saying, '[There] will not fail [to be] a man (related to you) before Me sitting on the throne of Israel, as long as you guide your sons [in] the way [lit., in His way], to walk before Me as you have walked before Me.' There were many descendants of David who occupied the throne who were clearly less than Godly men. God dealt with these men in a variety of ways—He allowed for the splitting of the kingdom, divine discipline, the **sin unto death**, and, in the most extreme cases, the application of the **stages of national discipline** going all the way to the **5th stage of national discipline**.

Solomon sounds as if he is quoting God, who spoke to David through Nathan the prophet. I think that all 3 passages come from the ESV; capitalized.

Comparing the words of Solomon to those of David and God (1Kings 8:25)

2Sam. 7:11b–16	1Kings 2:2–4	1Kings 8:23b–25
God's words spoken to King David.	David quoting (or, apparently, paraphrasing) God to Solomon.	Solomon appears to be quoting God, but he is more or less quoting his father.
It was Nathan who spoke these words to David, on behalf of God, saying,	David gave his final instructions to Solomon in 1Kings 2. David says,	Solomon is before the Temple speaking to Israel:
"Moreover, the LORD declares to you that the LORD will make you a house. When your days are fulfilled and you lie down with your fathers, I will raise up your offspring after you, who shall come from your body, and I will establish his kingdom. He shall build a house for My name, and I will establish the throne of his kingdom forever. I will be to him a father, and he shall be to Me a son. When he commits iniquity, I will discipline him with the rod of men, with the stripes of the sons of men, but My steadfast love will not depart from him, as I took it from Saul, whom I put away from before you. And your house and your kingdom shall be made sure forever before Me. Your throne shall be established forever.' "	"I am about to go the way of all the earth. Be strong, and show yourself a man, and keep the charge of the LORD your God, walking in His ways and keeping His statutes, His commandments, His rules, and His testimonies, as it is written in the Law of Moses, that you may prosper in all that you do and wherever you turn, that the LORD may establish his word that he spoke concerning me, saying, 'If your sons pay close attention to their way, to walk before Me in faithfulness with all their heart and with all their soul, you shall not lack a man on the throne of Israel.' "	"O LORD, God of Israel, there is no God like you, in heaven above or on earth beneath, keeping covenant and showing steadfast love to your servants who walk before you with all their heart; you have kept with your servant David my father what you declared to him. You spoke with your mouth, and with your hand have fulfilled it this day. Now therefore, O LORD, God of Israel, keep for your servant David my father what you have promised him, saying, 'You shall not lack a man to sit before Me on the throne of Israel, if only your sons pay close attention to their way, to walk before Me as you have walked before Me.' "

It is actually David who has summed this up in 1Kings 2:4, which sentence Solomon quotes but he turns it around.

Solomon will conclude this in 1Kings 8:26 "Now therefore, O God of Israel, let Your word be confirmed, which You have spoken to Your servant David my father." (ESV; capitalized)

As an aside, we certainly know the power of God's Word; but the principles may also be legitimately restated.

Perhaps this is better understood as, this would obviously be a preference of God, that future kings in the line of David were men of faith. So, living the proper life of a believer was a nice thing for a king to be; and often, this made one person king and another person not (like Solomon and Absalom). However, there were some generations when there did not appear to be anyone on the throne who was worthwhile.

There would come a point in Israel's fall from grace that she would be removed from the land—on three occasions, in fact; and that there would be an end to the kings of Israel. However, there will be, in the future, David's Greater Son ruling over all the earth from Jerusalem in Israel.

1Kings 8:26

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
ʿattâh (עַתָּה) [pronounced <i>gaht-TAWH</i>]	<i>now, at this time, already</i>	adverb of time	Strong's #6258 BDB #773
When followed by an imperative or an interrogative, w ^e + the adverb ʿattâh mean <i>and so, thus, things being so, therefore, now therefore, now then, in conclusion</i> . Sometimes, the concept of time is lost when this combination is used to incite another.			
ʾĒlôhîym (אֱלֹהִים) [pronounced <i>el-o-HEEM</i>]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural construct	Strong's #430 BDB #43
The Pulpit Commentary: <i>The LXX; Vulg; Syr; and Arab. read, O Lord God, as do many MSS. But the word is more likely to have been inserted (in conformity with 1Kiings 8:23, 25) than to have been left out.</i> ²⁹⁶			
Yisʿrâʾel (יִשְׂרָאֵל) [pronounced <i>yis-raw-ALE</i>]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun; God-given name to Jacob; and national name for the Jewish people	Strong's #3478 & #3479 BDB #975
ʾâman (אָמַן) [pronounced <i>aw-MAHN</i>]	<i>to be verified, well-founded, firm, stable, of long continuance, perennial, faithful, trustworthy, sure, certain; something that someone can lean upon</i>	3 rd person masculine singular, Niphal imperfect	Strong's #539 BDB #52
nâʾ (נָא) [pronounced <i>naw</i>]	<i>now; please, I pray you, I respectfully implore (ask, or request of) you, I urge you</i>	a primitive particle of incitement and entreaty	Strong's #4994 BDB #609

Nâʾ is used for a submissive and modest request. It is used to express a wish (Job 32:21: *"Oh, that I may not respect any man's person"*); to incite or to urge (Jer. 5:24); it is depreciatory when affixed to the 2nd person with a particle of negation (do not, I implore you—see Gen. 33:10 19:18); with the it expresses a wish or request (Psalm 124 129:1 SOS 7:9), a challenge (Jer. 17:15), asking leave (Gen. 18:4), and depreciation with a negation (Gen. 18:32). In many of these examples, we would express this with the addition of the word *let*.

²⁹⁶ The Pulpit Commentary; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, 1Kings 8:26.

1Kings 8:26

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
d ^e bârîym (דְּבָרִים) [pronounced daw ^b -vawr-EEM]	words, sayings, doctrines, commands; things, matters, affairs; reports	masculine plural noun with the 2 nd person masculine singular suffix	Strong's #1697 BDB #182
’ăsher (אֲשֶׁר) [pronounced uh-SHER]	that, which, when, who, whom; where; in that, in which, in what	relative pronoun; sometimes the verb to be is implied	Strong's #834 BDB #81
dâbar (דָּבַר) [pronounced daw ^b -VAHR]	to speak, to talk [and back with action], to give an opinion, to expound, to make a formal speech, to speak out, to promise, to propose, to speak kindly of, to declare, to proclaim, to announce	2 nd person masculine singular, Piel perfect	Strong's #1696 BDB #180
lâmed (ל) [pronounced l ^e]	to, for, towards, in regards to	directional/relational preposition	No Strong's # BDB #510
‘ebed (עֶבֶד) [pronounced ĞE ^B -ved]	slave, servant; worker; underling; subject	masculine singular noun with a 2 nd person masculine singular suffix	Strong's #5650 BDB #713
Dâvid (דָּוִד); also Dâvîyd (דָּוִיִּד) [pronounced daw-VEED]	beloved and is transliterated David	masculine proper noun	Strong's #1732 BDB #187
’âb (אָב) [pronounced aw ^b v]	father, both as the head of a household, clan or tribe; ancestor, grandfather; founder, civil leader, military leader; master, teacher	masculine singular noun with the 1 st person singular suffix	Strong's #1 BDB #3

Translation: Now, Elohim of Israel, are Your words confirmed—the words which You spoke to Your servant David (my father). I’ve taken some liberties here, and, in the process, have mistranslated this. Your words are in the plural; but the verb is a masculine singular. Solomon knew, based upon his own life and the testimony of his father, that God will fulfill His promises to Israel.

1Kings 8:25–26 “I call upon You, Jehovah, God of Israel, to keep the promise that You made to my father David, when You told him, ‘There will always be a man in your [royal] line on the throne of Israel, as long as you guide your sons in the way, and that you teach them to walk before Me as you have walked before Me.’ And now, today, the words of Jehovah God are confirmed.” Although this passage seems, at first, to be a personal prayer, as Solomon speaks of his father David, it is actually not. Solomon is praying as the representative figure of nation Israel, speaking of nation Israel’s relationship to God. Here, Solomon notes God’s promise to King David and His faithfulness to keep this promise. The existing Temple is clearly related to God and His veracity; not to Solomon and his skill as a building contractor.

Keil and Delitzsch: 1Kings 8:26 is not merely a repetition of the prayer in 1Kings 8:25, as Thenius supposes, but forms the introduction to the prayers which follow for the hearing of all the prayer presented before the Lord in the temple...Solomon has here in mind one particular point in the promise, viz., that God would not withdraw His mercy from the seed of David, even when it sinned.

This is evident from what follows, where he mentions simply cases of transgression, and prays that they may be forgiven.²⁹⁷

Solomon's prayer: God's relationship to the Temple and to the people of Israel
2Chron. 6:18–21

Although the Bibles I used to illustrate chapter divisions above all present vv. 27–30 as a singular paragraph, many other translations had v. 30 continue its thought into v. 31. For this reason, I first tried grouping only vv. 27–29 together; but that did not seem to work. This is a very difficult call, as vv. 27–30 appear to belong together; but good arguments could be made to connect vv. 30 and 31. I eventually added in v. 30 in here and there to show how some connect this to this paragraph.

However, there is not a complete separation between vv. 26 and 27. In v. 26, Solomon calls for God to continue to keep His promises to David and then seems to go off into another subject when he talks about how God cannot be contained in the Temple which Solomon has built for Him. Yet, despite God's immensity and despite Him not being contained even by the heavens, He will still hear Solomon's prayer (v. 28). So, even though we break these up into different sections, there is a flow to Solomon's train of thought.

The actual problem here is how v. 31 begins, which sounds as if it is a continuation from the previous verse.

For what indeed will dwell Elohim upon the earth? Behold the [two] heavens and [two] heavens of [two] heavens cannot contain You! Also for the house the this which I have built. And You have turned unto a prayer of Your servant and unto his supplication, [O] Y^ehowah my Elohim—to hear unto the cry and unto the prayer which Your servant is praying to Your faces the day, to be, Your eye being opened unto the house the this night and day; unto the place which You have said is Your name there; to hear unto the prayer which prays Your servant unto the place the this. And You have heard unto a supplication of Your servant and Your people Israel when they pray unto the place the this. And You [even] You have heard unto Your place of dwelling unto the [two] heavens. And so You have heard and You have forgiven.

1Kings
8:27–30

Will Elohim indeed dwell upon the earth? Observe [that] the heavens and the heaven of heavens cannot contain You! How much less this house which I have built! You have heard [lit., *turned toward*] the prayer of Your servant and to his supplication, O Y^ehowah my Elohim—to hear the cry and the prayer which Your servant is praying to You this day, [for] Your eyes to be opened to this house night and day; to the place wherein You have said Your name [is] there; [and] to hear the prayer which Your servant prays regarding this place. And You will hear the supplication of Your servant and [of] Your people Israel when they pray regarding this place. And You have certainly heard [lit., *You (even) You have heard*] in Your place [where You] dwell in the heavens; [but] when You have heard, You also forgave.

Can God be made to live upon the earth? Even the heavens cannot contain You; how much less this house which I have built! Please consider the prayer of Your servant and hear his supplication, O Jehovah my God; hear the plaintive cry and prayer which Your servant prays on this day. Open Your eyes to this Temple, day and night; to this place where You said Your name is there; and hear the prayer of Your servant regarding this place. Hear the supplication of Your servant and of Your people Israel when they pray to you, in consideration of this place. Hear them from Your place in the heavens; hear them and forgive them their sins.

Here is how others have translated this verse:

²⁹⁷ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 1Kings 8:26.

Ancient texts:

Masoretic Text (Hebrew)	For what indeed will dwell Elohim upon the earth? Behold the [two] heavens and [two] heavens of [two] heavens cannot contain You! Also for the house the this which I have built. And You have turned unto a prayer of Your servant and unto his supplication, [O] Y ^e howah my Elohim—to hear unto the cry and unto the prayer which Your servant is praying to Your faces the day, to be, Your eye being opened unto the house the this night and day; unto the place which You have said is Your name there; to hear unto the prayer which prays Your servant unto the place the this. And You have heard unto a supplication of Your servant and Your people Israel when they pray unto the place the this. And You [even] You have heard unto Your place of dwelling unto the [two] heavens. And so You have heard and You have forgiven.
Revised Douay-Rheims	Is it then to be thought that God should indeed dwell upon earth? for if heaven, and the heavens of heavens cannot contain you, how much less this house which I have built? But have regard to the prayer of your servant, and to his supplications, O Lord my God: hear the hymn and the prayer, which your servant prays before you this day: That your eyes may be open upon this house night and day: upon the house of which you have said: My name shall be there: that you may hearken to the prayer, which your servant prays in this place to you. That you may hearken to the supplication of your servant and of your people Israel, whatsoever they shall pray for in this place, and hear them in the place of your dwelling in heaven; and when you hear, shew them mercy.
Peshitta (Syriac)	But will God indeed dwell on the earth? Behold, the heaven and the heaven of heavens cannot contain thee; how much less this house that I have built? But turn toward the prayer of thy servant, and to his supplication, O LORD my God, to hearken to the supplication and to the prayer which thy servant prays before thee this day; That thine eyes may be open upon this house day and night, even toward this place of which thou hast said, My name shall be there; that thou mayest hearken to the prayer which thy servant prays before thee for this place. And hearken thou to the supplication of thy servant and of thy people Israel, when they pray before thee in this place; and hear thou, O our God, from thy dwelling place in heaven, and forgive.
Septuagint (Greek)	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? 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, that thine eyes may be open toward this house day and night, even toward the place which thou saidst, My name shall be there, to hear the prayer which thy servant prays at this place day and night. And thou shalt hearken to the prayer of thy servant, and of thy people Israel, which they shall pray toward this place; and thou shalt hear in thy dwelling-place in heaven, and thou shalt do and be gracious.
Significant differences:	What I translated <i>also for</i> can be rendered <i>how much less</i> .

Limited Vocabulary Translations:

Bible in Basic English	But is it truly possible that God may be housed on earth? see, heaven and the heaven of heavens are not wide enough to be your resting-place; how much less this house which I have made! Still, let your heart be turned to the prayer of your servant, O Lord God, and to his prayer for grace; give ear to the cry and the prayer which your servant sends up to you this day; That your eyes may be open to this house night and day, to this place of which you have said, My name will be there; hearing the prayer which your servant may make, turning to this place.
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Easy English	But surely God will not really live on the earth! Even heaven, the highest heaven of all the heavens, cannot contain you! How much less will this temple that I have built (contain you)! But listen (to me) while I, your servant, pray (to you), my LORD and my God. I am asking you for mercy. Hear me, while I, your servant, am praying to you today. Watch over this temple day and night. This is the place about which you said, "My Name will be there." (So,) you will hear your servant (the king) when he prays towards this place. Hear the words of your servant, and of your people Israel, when they pray towards this place. Hear (us) from the place called heaven, where you live. And when you hear us, then forgive us.
Easy-to-Read Version—2006	"But, God, will you really live here with us on the earth? The whole sky and the highest heaven cannot contain you. Certainly this Temple that I built cannot contain you either. But please listen to my prayer and my request. I am your servant, and you are the LORD my God. Hear this prayer that I am praying to you today. In the past you said, 'I will be honored there.' So please watch over this Temple, night and day. And please listen to my prayer as I turn toward this Temple and pray to you. And please listen to our prayers in the future when I and your people Israel turn to this place and pray to you. We know that you live in heaven. We ask you to hear our prayer there and forgive us.
Good News Bible (TEV)	"But can you, O God, really live on earth? Not even all of heaven is large enough to hold you, so how can this Temple that I have built be large enough? LORD my God, I am your servant. Listen to my prayer, and grant the requests I make to you today. Watch over this Temple day and night, this place where you have chosen to be worshiped. Hear me when I face this Temple and pray. Hear my prayers and the prayers of your people when they face this place and pray. In your home in heaven hear us and forgive us.
<i>The Message</i>	Can it be that God will actually move into our neighborhood? Why, the cosmos itself isn't large enough to give you breathing room, let alone this Temple I've built. Even so, I'm bold to ask: Pay attention to these my prayers, both intercessory and personal, O GOD, my God. Listen to my prayers, energetic and devout, that I'm setting before you right now. Keep your eyes open to this Temple night and day, this place of which you said, "My Name will be honored there," and listen to the prayers that I pray at this place. Listen from your home in heaven and when you hear, forgive. The Message was unsure what to do, and this verse 30 just sits by itself.
Names of God Bible	"Does Elohim really live on earth? If heaven itself, the highest heaven, cannot hold you, then how can this temple that I have built? Nevertheless, my Yahweh Elohim , please pay attention to my prayer for mercy. Listen to my cry for help as I pray to you today. Night and day may your eyes be on this temple, the place about which you said, 'My name will be there.' Listen to me as I pray toward this place. Hear the plea for mercy that your people Israel and I pray toward this place. Hear us when we pray to heaven, the place where you live. Hear and forgive.
NIRV	"But will you really live on earth? After all, the heavens can't hold you. In fact, even the highest heavens can't hold you. So this temple I've built certainly can't hold you! But please pay attention to my prayer. LORD my God, be ready to help me as I make my appeal to you. Listen to my cry for help. Hear the prayer I'm praying to you today. Let your eyes look toward this temple night and day. You said, 'I will put my Name there.' So please listen to the prayer I'm praying toward this place. Hear me when I ask you to help us. Listen to your people Israel when they pray toward this

place. Listen to us from heaven. It's the place where you live. When you hear us, forgive us.

New Simplified Bible

»Can you, O God, really live on earth? Not even heaven or the heaven of heavens is large enough to hold you. How can this Temple I have built be large enough? »Jehovah my God, I am your servant. Listen to my prayer. Grant the requests I make to you today. »Watch over this Temple day and night. For this is the place where you have chosen to be worshiped. Hear me when I face this Temple and pray. »Hear my prayers and the prayers of your people. In your home in heaven hear us and forgive us.

Thought-for-thought translations; paraphrases:

Common English Bible

But how could God possibly live on earth? If heaven, even the highest heaven, can't contain you, how can this temple that I've built contain you? Lord my God, listen to your servant's prayer and request, and hear the cry and prayer that your servant prays to you today. Constantly watch over this temple, the place about which you said, "My name will be there," and listen to the prayer that your servant is praying toward [Or *for, regarding*; also used in several verses that follow] this place. Listen to the request of your servant and your people Israel when they pray toward this place. Listen from your heavenly dwelling place, and when you hear, forgive!

Contemporary English V.

There's not enough room in all of heaven for you, LORD God. How could you possibly live on earth in this temple I have built? But I ask you to answer my prayer. This is the temple where you have chosen to be worshiped. Please watch over it day and night and listen when I turn toward it and pray. I am your servant, and the people of Israel belong to you. So whenever any of us look toward this temple and pray, answer from your home in heaven and forgive our sins.

The Living Bible

"But is it possible that God would really live on earth? Why, even the skies and the highest heavens cannot contain you, much less this Temple I have built! And yet, O Lord my God, you have heard and answered my request: Please watch over this Temple night and day—this place you have promised to live in—and as I face toward the Temple and pray, whether by night or by day, please listen to me and answer my requests. Listen to every plea of the people of Israel whenever they face this place to pray; yes, hear in heaven where you live, and when you hear, forgive.

New Century Version

"But, God, can you really live here on the earth? The sky and the highest place in heaven cannot contain you. Surely this house which I have built cannot contain you. But please listen to my prayer and my request, because I am your servant. Lord my God, hear this prayer your servant prays to you today. Night and day please watch over this Temple where you have said, 'I will be worshiped there.' Hear the prayer I pray facing this Temple. Hear my prayers and the prayers of your people Israel when we pray facing this place. Hear from your home in heaven, and when you hear, forgive us.

New Life Version

"But is it true that God will live on the earth? See, heaven and the highest heaven are not big enough to hold You. How much less this house which I have built! But keep in mind the prayer of Your servant, O Lord my God. Listen to the cry and to the prayer which Your servant prays to You today. Open Your eyes night and day toward this house, toward the place of which You have said, 'My name will be there.' Listen to the prayer Your servant will pray toward this place. Listen to the prayer of Your servant and of Your people Israel, when they pray toward this place. Hear in heaven where You live. Hear and forgive.

New Living Translation

"But will God really live on earth? Why, even the highest heavens cannot contain you. How much less this Temple I have built! 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. May you watch over this Temple night and day, this place where you have said, 'My name will be there.' May you always hear the prayers I make toward

this place. May you hear the humble and earnest requests from me and your people Israel when we pray toward this place. Yes, hear us from heaven where you live, and when you hear, forgive.

Partially literal and partially paraphrased translations:

American English Bible	<p>But will You really live on the earth with men, when the heavens of the heavens can't contain You? Therefore, how can this [Temple] that I built to Your Name expect to do so?</p> <p>'Please listen to my prayer, O Jehovah, God of IsraEl... hear the prayer that Your servant is praying before You today! May Your eyes watch over this [Temple] both day and night; for it's the place where You said that You would put Your Name.</p> <p>'Then from Your home in the heavens, please listen to the prayers that Your servants will pray in this place both day and night, and provide the things for which Your servant and all Your people IsraEl will ask when they pray here... answer them and provide!</p>
International Standard V	<p>"Now therefore, God of Israel, may your promise that you made [Lit. <i>spoke</i>] to your servant David my father be fulfilled...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! 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. 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 [Lit. <i>prays toward this place</i>]. Listen to the requests from your servant and from your people Israel as they pray in this direction [Lit. <i>prays toward this place</i>], listen from the place where you reside in heaven, then hear and forgive. V. 26 is included for context.</p>
New Advent (Knox) Bible	<p>Folly it were to think that God has a dwelling-place on earth. If the very heavens, and the heavens that are above the heavens, cannot contain thee, what welcome can it offer thee, this house which I have built? Yet, O Lord my God, do not let this prayer go all unheeded, that sues for thy favour; listen to the cry of entreaty thy servant makes before thee this day! This I ask, that thy eyes should be ever watching, night and day, over this temple of thine, the chosen sanctuary of thy name; be this the meeting-place where thou wilt listen to thy servant's prayer. Whatever requests I or thy people Israel make shall find audience here; thou wilt listen from thy dwelling-place in heaven, and listening, wilt forgive.</p>
Translation for Translators	<p>But God, you cannot really live on the earth. There is surely not enough space for you in the sky, or even in the heaven. So there is surely not enough space for you to live in this temple that my workers have built. But Yahweh, my God, please listen to me while I am praying to you this day, Please be protecting this temple night and day. This is the place about which you have said, 'I will always be there.' I request that you listen to me whenever I turn my face toward this temple and pray. I request that when I pray to you and your people pray to you while they turn their faces toward this place, that in your home in heaven you will hear us and forgive us <i>for the sins that we have committed</i>.</p>

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	<p>He of mighty ones of Israel, your concern was to be reliable, which you is to have spoken to your servant David, my father - was he of mighty ones to truly dwell on the solid grounds? - He is to be of the expanse of expanses, even the expanse was to contain him, likewise - is he to in this house, which I am to have built? - Yet is you to have turned toward the imploring of your servant, and to his petition, Jehovah, he of mighty ones, as to listen to the loud cry and prayer, which your</p>
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servant is imploring, turned before you today! For your eyes are being open in this house night and day, even at the locality which you is to have said: There is to be my name -- and you is to listen to the imploring, which your servant was to pray of this place. You is to have listened to the petition of your servant, and of your people Israel, as they are to pray toward this place, indeed was you to hear them in the expanse, the place you is to dwell; you is to have heard and is to have forgiven them. V. 26 is included for context.

Ferrar-Fenton Bible

" But will GOD really dwell upon the earth, while the heaven, and the heaven of heavens are not able to contain Him?—then how can this House which I have built? "Therefore turn to the prayer of Your servant, LIVING GOD, to listen to his cry, and the prayer which Your servant prays before You to-day, and listen with favour to Your servant, and Your People Israel when they pray at this place, and also listen from the place of Your rest in the Heavens, listen and pardon.

God's Truth (Tyndale)

But indeed can God dwell on the earth? Behold neither heaven, nor heaven above all heavens are able to contain you: how much less then this house that I have built? but look to the prayer of your servant and his supplication O' Lord my God, to give an ear unto the voice and prayer which your servant prays before you this day, that your eyes may be open upon this house night and day, and upon the place, of which you have said, my name shall be there: that you hearken unto the prayer which your servant shall pray in this place. V. 30 is placed by Tyndale with the material that follows.

Lexham English Bible

For will God really dwell on the earth? Behold, the heavens and the heaven of heavens could not contain you! {How could} this house that I have built? You must regard the prayer of your servant and his plea! O Yahweh my God, listen to the pleading and to the prayer that your servant [is] praying before you this day, so that your eyes [will] be open to this house night and day, to the place which you said, 'My name will be there,' to hear the prayer that your servant prays toward this place. You must listen to the plea of your servant and your people Israel which they pray [toward] this place; and you must hear from the place where you live, from heaven you must hear and you must forgive

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'But will God really dwell on earth? The heavens, even the highest heaven, cannot contain you. How much less this temple I have built! Yet give attention to your servant's prayer and his plea for mercy, Lord my God. Hear the cry and the prayer that your servant is praying in your presence this day. May your eyes be open towards this temple night and day, this place of which you said, "My Name shall be there," so that you will hear the prayer your servant prays towards this place. Hear the supplication of your servant and of your people Israel when they pray towards this place. Hear from heaven, your dwelling place, and when you hear, forgive.

Tree of Life Version

So will God really dwell on the earth? Behold, heaven and the heaven of heavens cannot contain You! [b] How much less this House that I have built! Nevertheless, turn to the prayer of Your servant and to his supplication, Adonai my God, to listen to the cry and to the prayer which Your servant prays before You this day. Let Your eyes be open toward this House night and day, toward the place of which You have said: 'My Name shall be there;' listening to the prayer which Your servant shall pray toward this place. The TLV places v. 30 with the next paragraph.

Unlocked Literal Bible

But will God actually live on the earth? Look, the entire universe and heaven itself cannot contain you—how much less can this temple that I have built! Yet please respect this prayer of your servant and his request, Yahweh my God; listen to the cry and prayer that your servant prays before you today. May your eyes be open toward this temple night and day, to the place about which you have said, 'My name and my presence will be there'—in order to listen to the prayers that your servant will pray toward this place. So listen to the request of your servant and of your people Israel when we pray toward this place. Yes, listen from the place where you live, from the heavens; and when you listen, forgive.

The Urim-Thummim Version But will Elohim indeed live on the earth? lo, the sky and cosmos of the universe cannot contain you; how much less this Temple that I have constructed? Still you have respect to the prayer of your slave, and to his supplication, O YHWH Elohim, to listen to the cry and to the prayer that your slave prays before you today. That your eyes may be open toward this Temple night and day, even toward the Standing Place of which you have declared, my Name will be there so that you may listen to the prayer that your slave will make toward this Standing Place. And listen to the supplication of your slave, and of your people Israel, when they will pray toward this Standing Place: and hear you in the cosmos of your Inhabited Place: and when you hear, pardon.

Catholic Bibles (those having the imprimatur):

The Heritage Bible But will God really live among people on earth? If neither heavens nor the highest heavens can contain you, how much less can this house which I have built! Yet, listen to the prayer and supplication of your servant, O Yahweh my God; hearken to the cries and pleas which your servant directs to you this day. Watch over this house of which you have said, 'My Name shall rest there.' Hear the prayer of your servant in this place.

Listen to the supplication of your servant and your people Israel when they pray in this direction; listen from your dwelling place in heaven and, on listening, forgive.

New American Bible (2002) "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! 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. May your eyes watch night and day over this temple, the place where you have decreed you shall be honored; may you heed the prayer which I, your servant, offer in this place. Listen to the petitions of your servant and of your people Israel which they offer in this place. Listen from your heavenly dwelling and grant pardon.

New American Bible (2011) "Is God indeed to dwell on earth? If the heavens and the highest heavens cannot contain you, how much less this house which I have built! Regard kindly the prayer and petition of your servant, LORD, my God, and listen to the cry of supplication which I, your servant, utter before you this day. May your eyes be open night and day toward this house, the place of which you said, My name shall be there; listen to the prayer your servant makes toward this place. Listen to the petition of your servant and of your people Israel which they offer toward this place. Listen, from the place of your enthronement, heaven, listen and forgive.

New Jerusalem Bible Yet will God really live with human beings on earth? Why, the heavens, the highest of the heavens, cannot contain you. How much less this temple built by me! 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: day and night may your eyes watch over this temple, over this place of which you have said, "My name will be there." Listen to the prayer which your servant offers in this place. 'Listen to the entreaty of your servant and of your people Israel; whenever they pray in this place, listen from the place where you reside in heaven; and when you hear, forgive.

New English Bible—1970 'But can God indeed dwell on earth? Heaven itself, the highest heaven, cannot contain thee; how much less this house that I have built! Yet attend to the prayer and the supplication of thy servant, O LORD my God, listen to the cry and the prayer which thy servant utters this day, that thine eyes may ever be upon this house night and day, this place of which thou didst say, "My Name shall be there"; so mayest thou hear thy servant when he prays towards this place. Hear the

supplication of thy servant and of thy people Israel when they pray towards this place. Hear thou in heaven thy dwelling and, when thou hearest, forgive.

Revised English Bible—1989 “But can God indeed dwell on earth? Heaven itself, the highest heaven, cannot contain you; how much less this house that I have built! Yet attend, LORD my God, to the prayer and the supplication of your servant; listen to the cry and the prayer which your servant makes before you this day, that your eyes may ever be on this house night and day, this place of which you said, ‘My name will be there.’ Hear your servant when he prays towards this place. Hear the supplication of your servant and your people Israel when they pray towards this place. Hear in heaven your dwelling and, when you hear, forgive.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible “But can God actually live on the earth? Why, heaven itself, even the heaven of heavens, cannot contain you; so how much less this house I have built? 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, that your eyes will be open toward this house night and day — toward the place concerning which you said, ‘My name will be there’ — to listen to the prayer your servant will pray toward this place. Yes, listen to the plea of your servant, and also that of your people Isra’el when they pray toward this place. Hear in heaven where you live; and when you hear, forgive! But will God indeed dwell on the earth? Behold the heaven and the heaven of heavens cannot contain You; much less this temple that I have erected.

... will... indeed...?: Heb. מִנְמָאָה, This is an expression of wonder.

cannot contain You: Heb. וְלֹא יִכְלֹא [the root is לָוַי, to contain].

And You shall turn toward Your servant's prayer and to his supplication, O Lord my God: to hearken to the song and to the prayer that Your servant is praying before You today. That Your eyes may be open toward this house night and day, toward the place which You said, 'My Name will be there;' to listen to the prayer that Your servant will pray toward this place. And You shall listen to the supplication of Your servant and of Your people Israel that they will pray toward this place; and You shall hear in heaven, Your abode, and You shall hear and forgive.

exeGeses companion Bible But truly, settles Elohim on the earth?
Behold, the heavens and the heavens of the heavens
contain you not
- in this house I build?
Yet face the prayer of your servant
and his supplication, O Yah Veh my Elohim,
to hearken to the shout and to the prayer
your servant prays at your face today:
that your eyes be open
toward this house night and day
- toward the place of which you say,
My name is there:
to hearken to the prayer
your servant prays toward this place:
and hearken to the supplication
of your servant and of your people Yisra El
when they pray toward this place:
and hear in the heavens the place of your settlement:
and when you hear, forgive.

The Israel Bible (beta) “But will Hashem really dwell on earth? Even the heavens to their uttermost reaches cannot contain You, how much less this House that I have built! Yet turn, Hashem

Orthodox Jewish Bible

my God, to the prayer and supplication of Your servant, and hear the cry and prayer which Your servant offers before You this day. May Your eyes be open day and night toward this House, toward the place of which You have said, 'My name shall abide there'; may You heed the prayers which Your servant will offer toward this place. And when You hear the supplications which Your servant and Your people Yisrael offer toward this place, give heed in Your heavenly abode—give heed and pardon.

But will Elohim indeed dwell on ha'aretz? Hinei, the Shomayim and the Shemei HaShomayim cannot contain Thee; how much less this Bayit that I have built?

Yet turn Thou unto the tefillah of Thy eved, and to his techinnah, Hashem Elohai, to pay heed unto the cry and to the tefillah, which Thy eved is davening before Thee today;

That Thine eyes may be open toward this Bayit lailah va'yom, even toward the Makom of which Thou hast said, Shemi shall be there; that Thou mayest pay heed unto the tefillah which Thy eved shall make toward Makom Hazeh.

And pay heed Thou to the techinnah of Thy eved, and of Thy people Yisroel, when they shall daven toward Makom Hazeh; and hear Thou from Shomayim Thy dwelling place; and when Thou hearest, forgive.

Expanded/Embellished Bibles:*The Amplified Bible*

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! Yet graciously consider the prayer of Your servant and his supplication, O Lord my God, to listen to the [loud] cry and to the prayer which Your servant prays before You today; that Your eyes may be open toward this house night and day, toward the place of which You have said, 'My Name (Presence) shall be there,' that You may listen to the prayer which Your servant shall pray toward this place. Listen to the prayer of Your servant and of Your people Israel which they pray toward this place. Hear in heaven, Your dwelling place; hear and forgive.

The Expanded Bible

"But, God, ·can [will] you really ·live [dwell] here on the earth? [L Look; T Behold] ·The sky [Even heaven] and the highest ·place in heaven [heavens] cannot contain you. Surely this ·house [Temple] which I have built cannot contain you. But please ·listen to [regard] my prayer and my ·request [plea; supplication], because I am your servant. Lord my God, hear this prayer your servant prays to you today. Night and day please watch over this ·Temple [L house] where you have said, 'I will be worshiped [L My name will be] there.' Hear the prayer I pray facing this ·Temple [L house]. Hear my ·prayers [pleas; supplications] and the prayers of your people Israel when we pray ·facing [toward] this place. Hear from your home in heaven, and when you hear, forgive us.

Kretzmann's Commentary

But will God indeed dwell on the earth? making even such a splendid palace as the Temple His habitation among men. Behold, the heaven and the heaven of heavens, all the space which the imagination of man can reach, cannot contain Thee, even their all-embracing extent was insufficient for the infinite God; how much less this house that I have builded! Though Jehovah could not be confined to this one house, yet He was appealed to reveal His merciful presence, especially in hearing the prayers of His children there. 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, 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, Deut. 12:11; that Thou mayest hearken unto the prayer which Thy servant shall make toward this place, He should be alert to hear and to fulfill the prayers of those who would call on Him in this Temple. And hearken Thou to the supplication of Thy servant and of Thy people Israel when they

NET Bible®

The Pulpit Commentary

shall pray toward this place; and hear Thou in heaven, thy dwelling-place, as the prayers rise to the Throne of Grace; and when Thou hearest, forgive, for forgiveness of sins is not only the greatest blessing which man may have here below, but man can hope for the acceptance of his prayer only when his sins are forgiven, since every answer to prayer rests on the sin-pardoning grace of God.

"God does not really live on the earth [Heb "Indeed, can God really live on the earth?" The rhetorical question expects the answer, "Of course not," the force of which the translation above seeks to reflect.]. Look, if the sky and the highest heaven cannot contain you, how much less this temple I have built! But respond favorably to [Heb "turn to."] your servant's prayer and his request for help, O Lord my God. Answer [Heb "by listening to."] the desperate prayer [Heb "the loud cry and the prayer."] your servant is presenting to you [Heb "praying before you."] today. Night and day may you watch over this temple, the place where you promised you would live [Heb "so your eyes might be open toward this house night and day, toward the place about which you said, 'My name will be there.'"]. May you answer your servant's prayer for this place [Heb "by listening to the prayer which your servant is praying concerning this place."]. Respond to the request of your servant and your people Israel for this place [Heb "listen to the request of your servant and your people Israel which they are praying concerning this place."]. Hear from inside your heavenly dwelling place [Heb "and you, hear inside your dwelling place, inside heaven."] and respond favorably [Heb "hear and forgive."].

But [כִּי. Bnhr refers for this use of the word to 1Sam. 29:8; 1Kings 11:22; 2Kings 8:13; Jer. 23:18] will God indeed [Web. verily; same root as that of preceding verb, "verified." The repetition shows the connexion of thought. "But can these words be verified? Will God verily," etc.] dwell on the earth? behold the heaven and heaven of heavens [Same expression Deut. 10:14. Cf. Psalm 115:16; Psalm 148:4; Isa. 66:1. The Jewish belief respecting the seven heavens (see Wetstein on 2Cor. 12:2; Stanley, "Corinthians," l.c.) is of much later date, and a reference to it, or to the belief of some Rabbins in two heavens (after Deut. 10:14), is altogether out of the question. The "heaven of heavens" = "all the spaces of heaven, however vast and infinite" (Gesen; cf. Psalm 148:4). The analogy of "holy of holies" would, however, suggest that not all the heavens, but the highest heavens are intended] cannot contain thee; how much less [אֵיךָ כִּי: Ewald, 354 c] this house that I have builded? [Two points are to be noticed here.

(1) Solomon never denies for a moment that the temple was a real habitation of Jehovah, or that a real presence was manifested there. He only denies that the Deity is contained in earthly temples

(2) He had no unworthy ideas—such as were prevalent in that age—of God as a local deity, limited to space. The words clearly prove his grasp of the omnipresence and infinity of God. With this passage compare Psalm 139:7–10; Isa. 66:1 (quoted in Acts 7:49), and Acts 17:24.]

Yet have thou respect unto the prayer of thy servant [=the prayer I now offer, which is that thou wilt hear all future prayers offered here, mine and my people's] and to his supplication, O Lord my God, to hearken unto the cry and to the prayer [Three words are used here, הִלַּכְתָּ הִנָּחָה, and הִנָּחָה. The first (from הִלַּכְתָּהּ, precatus est; see 1Kings 8:29) is apparently a general term for prayer; the second (from הִנָּחָה, propitius fuit) is properly a cry for mercy; hence an earnest prayer or supplication; while the third signifies a joyful cry; hence a mournful cry or prayer] which thy servant prayeth before thee today.

That thine eyes may be open [This anthropomorphism does not conflict with what was said under 1Kings 8:27] toward this house night and day [not so much to watch over it as to see the worship and prayer offered there], even toward the place of which thou hast said, My name shall be there [cf. Ezek. 48:35, and Ezek. 48:18, Ezek. 48:19, Ezek. 48:20, etc. When had God said this? Never perhaps, in so

many words. Keil says the reference is to 2Sam. 7:13 implicate ("He shall build an house for my name"), while Rawlinson thinks the "reference is not to any single text, but to the many passages in Deuteronomy where God speaks of a place which He will choose to 'set his name' there (Deut. 12:5, Deut. 12:11, Deut. 12:18, etc.; Deut. 14:23; Deut. 15:20; Deut. 16:2, etc.)" But it is very probable that a revelation was made to David respecting the sanctuary, the terms of which are not preserved to us. This is almost implied by Psalm 78:68; Psalm 132:10; 1Chron. 22:1—passages which prove that David claimed to have Divine sanction for placing the temple on "Mount Zion." Psalm 132:1–18, is unmistakably Davidic, and embodies some features of the message of God (e.g; the condition, Psalm 132:12) not preserved in 2Sam. 7:1–29.]: **that thou mayest hearken unto the prayer which thy servant shall make toward** [Marg. in, but Heb. אֲלֵ. supports the A.V. rendering. Now that God had revealed His presence in the temple, the Jew, wherever he might be, would, and as a matter of fact did, pray towards it (Dan. 6:10; Psalm 5:7; Jon. 2:4), just as the Mohammedan has his Kibleh in Mecca] **this place. 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** [Heb. unto heaven, אֲלֵ a pregnant construction hear the prayer that ascends unto heaven. The chronicler here, as elsewhere, simplifies the meaning by reading "from heaven," שָׁמַיִם] **thy dwelling place** [Here, and in verses 39, 43, and 49, heaven is described as the true dwelling place of Deity. Confidently as Solomon believes that he has built a habitation for the Lord, he never dreams that the "Most High dwelleth not in temples made with hands" (Acts 7:48; Acts 17:4)]: **and when thou hearest, forgive.** [There is possibly a play of words here—שָׁמַיִם מִיָּמִינֶיךָ].

The Voice

Solomon: Is it true that God will live upon the earth? The heavens and even the highest heaven are not big enough for You, so how will You live in the house I have raised? Please listen to the prayer and humble request of Your servant today, Eternal One my God, that Your gaze might fall upon this temple all night and day, that You might look upon the place about which You said, "My name will be there," and hear the humble request of Your servant when he prays in the direction of this place. And hear the prayer of Your servant and Your people Israel when they pray in the direction of this place. Hear them from heaven, Your dwelling place. Hear them, and forgive them.

Literal, almost word-for-word, renderings:

Context Group Version

But will God in very deed dwell on the land? Look, the skies and the heaven {or the sky} above the skies can't contain you; how much less this house that I have built! Yet you have regard to the prayer of your slave, and to his supplication, O YHWH my God, to listen to the cry and to the prayer which your slave prays before you this day; that your eyes may be open toward this house night and day, even toward the place from which you have said, My name shall be there; to listen to the prayer which your slave shall pray toward this place. And you shall listen to the supplication of your slave, and of your people Israel, when they shall pray toward this place: yes, hear in the skies your dwelling-place; and when you hear, forgive

Modern English Version

"But will God indeed dwell on the earth? See, heaven and the heaven of heavens cannot contain You. How much less can this house that I have built? Yet give consideration to the prayer of Your servant and to his supplication, O Lord my God; listen to the cry and to the prayer which Your servant prays before You today, that Your eyes may be upon this house night and day, even toward the place of which You have said, 'My name shall be there,' that You may listen to the prayer which Your servant shall make toward this place. Please listen to the supplication of Your servant and of Your people Israel when they pray toward this place. May You hear in heaven, Your dwelling place, and when You hear, forgive.

NASB

"But will God indeed dwell on the earth? Behold, heaven and the highest heaven [Lit *heaven of heavens*] cannot contain You, how much less this house which I have built! 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; 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. 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.

Young's Updated LT

But, is it true? —God dwells on the earth! lo, the heavens, and the heavens of the heavens do not contain You, how much less this house which I have built! Then you have turned unto the prayer of Your servant, and unto his supplication, O Jehovah my God, to hearken unto the cry and unto the prayer which Your servant is praying before You today, for Your eyes being open towards this house night and day, towards the place of which You have said, My Name is there; to hearken unto the prayer which Your servant prays towards this place. Then You have hearkened unto the supplication of Your servant, and of Your people Israel, which they pray towards this place; yea, You will hearken in the place of Your dwelling, in the heavens—and You have hearkened, and have forgiven,... Young connects vv. 30 and 31.

The gist of this passage:

Despite God's inability to be confined to a house, Solomon has built this house for Him. Solomon calls for God to hear his prayer.

27-30

1Kings 8:27a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kîy (כי) [pronounced <i>kee</i>]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
hă (ה) [pronounced <i>heh</i>]	interrogative particle which acts almost like a piece of punctuation, like the upside-down question mark which begins a Spanish sentence. The verb <i>to be</i> may be implied. This can be used in an indirect interrogation and translated <i>whether</i> .		Strong's #none BDB #209
'um ^e nâm (אֲמֵן) [pronounced <i>oom-NAWM</i>]	<i>indeed; truly, in truth, verily</i>	adverb	Strong's #552 BDB #53
According to BDB, this is always found in an interrogative sentence; ²⁹⁸ and it appears to be no different than Strong's #551 BDB #53 (which has a singular vowel point difference).			
Together, these words probably have a specific, idiomatic meaning.			
yâshab (בָּשַׁב) [pronounced <i>yaw-SHAH^{EV}</i>]	<i>to remain, to stay; to dwell, to live, to inhabit, to reside; to sit</i>	3 rd person masculine singular, Qal imperfect	Strong's #3427 BDB #442

²⁹⁸ The Brown-Driver-Briggs Hebrew and English Lexicon; courtesy of e-sword; Strong's #552.

1Kings 8:27a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿĒlōhîym (אֱלֹהִים) [pronounced <i>el-o-HEEM</i>]	God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated <i>Elohim</i>	masculine plural construct	Strong's #430 BDB #43
ʿal (עַל) [pronounced <i>gah</i>]	upon, beyond, on, against, above, over, by, beside	preposition of proximity	Strong's #5921 BDB #752
ʿerets (אֶרֶץ) [pronounced <i>EH-rets</i>]	earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [<i>Sheol</i>]	masculine singular noun with the definite article	Strong's #776 BDB #75

Translation: *Will Elohim indeed dwell upon the earth?* In this public prayer before the people of Israel, Solomon becomes involved in some theological questions. The desire is for God to dwell with them in this permanent home—in the Temple. Yet Solomon asks, “*Will God indeed live on this earth?*” No doubt, there are those listening to him which are thinking the exact same thing. They know that their God cannot be confined to a Temple, no matter how ornate.

Others hear this and perhaps they do not understand God’s Being as over against His manifestations; and that where God manifests Himself does not mean that He is somehow confined to that place.

Solomon is dispelling the notion that this Temple which he built could be a dwelling place for God; that is not what Solomon built.

*Gill: Who could ever have thought it, that so great and glorious a Being, who inhabits eternity, dwells in the highest heavens, should ever condescend to dwell on earth? Such was the amazing condescension of Christ, the Son of God, to tabernacle in human nature with men on earth, to which Solomon perhaps might have respect; his temple being the figure of his body, in which the Godhead dwells, John 2:19 (Jesus answered them, "Destroy this temple, and in three days I will raise it up.").*²⁹⁹

We would do well to note that Solomon’s concept of God was no more and no less sophisticated than our own. When reading and studying the Old Testament, we never get the impression that Old Testament saints had a primitive view of God.

1Kings 8:27b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
hinnêh (הִנֵּה) [pronounced <i>hin-NAY</i>]	lo, behold, or more freely, observe, look here, look, listen, note, take note, duly note [<i>that</i>]; pay attention, get this, check this out	interjection, exclamatory particle, demonstrative particle	Strong's #2009 (and #518, 2006) BDB #243

²⁹⁹ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 1Kings 8:27.

1Kings 8:27b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
<p>This seems to attempt to take others and put them in the place of the person saying this (so that they see the same thing); or to grab the attention of the reader. From the many times I have seen this word used in a narrative, I believe that we may update the translation to, <i>he observed [that]; he saw; suddenly, unexpectedly, dramatically</i>. This goes along with the idea that this word is to cause us to see things from the viewpoint of someone in the narrative.</p> <p>When this is a part of the narrative, but not a part of what a person is saying, the intent of this word appears to be something which is observed by those in the narrative. Understood in this way, this might be reasonably translated <i>I see, he sees</i>. I have taken some liberties with this word in 1Kings 2:29 and translated this word <i>right now</i>.</p>			
shâmayîm (שָׁמַיִם) [pronounced shaw-MAH-yim]	heaven, heavens, skies; the visible heavens, as in as abode of the stars or as the visible universe, the sky, atmosphere, etc.; Heaven (as the abode of God)	masculine dual noun with the definite article	Strong's #8064 BDB #1029
wê (or vê) (וְ, or וּ) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
shâmayîm (שָׁמַיִם) [pronounced shaw-MAH-yim]	heaven, heavens, skies; the visible heavens, as in as abode of the stars or as the visible universe, the sky, atmosphere, etc.; Heaven (as the abode of God)	masculine dual construct	Strong's #8064 BDB #1029
shâmayîm (שָׁמַיִם) [pronounced shaw-MAH-yim]	heaven, heavens, skies; the visible heavens, as in as abode of the stars or as the visible universe, the sky, atmosphere, etc.; Heaven (as the abode of God)	masculine dual noun with the definite article	Strong's #8064 BDB #1029
<p>The phrase <i>heavens of the heavens</i> is found in Deut.10:14 1Chron. 2:6 6:18 Neh. 9:6 Psalm 67:36 68:33 113:16.</p>			
lô' (לֹא or אֵין) [pronounced low]	not, no	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
kûwl (כּוּל) [pronounced kewl]	to sustain [support, nourish], provide for; to maintain; to contain, to hold [in]; to restrain; to endure; to protect	3 rd person masculine plural, Pilpel imperfect; with the 2 nd person masculine singular suffix	Strong's #3557 BDB #465

Translation: Observe [that] the heavens and the heaven of heavens cannot contain You! God cannot be contained by heavens or by the heaven of heavens (which I would assume is known as the dwelling place of God). Even where God is said to live now—He is not contained there! Logically, He could not be confined to living in the Temple, no matter how majestic it was.

Recall that God created the heavens and the earth—so how could God be somehow confined to His creation. God exists before the heavens existed; so it strikes me as logically impossible for God to build a box in which He is confined, even if that box is immeasurably larged.

Solomon introduces a practical consideration, given that heathen temples had a much different idea about the relationship between their gods and their temples. For them, their god was often something which they constructed with their hands, and that god lived in the Temple. The God of Abraham, Isaac, and Jacob cannot be confined to the Temple. That would be a ridiculous notion (ideally speaking, most worshipers of Israel understood this). He cannot even be contained by the heavens!

Dr. John Gill: *behold, the heaven, and the heaven of heavens, cannot contain You; not, only the visible heavens, but the third heaven, where the throne of God is, and is the habitation of angels and saints; though there God makes the most glorious displays of himself yet he is so immense and infinite, that he is not to be comprehended and circumscribed in any place whatever.*³⁰⁰

The Temple was not constructed to house God, nor could it be. There was no image of God or some idol that would be placed in the Temple. In fact, interestingly enough, even for the sacrifice where blood is sprinkled on the Mercy Seat, once a year, even that takes place *away from the Ark of God*. There was nothing about the Ark or how it was used which is even remotely similar to the idols of the heathen.

As David wrote in Psalm 139:7–10 *Where shall I go from Your Spirit? Or where shall I flee from Your presence? If I ascend to heaven, You are there! If I make my bed in Sheol, you are there! If I take the wings of the morning and dwell in the uttermost parts of the sea, even there Your hand shall lead me, and Your right hand shall hold me.* Or from Isaiah: Isa. 66:1–2 *Thus says the LORD: "Heaven is My throne, and the earth is My footstool; what is the house that you would build for Me, and what is the place of My rest? All these things My hand has made, and so all these things came to be, declares the LORD. But this is the one to whom I will look: he who is humble and contrite in spirit and trembles at My word.* (ESV; capitalized)

It is remarkable as to how sophisticated the concept the Hebrews had of their God. To be clear, God explained Who He was; and the Hebrew people went with that; or God inspired the authors of Scripture. In any case, the God of the Bible did not advance in complexity or evolve into whatever sort of god seemed plausible to this or that generation; He is always God, and His attributes are always the same.

1Kings 8:27c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾaph (אֲפֹ) [pronounced ahf]	<i>in fact, furthermore, also, yea, even, indeed</i>	conjunction	Strong's #637 BDB #64
kîy (כִּי) [pronounced kee]	<i>when, that, for, because</i>	explanatory conjunction; preposition	Strong's #3588 BDB #471
Together, these two conjunctions mean <i>in fact, more than; but also; but even; much more; how much more</i> [when an affirmation precedes]; <i>how much less</i> [when a negation precedes]. ³⁰¹			
bayith (בַּיִת) [pronounced BAH-yith]	<i>house, residence; household, habitation as well as inward</i>	masculine singular noun with the definite article	Strong's #1004 BDB #108

³⁰⁰ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 1Kings 8:27 (slightly edited).

³⁰¹ H.W.F. Gesenius, *Hebrew-Chaldee Lexicon to the Old Testament*; ©1979 by Baker Books; p. 69.

1Kings 8:27c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
zeh (זֶה) [pronounced zeh]	<i>here, this, this one; thus; possibly another</i>	masculine singular demonstrative adjective with the definite article	Strong's #2088, 2090 (& 2063) BDB #260
ʾăsher (אֲשֶׁר) [pronounced uh-SHER]	<i>that, which, when, who, whom; where; in that, in which, in what</i>	relative pronoun; sometimes the verb to be is implied	Strong's #834 BDB #81
bânâh (בָּנָה) [pronounced baw-NAWH]	<i>to build, to construct; to erect; to rebuild, to restore</i>	1 st person singular, Qal perfect	Strong's #1129 BDB #124

Translation: *How much less this house which I have built!* How much less would God be contained by this tiny Temple that Solomon has built. Solomon is acknowledging the illogic of this.

Keil and Delitzsch: *[T]he infinitude of God and His exaltation above the world are expressed as clearly and forcibly as possible [in this passage]...it is evident that Solomon did combine with his clear perception of the infinite exaltation of God a firm belief in His real presence in the temple.*³⁰²

L. M. Grant: *"But," Solomon adds, "will God indeed dwell on the earth?" David realized that God's dwelling in the darkness of the holy place did not by any means infer that God was confined there. In fact, "heaven and the heaven of heavens cannot contain You" (v.27). God is infinite (unlimited) and omnipresent (present everywhere), yet in pure grace He specially signified the temple as the place of His dwelling in order to concentrate Israel's thoughts on Him as the Center of all Israel's interests.*³⁰³

Acts 7:48–50 [From Saint Stephen's message:] *Yet the Most High does not dwell in houses made by hands, as the prophet says [speaking for God; or quoting God], "Heaven is My throne, and the earth is My footstool. What kind of house will you build for Me, says the Lord, or what is the place of My rest? Did not My hand make all these things?"* " Isa. 66:1–2 (ESV; capitalized)

God certainly does not live in a house in the same way that we live in a house—confined to a particular space. Even though God may manifest Himself within a particular space, He exists within and without that space; and even outside of the time of His manifestation. God is not trapped in a linear time-space continuum. Acts 17:24–25 *The God who made the world and all things in it, this One being Lord of Heaven and of earth, does not dwell in handmade temples, nor is served by hands of men, as having need of anything. For He is giving life and breath and all things to all.* (ESV; capitalized) God created time, space and matter; so He is outside of time, space and matter.

God is **omnipresent**; He is **immanent and transcendent**. This is how Solomon has described God hundreds of years (perhaps millennia) before this doctrine was fully and categorically developed.³⁰⁴

Dr. John Gill: *Though temples built for idols contain them, and are large enough, yet Solomon had no notion, when he built his temple, though it was for the name of God, that he was restrained to it, but dwelt everywhere, filling heaven and earth with his presence.*³⁰⁵

³⁰² Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 1Kings 8:27–28.

³⁰³ From <https://www.studydrive.org/commentaries/lmg/1-kings-8.html> accessed March 19, 2018.

³⁰⁴ The Bible is virtually devoid of doctrines worked out for us; we use the Bible to develop them ourselves. Therefore, doctrines can remain in the Scriptures for centuries before they are unearthed.

³⁰⁵ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 1Kings 8:27.

NIV Study Bible: *With the construction of the temple and the appearance of a visible manifestation of the presence of God within the courts, the erroneous notion that God was irreversibly and exclusively bound to the temple in a way that guaranteed His assistance to Israel no matter how the people lived could very easily arise (see Jer. 7:4–14 Micah 3:11). Solomon confessed that even though God had chosen to dwell among His people in a special and localized way, He far transcended containment by anything in all creation.*³⁰⁶

Lange on the God described herein by Solomon:

The Infinite God Who Has Condescended to Associated with Israel (Dr. Lange)

At the beginning (1Kings 8:23) God is addressed as He with whom nothing can be compared, whether in heaven or on earth; as the Being Who is above and beyond the world, and therefore the only God. It is emphatically confessed (1Kings 8:27) that no house built by man can contain Him in His infinitude and omnipresence. This was the most decisive refutation of all anthropomorphic representations of God, such as heathenism made in its temples...and which it might seek to associate with Jehovah's dwelling, now no longer a movable tent, but an abiding house.

At the same time, this infinite, only God is most explicitly praised as Israel's God, i.e., as the God who had chosen Israel out of all peoples to be His inheritance, had shown Himself to them in word and deed, and entered into a covenant with them, as a pledge of which He took up His dwelling in their midst. This confession of a personal, living God presents the strongest contrast to every pantheistic representation of the being of God, such as the higher wisdom of heathendom, identifying God and the world, imagined, and of which, most unjustly, the effort has been made to discover a soupcon in Solomon's words in 1Kings 8:27.

The Israelitish idea of God knows nothing of a contradiction between the supernal, infinite, and absolute being of God, and His entering into creaturely, finite, and limited being. Just because He is infinite and unsearchable, He can communicate with the finite; and because He is everywhere, He can be peculiarly present in one place, centering His presence, and displaying His glory (absolute sublimity). Heaven is His throne, and earth His footstool, therefore no house built by man can be His permanent place of rest (Isa. 66:1); but as He dwells in heaven, so He can dwell on earth; *"for thus speaks the High and Lofty One Who inhabits eternity, Whose Name is Holy: I dwell in the high and holy place, with him [also] that is of a contrite and humble spirit"* (Isa. 57:15). *"Behold, the heaven and the heaven of heavens is the Lord's, the earth also, with all that therein is. Only the Lord had a delight of your fathers to love them, and He chose their seed after them, even you above all people"* (Deut. 10:14 sq.). *"For Him nothing is too great and nothing too small, nothing is too high and nothing too low, that He cannot set His name there"* (1Kings 8:16; 1Kings 8:29 : 1Kings 11:36; 1Kings 14:11), i.e., manifest Himself at and through it, without ceasing to fill heaven and earth.

[God's] covenant relation to Israel, and the consequent; dwelling in the midst of that people, are not at all inconsistent with his infinitude and unsearchableness, but rather were the means by which He could be known as the one, true, and living God. The expression touching the infinite grandeur of God's being is followed by this: *"who keepest covenant and mercy with Thy servants that,"* &c. The God, with whom nothing in heaven or earth could be compared, has manifested and revealed Himself to Israel as a moral being; the covenant which He has made with them is of a purely ethical nature, for it is the law (Ex. 34:28; Deut. 4:13), the revealed will of God, and rests on the grace of election; it is a covenant of grace. He who gave the law, and will have it kept, is also merciful and gracious, long-suffering and abundant in goodness and truth (Ex. 34:6). The knowledge of this gives the key-tone to the whole prayer; all trust and hope of an answer is rooted in it. But heathenism, which in its deepest grounds is nature-religion, knows nothing of this; the God of Israel is the only absolute holy one, and therefore the alone true.

The Rev. Dr. John P. Lange, *Lange's Commentary*; 1857–1864; in the Public Domain; from E-sword; Historical and Ethical (slightly edited).

³⁰⁶ *The NIV Study Bible*; ©1995 by The Zondervan Corporation; p. 481 (footnote) (slightly edited).

Chapter Outline

Charts, Maps and Short Doctrines

1Kings8:27—Bible Journaling (a graphic); from [Pinterest](#); accessed March 23, 2018.



Chapter Outline

Charts, Graphics and Short Doctrines

1Kings 8:27 (a graphic) from <https://biblia.com/bible/esv/1Ki8>; accessed March 22, 2018.

There are critics of the Bible who assert that there is a contradiction between a God Who cannot be seen, Who is in all places of the universe, and yet can be seen in one form or another (in this case, God is the smoke that filled up the Temple). God, as the Creator of the Universe, can manifest Himself in any form anywhere at anytime and for any purpose. There is no contradiction between an infinite God Who is Spirit; and a God Who is able to manifest Himself in countless ways. We obviously cannot see God as He is, but we can see whatever manifestation He chooses to provide.

The infinite God, Who cannot be contained by the heavens, much less by a House built by Solomon, still listens and considers the prayers of Solomon and of his father David.



However, when God took on the form of man, then things changed. John 1:14 **And the Word became flesh and dwelt among us, and we have seen his glory, glory as of the only Son from the Father, full of grace and truth.** (ESV; capitalized)

In v. 28, Solomon will use 4 different words which can refer to prayer. Dr. Robert Dean, Jr.: *At this point he uses four distinct words for prayer. He uses one word that has to do with making a request, making a plea. He uses another word that has the idea of requesting a favour—supplication. Another word that expresses either a cry of joy or a moan of misery, and it expresses the emotion that lies behind the request. A fourth word has to do with intercession but it is a word that is laden with judicial overtones and is sometimes found in the Old Testament in judicial contexts. By the time we get into the inter-Testamental period it is used frequently in a judicial context, and so what it does is once again brings us back to the fact that our relationships with God are defined within covenant structures and His righteousness.*³⁰⁷

1Kings 8:28a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
pânâh (פָּנָה) [pronounced paw-NAWH]	to turn, to turn away from, to turn toward, to turn one's face away from, to turn one's face to	2 nd person masculine singular, Qal perfect	Strong's #6437 BDB #815

³⁰⁷ From deanbible.org; accessed March 18, 2018.

1Kings 8:28a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'el (אֵל) [pronounced eh]	unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
t ^e phillâh (תְּפִלָּה) [pronounced t ^e -phil-LAWH]	prayer, intercession, supplication for any one; prayer or supplication in general; a hymn or inspired song	feminine singular construct	Strong's #8605 BDB #813
This word is found 6 times in this chapter, starting here. 1 Kings 8:28, 29, 38, 45, 49, 54.			
'ebed (עֶבֶד) [pronounced GE ^b -ved]	slave, servant; worker; underling; subject	masculine singular noun with a 2 nd person masculine singular suffix	Strong's #5650 BDB #713
w ^e (or v ^e) (וְ, or וּ) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
'el (אֵל) [pronounced eh]	unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
t ^e chinnâh (תְּחִנָּה) [pronounced t ^e -khin-NAW]	grace, supplication for grace; an entreaty, request, petition, or appeal for grace or favor or mercy	feminine singular noun with the 3 rd person masculine singular suffix	Strong's #8467 BDB #337
YHWH (יהוה) [pronunciation is possibly yohh-WAH]	transliterated variously as Jehovah, Yahweh, Y ^e howah	proper noun	Strong's #3068 BDB #217
'Ēlôhîym (אֱלֹהִים) [pronounced el-o-HEEM]	God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim	masculine plural noun with the 1 st person singular suffix; pausal form	Strong's #430 BDB #43

Translation: You have heard [lit., turned toward] the prayer of Your servant and to his supplication, O Y^ehowah my Elohim—... It makes more sense to me for Solomon to ask God to turn toward him, to hear his pray and his supplication. This is not the imperative, indicating that God has turned toward Solomon under some sort of compulsion from Solomon to hear him. Solomon has that confidence that God is with them and hearing him.

Solomon recognizes that this Infinite God, Who cannot be contained by some dwelling made by man's hands, has also chosen to condescend to hear him. Who God is and what He allows is quite remarkable.

1Kings 8:28b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced le]	to, for, towards, in regards to	directional/relational preposition	No Strong's # BDB #510

1Kings 8:28b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
shâma' (שָׁמַע) [pronounced shaw-MAHG]	<i>to listen [intently], to hear, to listen and obey, [or, and act upon, give heed to, take note of], to hearken to, to be attentive to, to listen and be cognizant of</i>	Qal infinitive construct	Strong's #8085 BDB #1033
'el (אֶל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
rinnâh (רִנָּה) [pronounced rin-NAW]	<i>shouting for joy; cry, loud cry, a mournful cry, wailing; a ringing cry [in an entreaty or supplication]</i>	feminine singular noun with the definite article	Strong's #7440 BDB #943

Translation: ...to hear the cry... Solomon is either asking for God to hear his voice; or recognizing that God is hearing his voice.

Solomon's supplication and his cry is the content of the prayer which he is offering.

1Kings 8:28c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'el (אֶל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
t ^e phillâh (תְּפִלָּה) [pronounced t ^e -phil-LAWH]	<i>prayer, intercession, supplication for any one; prayer or supplication in general; a hymn or inspired song</i>	feminine singular noun with the definite article	Strong's #8605 BDB #813
'ăsher (אֲשֶׁר) [pronounced uh-SHER]	<i>that, which, when, who, whom; where; in that, in which, in what</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81
'ebed (עֶבֶד) [pronounced ĞE ^B -ved]	<i>slave, servant; worker; underling; subject</i>	masculine singular noun with a 2 nd person masculine singular suffix	Strong's #5650 BDB #713
pâlal (לָלַץ) [pronounced paw-LAHL]	<i>praying, interceding, making intercession for, asking for a favorable determination</i>	Hithpael participle	Strong's #6419 BDB #813
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510

1Kings 8:28c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
pānîym (פָּנִים) [pronounced paw-NEEM]	face, faces countenance; presence	masculine plural noun (plural acts like English singular); with the 2 nd person masculine singular suffix	Strong's #6440 BDB #815
Together, they literally translate to, <i>to your faces</i> . However, they properly mean <i>before you, before your face, in your presence, in your sight, in front of you</i> . When used with God, it can take on the more figurative meaning <i>in Your judgment</i> .			
yôwm (יוֹם) [pronounced yohm]	day; time; today (with a definite article)	masculine singular noun with the definite article	Strong's #3117 BDB #398

Translation: ...and the prayer which Your servant is praying to You this day,... God is hearing the prayer which Solomon is giving. Just as the people before Solomon hear what he is saying; so God is listening.

God, Who created the heavens, in His benevolent mercy, condescends to be with the people of Israel; to be among the people of Israel, represented by His cloud-Presence in the Temple.

Compared to God—even compared to the angels—we are small, puny and insignificant. Yet God deems us as important and we are of value to Him. This gracious attitude by God is not something which we earn or deserve, given that much of our lives is lived in rebellion against Him.

Other pleas to God: Psalm 4:1 5:1 86:3, 6, 7 88:1–2.

Dr. Robert Dean, Jr.: *The four words used for prayer in this section are not just used synonymously, they express different ideas in prayer. So Solomon's plea is ultimately a plea for God's grace to Israel despite their failures.*

Dean continues: *The word supplication is the Hebrew word techinnah. The centre of that word is hin and this comes from the Hebrew verb for to be gracious and related to the cognate noun which means grace. So the idea of supplication is that it is an appeal to the grace of God to act in a certain way. A supplication is an appeal to God to be gracious and answer a request to those who are undeserving. The word for "cry" is used only one time in the context. It is the Hebrew word rinnah and it indicates a shout of joy or a moan of agony, the context says something about it. It is a cry to God and so this prayer here is characterised as a plea, as an appeal to God's grace, and as someone crying out for God to act in a certain way. It is used this way in several passages related to prayer, e.g. Jeremiah 7:16.*

Dean concludes: *So we have here the idea that prayer is a plea, that is an appeal to God's grace, and that it is located within the context of an appeal to the Supreme Court of Heaven because His justice has been satisfied. When we think about forgiveness, what is the characteristic of God that is at stake here? It is His righteousness.*³⁰⁸

The Open Bible: **Prayer** is a general term, **request**: for help or mercy. **Cry** is a joyous expression of praise and gratitude. Solomon ignores the rituals of the Temple and concentrates on its importance as a place to meet God in prayer (v. 29).³⁰⁹

³⁰⁸ From deanbible.org; accessed March 18, 2018.

³⁰⁹ *The Open Bible*; the New Living Translation; Thomas Nelson Publishers, Nashville, TN; ©1996, p. 457 (footnote).

1Kings 8:29a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
hâyâh (הָיָה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	Qal infinitive construct	Strong's #1961 BDB #224
ʿayin (עֵינַי) [pronounced ĠAH-yin]	<i>spring, fountain; eye, spiritual eyes</i>	feminine singular noun with the 2 nd person masculine singular suffix	Strong's #5869 (and #5871) BDB #744
All BDB definitions: <i>eye; of physical eye; as showing mental qualities; of mental and spiritual faculties (figuratively); spring, fountain.</i> Gesenius adds the meaning <i>face</i> . Neither source offers <i>well</i> as a translation (and there are words for <i>well</i> in the Hebrew).			
Owens says this is a feminine plural noun; but it looks singular to me. However, it is affixed to the feminine plural, Qal passive participle below.			
Dr. Robert Dean, Jr.: <i>Eyes are always related to knowledge.</i> ³¹⁰			
pâthâh (פָּתַח) [pronounced paw-THAW]	<i>being spread out, being opened; having been opened and ingenuous in mind [like children and young people]</i>	feminine plural, Qal passive participle	Strong's #6601 BDB #834
ʿel (עַל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
bayith (בַּיִת) [pronounced BAH-yith]	<i>house, residence; household, habitation as well as inward</i>	masculine singular noun with the definite article	Strong's #1004 BDB #108
zeh (זֶה) [pronounced zeh]	<i>here, this, this one; thus; possibly another</i>	masculine singular demonstrative adjective with the definite article	Strong's #2088, 2090 (& 2063) BDB #260
laylâh (לַיְלָה) [pronounced LAY-law]	<i>night; nightly, at night, in the night, during the night</i>	masculine singular noun; this word can take on adverbial qualities	Strong's #3915 BDB #538
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
yôwm (יוֹם) [pronounced yohm]	<i>day; time; today (with a definite article)</i>	masculine singular noun	Strong's #3117 BDB #398

Translation: ...[for] Your eyes to be opened to this house night and day;... Logically, it is God's eyes which are opened, rather than *His eye*. However, the noun looks singular to me in the Hebrew (and this could be a misprint as well).

³¹⁰ From deanbible.org; accessed March 18, 2018.

Solomon is asking for God to have His eye on this place all of the time. God is omniscient; so what Solomon is actually asking for is interaction between God and His people. God is to see Solomon and the Hebrew people and protect them, look after them and hear their prayers.

How can God be *in* this Temple and have His eyes opened toward it? First, these concepts are assigning behavior and a physicality to God which He does not have; but this allows us to better understand Him. Notice that Solomon asks for God to look upon the Temple first. This is because the Temple represents Jesus Christ; and on earth, Jesus is the Mediator between God and man. Our relationship with God is established and perpetuated by Jesus Christ. He is the God-man, Who stands between us and God.

Here, the Temple represents that; the Temple represents our Lord. I will guarantee you that Solomon did not fully appreciate how. He could not have articulated Who the Savior-Messiah would be or just exactly how He would bridge the gap between man and God. In retrospect, we understand all of this. We know that Jesus went to the cross and died for our sins. We know that, because we have believed in Him, because we are *in Him*, that God is gracious towards us and accepts us in the Beloved.

Solomon and the people of God, however, did not have all of this worked out. They are offering up animal sacrifices (which represent Jesus Christ); they are standing about the Temple (which represents Jesus Christ); they are standing before a holy and just God (which Jesus Christ provides us access to). They cannot put all of this together. They could not articulate exactly what it all means. They know that God—the God that created the earth and the universe—is with them in gracious condescension³¹¹; and they know that all of these things are related, but they do not fully appreciate how.

Matthew Henry: *When we have done the most we can for God we must acknowledge the infinite distance and disproportion between us and him, between our services and his perfections.*³¹²

In every dispensation, we do not fully apprehend God or all that He has done for us or will do for us. We are always looking through a darkened glass. This was more profound for Israel than for us today. We at least have history and the complete Word of God today.

1Kings 8:29b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'el (אֵל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
mâqôwm (מָקוֹם) [pronounced maw-KOHM]	<i>place, situated; for a soldier, it may mean where he is stationed; for people in general, it would be their place of abode (which could be their house or their town)</i>	masculine singular noun with the definite article	Strong's #4725 BDB #879
'ăsher (אֲשֶׁר) [pronounced uh-SHER]	<i>that, which, when, who, whom; where; in that, in which, in what</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81

³¹¹ This is a term from Matthew Henry, *Matthew Henry's Commentary on the Whole Bible*; from e-Sword, 1Kings 8:22–53.

³¹² Matthew Henry, *Matthew Henry's Commentary on the Whole Bible*; from e-Sword, 1Kings 8:22–53.

1Kings 8:29b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'amar (אָמַר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	2 nd person masculine singular, Qal perfect	Strong's #559 BDB #55
hâyâh (הָיָה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine singular, Qal imperfect	Strong's #1961 BDB #224
shêm (שֵׁם) [pronounced shame]	<i>name, reputation, character; fame, glory; celebrated; renown; possibly memorial, monument</i>	masculine singular noun with the 1 st person singular suffix	Strong's #8034 BDB #1027
shâm (שָׁם) [pronounced shawm]	<i>there; at that time, then; therein, in that thing</i>	adverb of place	Strong's #8033 BDB #1027

Translation: ...to the place wherein You have said Your name [is] there;... Apparently, when allowing David to concern himself with the building of the Temple, Solomon told him that God's name would be associated with the Temple. He approved the idea; but required that Solomon build the Temple rather than David.

This is quite an amazing thing, for the God of the Universe, the Creator of Heaven and Earth, to allow Solomon to build a Temple to Him. He would be forever associated with this Temple (in its various incarnations).

1Kings 8:29c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
shâma' (שָׁמָע) [pronounced shaw-MAHG]	<i>to listen [intently], to hear, to listen and obey, [or, and act upon, give heed to, take note of], to hearken to, to be attentive to, to listen and be cognizant of</i>	Qal infinitive construct	Strong's #8085 BDB #1033
'el (אֶל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
t ^e phillâh (תְּפִלָּה) [pronounced t ^e -phil-LAWH]	<i>prayer, intercession, supplication for any one; prayer or supplication in general; a hymn or inspired song</i>	feminine singular noun with the definite article	Strong's #8605 BDB #813
'âsher (אֲשֶׁר) [pronounced uh-SHER]	<i>that, which, when, who, whom; where; in that, in which, in what</i>	relative pronoun; sometimes the verb to be is implied	Strong's #834 BDB #81

1Kings 8:29c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
pâlal (פָּלַל) [pronounced paw-L AHL]	<i>to pray, to intercede, to make intercession for, to ask for a favorable determination</i>	3 rd person masculine singular, Hithpael imperfect	Strong's #6419 BDB #813
ʿebed (עֲבָד) [pronounced ʿE ^B -ved]	<i>slave, servant; worker; underling; subject</i>	masculine singular noun with a 2 nd person masculine singular suffix	Strong's #5650 BDB #713
ʾel (אֶל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
mâqôwm (מָקוֹם) [pronounced maw-KO HM]	<i>place, situated; for a soldier, it may mean where he is stationed; for people in general, it would be their place of abode (which could be their house or their town)</i>	masculine singular noun with the definite article	Strong's #4725 BDB #879
zeh (זֶה) [pronounced zeh]	<i>here, this, this one; thus; possibly another</i>	masculine singular demonstrative adjective with the definite article	Strong's #2088, 2090 (& 2063) BDB #260

Translation: ...[and] to hear the prayer which Your servant prays regarding this place. Solomon is either asking God to hear his prayer; or to acknowledge that God is hearing his prayer. Quiet obviously, Solomon is asking God to hear and therefore respond to his prayer.

This can also be translated, ...to hear the prayer which Your servant prays toward this place. Based upon this translation, which is the more common use of ʾel (אֶל) [pronounced eh]; some commentators believe that Solomon is facing the Temple (which is what I believe is the case).

1Kings 8:27–30 Can God be made to live upon the earth? Even the heavens cannot contain You; how much less this house which I have built! Please consider the prayer of Your servant and hear his supplication, O Jehovah my God; hear the plaintive cry and prayer which Your servant prays on this day. Open Your eyes to this Temple, day and night; to this place where You said Your name is there; and hear the prayer of Your servant regarding this place. Hear the supplication of Your servant and of Your people Israel when they pray to you, in consideration of this place. Hear them from Your place in the heavens; hear them and forgive them their sins.

Is there a legalistic requirement in the Old Testament for the believer to face Jerusalem (or the Temple) when he prays?

Should the spiritual believer in the Old Testament pray towards Jerusalem?

We may need to consider some Scriptures regarding this. Daniel 6:10 When Daniel knew that the document had been signed, he went to his house where he had windows in his upper chamber open toward Jerusalem. He got down on his knees three times a day and prayed and gave thanks before his God, as he had done previously. Daniel was a believer in Y^ehowah outside of the land, yet his thoughts were towards the land which God had given the Israelites. His physical positioning towards Jerusalem simply indicates his mental attitude; it is not a legalistic requirement, like Muslims praying towards Mecca.

Should the spiritual believer in the Old Testament pray towards Jerusalem?

Jonah prays, when in the belly of the great fish: *Then I said, 'I am driven away from your sight; yet I shall again look upon Your holy temple.'* (Jonah 2:4) Jonah had gone on quite the wild ride. God had told him to go to Assyria and to proclaim the gospel of Y^ehowah. Jonah did not want to, so he hopped on a boat going the opposite direction. In Jonah 2, he is in the belly of a great fish, prepared by God. Jonah is recognizing, “Okay, God, I screwed up here. I should not have gone against Your word.” He is looking forward to the time when he can return and go to Jerusalem and look towards God’s Temple.

Psalm 5:7 *But I, through the abundance of Your steadfast love, will enter Your house. I will bow down toward your holy temple in the fear of You.* Again, this is not some requirement laid down by God; nor does this mean that David would not be heard if he is not praying towards God’s Temple (which, by the way, did not exist when David wrote this Psalm). And, since David lived in Jerusalem, it would be difficult for him to pray *towards Jerusalem*. This is simply an attitude which is backed up by, at times, a physical positioning. The Israelites, being demonstrative people, sometimes let physical appearance, motions or actions represent the thinking of their souls.

God is not sitting in the Temple, taking prayer requests. Psalm 33:13–15 *The LORD looks down from heaven; He sees all the children of man; from where He sits enthroned He looks out on all the inhabitants of the earth, He who fashions the hearts of them all and observes all their deeds.* Even here, we need to be careful just how literally we take this. If we look up, is that where God is located? Obviously, when I look up and when someone in Bangkok looks up, we are looking in the opposite direction. Sometimes, when one prays, he looks up into the heavens, but often in admiration of what God has made or to appreciate the immensity of His creation. We understand this to mean that God is often manifested in a different realm from us (say, at a convocation of the angels—Job 1–2); but that He is still mindful of us.

The ESV; capitalized is used above.

Chapter Outline

Charts, Maps and Short Doctrines

1Kings 8:30a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
shâma ^c (שָׁמָע) [pronounced shaw-MAHG]	<i>to listen [intently], to hear, to listen and obey, [or, and act upon, give heed to, take note of], to hearken to, to be attentive to, to listen and be cognizant of</i>	2 nd person masculine singular, Qal perfect	Strong's #8085 BDB #1033
’el (אֶל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
t ^e chinnâh (תְּחִנָּה) [pronounced t ^e -khin-NAW]	<i>grace, supplication for grace; an entreaty, request, petition, or appeal for grace or favor or mercy</i>	feminine singular construct	Strong's #8467 BDB #337
’ebed (עֶבֶד) [pronounced GE ^B -ved]	<i>slave, servant; worker; underling; subject</i>	masculine singular noun with a 2 nd person masculine singular suffix	Strong's #5650 BDB #713

Translation: *And You will hear the supplication of Your servant...* This is a prayer being given by Solomon, inaugurating the beginning use of the Temple. Solomon is voicing confidence that God is hearing what he says.

1Kings 8:30b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
‘am (עַם) [pronounced <i>gahm</i>]	<i>people; race, tribe; family, relatives; citizens, common people; companions, servants; entire human race; herd [of animals]</i>	masculine singular collective noun with the 2 nd person masculine singular suffix	Strong's #5971 BDB #766
Yis ^e râ’êl (יִשְׂרָאֵל) [pronounced <i>yis-raw-ALE</i>]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun; God-given name to Jacob; and national name for the Jewish people	Strong's #3478 & #3479 BDB #975
’ăsher (אֲשֶׁר) [pronounced <i>uh-SHER</i>]	<i>that, which, when, who, whom; where; in that, in which, in what</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81
pâlal (פָּלַל) [pronounced <i>paw-LAHL</i>]	<i>to pray, to intercede, to make intercession for, to ask for a favorable determination</i>	3 rd person masculine plural, Hithpael imperfect	Strong's #6419 BDB #813
’el (אֶל) [pronounced <i>ehl</i>]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
mâqôwm (מָקוֹם) [pronounced <i>maw-KOHL</i>]	<i>place, situated; for a soldier, it may mean where he is stationed; for people in general, it would be their place of abode (which could be their house or their town)</i>	masculine singular noun with the definite article	Strong's #4725 BDB #879
zeh (זֶה) [pronounced <i>zeh</i>]	<i>here, this, this one; thus; possibly another</i>	masculine singular demonstrative adjective with the definite article	Strong's #2088, 2090 (& 2063) BDB #260

Translation: *...and [of] Your people Israel when they pray regarding this place.* Solomon is assuming that the people with him are praying with him, and that God would hear their prayers as well.

Again, even though this does mean *toward this place*, a person's physical position does not somehow give him an advantage which others positioned in the opposite way lack. If there are two Israelites outside of the land, both of them praying towards the Temple—God does not give greater honor to the one who has himself better aligned with the location of the Temple. However, God may give greater honor to the one who knows Who God is and just exactly what he is actually praying about.

Clarke: *Both tabernacle and temple were types of our Lord Jesus, or of God manifested in the flesh; and he was and is the Mediator between God and man. All prayer, to be acceptable, and to be entitled*

to a hearing, must go to God through Him. The human nature of Christ is the temple in which dwelt all the fullness of the Godhead bodily; therefore with propriety all prayer must be offered to God through Him.³¹³

Gill: Not only he desires his prayers might be heard, but those of the people of Israel, then, and at all times in succeeding ages, whenever they should look towards the temple, and to him that was typified by it; to whose blood, righteousness, sacrifice and mediation, the acceptance of prayers with God is to be ascribed.³¹⁴

1Kings 8:30c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wāw conjunction	No Strong's # BDB #251
'attāh (אַתָּה) [pronounced <i>aht-TAW</i>]	<i>you</i> (often, the verb <i>to be</i> is implied)	2 nd person masculine singular, personal pronoun	Strong's #859 BDB #61
shāma' (שָׁמָע) [pronounced <i>shaw-MAHÇ</i>]	<i>to listen [intently], to hear, to listen and obey, [or, and act upon, give heed to, take note of], to hearken to, to be attentive to, to listen and be cognizant of</i>	2 nd person masculine singular, Qal imperfect	Strong's #8085 BDB #1033
'el (אֶל) [pronounced <i>ehl</i>]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
The NET Bible: <i>The precise nuance of the preposition אֶל ('el), used here with the verb "hear," is unclear. One expects the preposition "from," which appears in the parallel text in 2 Chr 6:21. The nuance "inside; among" is attested for אֶל (see Gen 23:19; 1 Sam 10:22; Jer 4:3), but in each case a verb of motion is employed with the preposition, unlike 1 Kgs 8:30. The translation above ("from inside") is based on the demands of the immediate context rather than attested usage elsewhere.</i> ³¹⁵			
mâqôwm (מִקוֹמָם) [pronounced <i>maw-KOHW</i>]	<i>place, situated; for a soldier, it may mean where he is stationed; for people in general, it would be their place of abode (which could be their house or their town)</i>	masculine singular construct	Strong's #4725 BDB #879
yâshab (יָשָׁב) [pronounced <i>yaw-SHAH^hV</i>]	<i>to remain, to stay; to dwell, to live, to inhabit, to reside; to sit</i>	Qal infinitive construct with the 2 nd person masculine singular suffix	Strong's #3427 BDB #442
'el (אֶל) [pronounced <i>ehl</i>]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39

³¹³ Adam Clarke, *Adam Clarke's Commentary on the Bible*; from e-Sword, 1Kings 8:30.

³¹⁴ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 1Kings 8:30.

³¹⁵ From <https://bible.org/netbible/index.htm?1ki7.htm> (footnote); accessed December 14, 2017.

1Kings 8:30c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
shâmayîm (שָׁמַיִם) [pronounced shaw-MAH-yim]	heaven, heavens, skies; the visible heavens, as in as abode of the stars or as the visible universe, the sky, atmosphere, etc.; Heaven (as the abode of God)	masculine dual noun with the definite article	Strong's #8064 BDB #1029

Translation: *And You have certainly heard* [lit., *You (even) You have heard*] *in Your place [where You] dwell in the heavens;...* No matter where God has manifested Himself—even off in the heavens—that He is still able to hear their words.

You may ask, *why would God manifest Himself in the heavens?* We see good reason for this in the first two chapters of Job, where God holds a convocation of the angles, both elect and fallen. God must localize Himself when meeting with angels, just as He has localized Himself here with the Temple or previously with Moses (or with the Exodus generation who left Egypt).

There is the distinct possibility that this is not the heavens as we think of them; but perhaps a spiritual dimension which God and angels are able to both be. Or this could actually be off in the heavens, some place which is millions of light years away. We do not know for certain.

1Kings 8:30d

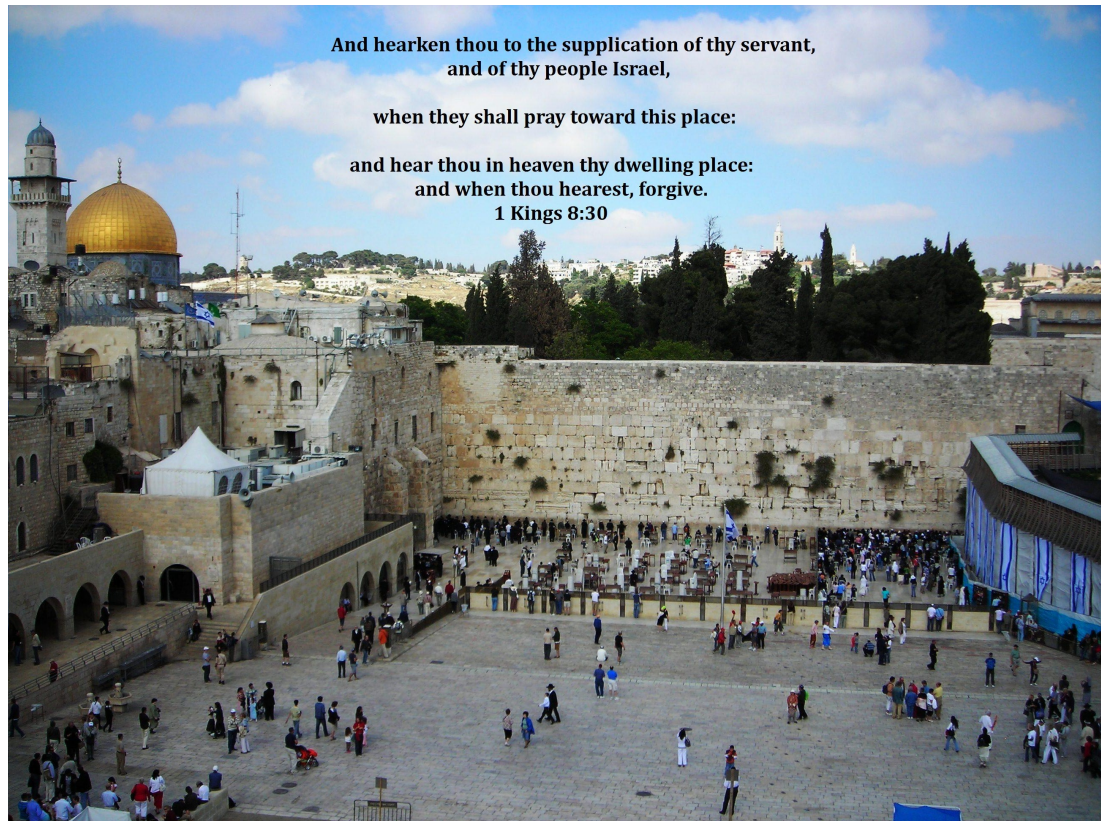
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וּ) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore, consequently; because	wâw consecutive	No Strong's # BDB #253
shâma' (שָׁמַע) [pronounced shaw-MAHĠ]	to listen [intently], to hear, to listen and obey, [or, and act upon, give heed to, take note of], to hearken to, to be attentive to, to listen and be cognizant of	2 nd person masculine singular, Qal perfect	Strong's #8085 BDB #1033
w ^e (or v ^e) (וְ) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
çâlach (סָלַח) [pronounced saw-LAHKH]	to forgive, to pardon; to overlook, to not hold responsible for, to not hold to	2 nd person masculine singular, Qal perfect	Strong's #5545 BDB #699

Translation:... *[but] when You have heard, You also forgave.* God has heard His people and He has forgiven His people. In order for anyone to have a relationship with God, we must stand before Him as forgiven. We cannot stand before God as just being pretty good people; or really good people.

We might understand this to mean, *hear our prayer and forgive us our sins.* Solomon recognizes that the people of Israel may go astray from time to time; and he is asking God to be forgiving and willing to restore them to the land and to the Temple.

1 Kings 8 : 30
Jerusalem's Western Wall & Temple Mount
 (a graphic); from **Jan Meadow Photography**; accessed March 22, 2018. The photo of the *Wailing Wall* (also called the *Western Wall*) is obviously contemporary. It is believed to be a wall of Herod's Temple, a small section which remains. It is considered a holy place by the Israelis.

1Kings 8:30 And listen to the plea of Your servant and of Your people Israel, when they pray toward this place. And listen in heaven Your dwelling place, and when You hear, forgive." (ESV; capitalized)



1Kings 8:27–30 Can God be made to live upon the earth? Even the heavens cannot contain You; how much less this house which I have built! Please consider the prayer of Your servant and hear his supplication, O Jehovah my God; hear the plaintive cry and prayer which Your servant prays on this day. Open Your eyes to this Temple, day and night; to this place where You said Your name is there; and hear the prayer of Your servant regarding this place. Hear the supplication of Your servant and of Your people Israel when they pray to you, in consideration of this place. Hear them from Your place in the heavens; hear them and forgive them their sins.

1Kings 8:30: God forgiving Israel's sins (various commentators)

These final words lead us into the theme of this prayer, where Solomon petitions God to forgive Israel for her future sins.

Lange: *The general substance of the prayer is that Jehovah might hear all those who should call on Him here for help or deliverance from any need. But the answer is not expected by any mere outward coming or turning to the place of His presence, but by the knowledge, that all distress is caused by the turning away from Jehovah and His laws, that is, [all distress is a result of]...sin. The answer [to which all men should seek], with regard to deliverance, must rest therefore upon forgiveness of sins, which has again as its prerequisite repentance and return, i.e., conversion to Jehovah. This is why the petition: forgive the sin! (1Kings 8:30, 34, 36, 39, 50) is repeated in the several prayers for deliverance from a state of suffering. Universal sinfulness is not only expressly asserted (1Kings 8:46), but the living consciousness of it is interwoven with the whole prayer.*³¹⁶

³¹⁶ The Rev. Dr. John P. Lange, *Lange's Commentary*; 1857–1864; in the Public Domain; from E-sword; Historical and Ethical.

1Kings 8:30: God forgiving Israel's sins (various commentators)

Dr. Robert Dean, Jr.: [V. 30 reads:] *"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."* That sets the theme for the whole prayer of dedication, that when the people of Israel turn to this place, putting their focus on the temple as the place where God resided, the place where He manifests His name upon the earth, He will forgive them and restore them to the land.³¹⁷

L. M. Grant: *The first thing he prays for, both as to himself and the people, is forgiveness (v.30). He knew they were not worthy of God's consideration and unless God forgave them for their sin they would be left desolate.*³¹⁸

Chapter Outline

Charts, Maps and Short Doctrines

Solomon's prayer: The seven petitions

2Chron. 6:22–40

What follows is about 7 specific prayers, most of them in 2–3 verses each, with a call to God to hear this and determine His plan of just action from heaven. Each prayer somehow is associated with the Temple and often with men of Israel going astray, but then returning their focus towards the Temple (as representative of God).

As occurs many times with increased sinfulness, the discipline also increases, but with the hope of changing Israel's actions and attitude. Although v. 31 begins with naming a particular sin, others begin with a situation that Israel might find herself in (such as, the rain being shut up from them in heaven). However, each ends with a repentance of the people (that is, a changing of their minds) and a turning towards God. As a result, God forgives their transgression, then removes the discipline and/or blesses them.

It appears that each of these 7 petitions speak of the Temple of God in one way or another. Also, each petition seems to have its origins or inspiration in previous passages of Scripture.

Introducing the Seven Petitions (Various Commentators)

Clarke: *Solomon puts here 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.*³¹⁹

Treasury of Scriptural Knowledge: *If any man: 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.*³²⁰

The College Press Bible Study: *From the general, Solomon moved to the particular in 1Kings 8:31–53 by introducing seven special petitions concerning specific conditions that could be expected to arise in the future. Each situation is cast in the "if . . . then" framework. Frequently Solomon alludes to "God in heaven"; four times praying toward the Temple is mentioned.*³²¹

³¹⁷ From deanbible.org; accessed March 18, 2018.

³¹⁸ From <https://www.studylight.org/commentaries/lmg/1-kings-8.html> accessed March 19, 2018.

³¹⁹ Adam Clarke, *Adam Clarke's Commentary on the Bible*; from e-Sword, 1Kings 8:31.

³²⁰ *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880; from E-sword, 1Kings 8:31.

³²¹ *The College Press Bible Study Textbook Series*; (a compilation of many commentaries); from e-sword; 1Kings 8:31–53.

Introducing the Seven Petitions (Various Commentators)

Dr. Robert Dean, Jr.: *[W]hat Solomon is doing in this prayer is going back to what God said and promised, both in terms of discipline and in terms of blessing in Leviticus 26 and Deuteronomy 28-30. He is restating that back to God, claiming those promises and holding God to them.*³²²

The first five petitions either occur in the land or even at the Temple itself. The final two occur outside of the land.

Chapter Outline

Charts, Maps and Short Doctrines

Even though the Chronicles account usually affords greater detail to religious ceremonies; the prayer of petitions in Chronicles is 19 verses (2Chron. 6:22–40); in Kings, it is 23 verses (1Kings 8:31–53).

Israel, as God's people, enjoys the blessings of God, but they also face the discipline of God when they go astray. In much of the rest of Solomon's message, Israel has responsibilities and God both sees and acts accordingly. There are many parallels in this message to the description in Leviticus of the **5 stages of national discipline**. However, Solomon's petitions do not neatly list these as progressive stages as Lev. 26 does.

Each prayer will be preceded by some discussion.

1Kings 8:31–32 *When there is a dispute between two neighbors, and one of them is making a sworn statement before your altar, and the evidence is sketchy; You will hear in the heavens and You will consider what has been done and condemn those who are unrighteous, proclaiming the wrongdoer guilty and the righteous man justified.*

James Burton Coffman: *[Title] For God to Determine the Truth in Disputes.*³²³

Petition #1: Preliminary discussion of 1Kings 8:31–32 (various commentators)

Lange: *The first of the seven prayers (1Kings 8:31–32) concerns the observation of the oath as sacred.*³²⁴

The College Press Bible Study: *The first petition (1Kings 8:31–32) has reference to oaths. Under certain circumstances disputes between two persons were settled with finality before the altar, the accused party being required to take a solemn oath that he was innocent (1Kings 8:31). Solomon prayed that God would hear every such oath taken before His altar and actively intervene to punish the guilty and justify the innocent (1Kings 8:32). The phrase "bring his way on his head" means to cause the merited punishment to fall upon him. A false oath taken in God's name dishonored that name and polluted the sanctuary dedicated to that name. Consequently the false swearer had to be punished.*³²⁵

Keil and Delitzsch: *The first prayer (1Kings 8:31–32) has reference to the oaths sworn in the temple, the sanctity of which God is asked to protect.*³²⁶

The Cambridge Bible: *Here Solomon enters on a series of specific petitions, the first of which is concerning any case of trespass, in which he implores that God would uphold the sanctity of an oath.*³²⁷

³²² From deanbible.org; accessed March 18, 2018.

³²³ From <https://www.studydrive.org/commentaries/bcc/1-kings-8.html> accessed March 20, 2018.

³²⁴ The Rev. Dr. John P. Lange, *Lange's Commentary*; 1857–1864; in the Public Domain; from E-sword; 1Kings 8:31–32 (Exegetical and Critical).

³²⁵ *The College Press Bible Study Textbook Series*; (a compilation of many commentaries); from e-sword; 1Kings 8:31–53.

³²⁶ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 1Kings 8:31–32.

³²⁷ *The Cambridge Bible for Schools and Colleges*; 1882–1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, 1Kings 8:31.

Petition #1: Preliminary discussion of 1Kings 8:31–32 (various commentators)

James Burton Coffman: *This petition by Solomon reflects his familiarity with the passage in Exodus 22:10-13 which deals with this very problem.*³²⁸ I see this as a related problem—not exactly the same.

We are examine an incident which cannot be verified, and one or both men take oaths by the Temple of God.

Chapter Outline

Charts, Maps and Short Doctrines

I had a lot of difficulty translating this verse. I have looked at many translations and am still unhappy with my own. It was also very difficult to determine where to place v. 30. Many translations separate vv. 30 & 31 into two separate paragraphs. I went along with that, although there are some translations which seem to make a good argument for connecting vv. 30 and 31.

I have left a small portion of v. 30 in the ultra-literal translation below.

[And so You have heard and You have forgiven] that [which] has sinned a man to his neighbor and he has erred in him to put him under an oath and he has come in [and] he has sworn an oath to faces of Your altar in the house the this. And You [even] You will listen [in] the [two] heavens and You have done and You have judged Your servants, to declare guilty the unrighteous; to give his way in his head; and to bring justice to the justified to give to him as his righteousness.

1Kings
8:31–32

When a man sins regarding his neighbor, and he goes astray in [or, *lifts up*] his oath to put him under an oath; and he has come in [and] he has sworn an oath before Your altar in this house; You will hear [in] the heavens and You will judge and then You will act [regarding] Your servants, to declare [that] the unrighteous are guilty; to bring his way upon his head; and to bring justice to the righteous and to give to him according to his righteousness.

When there is a dispute between two neighbors, and one of them is making a sworn statement before your altar, and the evidence is sketchy; You will hear in the heavens and You will consider what has been done and condemn those who are unrighteous, proclaiming the wrongdoer guilty and the righteous man justified.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	[And so You have heard and You have forgiven] that [which] has sinned a man to his neighbor and he has erred in him to put him under an oath and he has come in [and] he has sworn an oath to faces of Your altar in the house the this. And You [even] You will listen [in] the [two] heavens and You have done and You have judged Your servants, to declare guilty the unrighteous; to give his way in his head; and to bring justice to the justified to give to him as his righteousness.
Revised Douay-Rheims	If any man trespass against his neighbour, and have an oath upon him, wherewith he is bound: and come because of the oath before your altar to <u>your</u> house, Then hear you in heaven: and do, and judge your servants, condemning the wicked, and bringing his way upon his own head, and justifying the just, and <u>rewarding</u> him according to his justice.
Peshitta (Syriac)	If any man sins against his neighbor and an oath be laid upon him to cause him to swear and he comes and swears before thine altar in this house; Then hear thou in heaven, and do, and judge thy servants, condemning the wicked, and bring his

³²⁸ From <https://www.studylight.org/commentaries/bcc/1-kings-8.html> accessed March 20, 2018.

Septuagint (Greek) transgressions upon his head, and vindicating the righteous to reward him according to his innocence. Whatsoever trespasses any one will commit against his neighbor,—and if he will take upon him an oath so that he should swear, and he will come and make confession before Your altar in this house, then will You hear from heaven, and do, and You will judge your people Israel, that the wicked should be condemned, to recompense his way upon his head; and to justify the righteous, to give to him according to his righteousness.

Significant differences: The Latin has *Your house* rather than *this house*. The Greek has *make confession* rather than *swear an oath*. The Greek has *Your people Israel* rather than *your servants*.

The Syriac has *his transgressions* rather than *his way*; and the Greek has *recompense* rather than *to bring*. The Latin and Syriac both have *rewarding* rather than *to give*. This is a confusing passage, in any case.

Limited Vocabulary Translations:

Bible in Basic English If a man does wrong to his neighbour, and has to take an oath, and comes before your altar to take his oath in this house: Then let your ear be open in heaven, and be the judge of your servants, giving your decision against the wrongdoer, so that punishment for his sins may come on his head; and, by your decision, keeping from evil him who has done no wrong.

Easy English Sometimes, a man does something that is wrong to somebody else. The man must come to this temple. He must promise in front of the altar that his words are true. Then, listen from heaven. And say who is right. If the man really has done something wrong, punish him. But if he has not done anything wrong, be good to him.

Easy-to-Read Version—2006 “Those who wrong others will be brought to this altar. If they are not guilty, they will make an oath and promise that they are innocent. Please listen from heaven and judge them. If they are guilty, please show us that they are guilty. And if they are innocent, please show us that they are not guilty.

God’s Word™ “If anyone sins against another person
and is required to take an oath
and comes to take the oath in front of your altar in this temple,
then hear that person in heaven, take action, and make a decision.
Condemn the guilty person with the proper punishment,
but declare the innocent person innocent.

Good News Bible (TEV) “When a person is accused of wronging another and is brought to your altar in this Temple to take an oath that he is innocent, O Lord, listen in heaven and judge your servants. Punish the guilty one as he deserves, and acquit the one who is innocent. When someone hurts a neighbor and promises to make things right, and then comes and repeats the promise before your Altar in this Temple, listen from heaven and act accordingly: Judge your servants, making the offender pay for his offense and setting the offended free of any charges.

The Message “Suppose someone does something wrong to their neighbor. And the person who has done something wrong is required to give their word. They must tell the truth about what they have done. They must come and do it in front of your altar in this temple. When they do, listen to them from heaven.

Thought-for-thought translations; paraphrases:

Common English Bible	If someone wrongs another and must make a solemn pledge asserting innocence before your altar in this temple [Heb uncertain], then listen from heaven, act, and decide which of your servants is right. Condemn the guilty party, repaying them for their conduct, but justify the innocent person, repaying them for their righteousness.
Contemporary English V.	Suppose someone accuses a person of a crime, and the accused has to stand in front of the altar in your temple and say, "I swear I am innocent!" Listen from heaven and decide who is right. Then punish the guilty person and let the innocent one go free.
The Living Bible	"If a man is accused of doing something wrong and then, standing here before your altar, swears that he didn't do it, hear him in heaven and do what is right; judge whether or not he did it.
New Berkeley Version	"When a man wrongs his neighbor is made to swear an oath, and comes and swears before Thine altar in this house, then hear Thou in heaven and act to judge Thy servants; sentencing the wrongdoer so as to punish him for his wrong and acquitting the righteous because of his innocence.
New Century Version	"If someone wrongs another person, he will be brought to the altar in this Temple. If he swears an oath that he is not guilty, then hear in heaven. Judge the case, punish the guilty, but declare that the innocent person is not guilty.
New Life Version	"If a man sins against his neighbor and has to make a promise, and he comes and makes a promise at Your altar in this house, then hear in heaven and act. Judge Your servants. Punish the guilty forever by bringing his actions upon his own head, and free from guilt the one who is right and good, by returning his good to him.
New Living Translation	"If someone wrongs another person and is required to take an oath of innocence in front of your altar in this Temple, then hear from heaven and judge between your servants—the accuser and the accused. Punish the guilty as they deserve. Acquit the innocent because of their innocence.

Partially literal and partially paraphrased translations:

American English Bible	And if they should sin against their neighbors by vowing an oath to curse them, and then they come and openly confess such a thing before Your Altar in this [Temple]; may You listen from the heavens and act... judge Your people IsraEl! Declare the lawless one lawlessness and bring his [evil] ways down upon his own head; but give justice to the righteous... treat the righteous with righteousness!
International Standard V	"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, then listen in heaven, act, and judge your servants, condemning the wicked by bringing back to him the consequences of his choices [Lit. <i>by bringing his way upon his head</i>] and by justifying the righteous by recompensing him according to his righteousness.
New Advent (Knox) Bible	Has a man wronged his neighbour, and is he bidden to clear himself of the charge by an oath? Then, if he comes to this house of thine, to swear the lie before thy altar, thou, in heaven, wilt be listening, and ready to strike the blow; thine to do justice between thy servants, passing sentence on the guilty and avenging the wrong, acquitting the innocent and granting him due redress.
Translation for Translators	If someone is accused of doing something wrong to another person, and they bring him to your altar outside this holy temple, and if he says, 'I did not do that; may God punish me if I am not telling the truth,' then you listen from heaven, and decide who is telling the truth. Then punish the person who is guilty as he deserves to be punished, and declare that the other person is innocent.

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	Is there a man, who was to be made clean of his fellow, that an oath is to have been lifted up as to swear, and the oath is to have come turned toward your altar in this
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	house, you was to listen to it from the expanse, and are to have prepared, even is you to have judged Your servants, as to make guilty he wicked, and are to requite his manner on his head, and is you to make just he righteous, even to render to him, by his righteousness.
Ferrar-Fenton Bible	" When a man has sinned by doing wrong, and there is offered up for him prayer, and he comes to invoke before Your altar in this House, then hear from the Heavens, and examine and judge Your servant, and punish, and lay on the head of the wicked his wicked course; and give to the righteous according to his goodness.
God's Truth (Tyndale)	And hearken unto the supplication of your servant and of your people Israel which they shall pray in this place: And hear you up unto heaven your dwelling place, and when you hear have mercy. And if any man trespass against his neighbor, and his neighbor take an adjuration [appeal to earnestly] to adjure him withal, and the adjuration come before your altar at this house then hearken you up to heaven, and work and judge your servants, that you condemn the wicked to bring his way upon his head, and justify the righteous to give him according to his righteousness. V. 30 is included for context.
Lexham English Bible	[If] a man sins against his neighbor and he pronounces an oath against him to curse him, and the curse comes before your altar in this house, then you shall hear in heaven and you shall act and you shall judge your servant, to declare the wicked guilty by bringing his way upon his head and {to declare the righteous innocent} by rewarding him according to his righteousness.
NIV, ©2011	'When anyone wrongs their neighbour and is required to take an oath and they come and swear the oath before your altar in this temple, then hear from heaven and act. Judge between your servants, condemning the guilty by bringing down on their heads what they have done, and vindicating the innocent by treating them in accordance with their innocence.
Tree of Life Version	"So listen to the supplication of Your servant and of Your people Israel, when they pray toward this place. Hear in heaven Your dwelling place, and when You hear, forgive! If a man sins against his neighbor and is made to take an oath, then comes and swears before Your altar in this House, then hear from heaven and act and judge Your servants, condemning the wicked, bringing his way on his own head, and justifying the righteous, giving him according to his righteousness. V. 30 is included for context.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	When people charged with a crime against their neighbor come and take their oath before your altar in this temple, then hear from heaven and do justice. Condemn the guilty and let his evildoing fall upon him, but vindicate the righteous and reward him according to his righteousness.
The Heritage Bible	<p>Listen to the supplication of your servant and your people Israel when they pray in this direction; listen from your dwelling place in heaven and, on listening, forgive. After making a request for his descendants, Solomon makes a request for his people. Let us underline some points:</p> <p>Vindicate the righteous (v. 32). The first petition is in line with a custom of that period. (See Num 5:11.) If the truth in some crime could not be established, the accused had to swear that he was innocent and that he would accept any punishment from God if he had perjured himself. The people were convinced that God would not leave the liar unpunished.</p> <p>When people charged with a crime against their neighbor come and take their oath before your altar in this temple, then hear from heaven and do justice. Condemn the guilty and let his evildoing fall upon him, but vindicate the righteous and reward him according to his righteousness. V. 30 is included for context.</p>

New American Bible (2002)	"If a man sins against his neighbor and is required to take an oath sanctioned by a curse, when he comes and takes the oath before your altar in this temple, listen in heaven; take action and pass judgment on your servants. Condemn the wicked and punish him for his conduct, but acquit the just and establish his innocence.
New American Bible (2011)	"If someone sins in some way against a neighbor and is required to take an oath sanctioned by a curse, and comes and takes the oath before your altar in this house, listen in heaven; act and judge your servants. Condemn the wicked, requiting their ways; acquit the just, rewarding their justice.
New Jerusalem Bible	'If someone has wronged his neighbour and a curse is laid on him to make him swear an oath here before your altar in this Temple, then listen from the place where you reside in heaven and do justice between your servants: condemning the guilty one by making him suffer for his conduct, and acquitting the upright by rewarding him as his uprightness deserves.
New English Bible—1970	'When a man wrongs his neighbour and he is adjured to take an oath, and the adjuration is made before thy altar in this house, then do thou hear in heaven and act: be thou thy servants' judge, condemning the guilty man and bringing his deeds upon his own head, acquitting the innocent and rewarding him as his innocence may deserve.
Revised English Bible—1989	"Should anyone wrong a neighbour and be adjured to take an oath, and come to take the oath before your altar in this house, then hear in heaven and take action: be your servants" judge, condemning the guilty person and bringing his deeds on his own head, acquitting the innocent and rewarding him as his innocence may deserve.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	"If a person sins against a fellow member of the community, and he is made to swear under oath, and he comes and swears before your altar in this house; then hear in heaven, act, and judge your servants, condemning the wicked, so that his way of life devolves on his own head, and vindicating the one who is right, giving him what his righteousness deserves. V. 30 was placed with the previous passage.
The Complete Tanach	If a man sins against his neighbor, and an oath be exacted of him to cause him to swear, and he come and swear before Your altar in this house.

If a man sins against his neighbor: One who is intimate with a married woman.

and an oath be exacted of him: curse [rather than oath]. Just as the water inspects her, so does the water inspect him.

shall be exacted of him: Heb. וּבִאֲשֶׁנּוּ, an expression of הָשׁוֹן, a creditor.

and he come and swear before your altar: As it says, "And the priest shall stand the woman before the Lord" (Num. 5:10).

And You shall hear in heaven, and do, and judge Your servants, condemning the wicked, to bring his way upon his head; and justifying the righteous, to give him according to his righteousness.

To bring his way upon his head: "And her belly shall swell, etc." (ibid. 27).

And justifying the righteous: [By rewarding those who deserve it, as it says,] "Then she shall be cleared, and shall conceive seed" (ibid. 28). Thus is this explained in the Tosefta of the Tractate Sota (Chap. 1:3).

exeGesés companion Bible	Whatever any man sins against his friend and lays an oath on him to have him oath; and the oath comes at the face of your sacrifice altar in this house:
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	<p>then hear in the heavens and work and judge your servants; declaring wicked the wicked to give his way on his head; and justifying the just to give him according to his justness.</p>
Hebraic Roots Bible	If any man sins against his neighbor, and an oath be exacted of him to cause him to swear, and the oath has come before Your altar in this house, then You shall hear in Heaven, and shall act, and shall judge Your servants, to declare the wicked to be wicked, to put his way on his head, and to declare the righteous to be righteous, to give him according to his righteousness.
The Israel Bible (beta)	And when You hear the supplications which Your servant and Your people Yisrael offer toward this place, give heed in Your heavenly abode—give heed and pardon. “Whenever one man commits an offense against another, and the latter utters an imprecation to bring a curse upon him, and comes with his imprecation before Your mizbayach in this House,
Orthodox Jewish Bible	oh, hear in heaven and take action to judge Your servants, condemning him who is in the wrong and bringing down the punishment of his conduct on his head, vindicating him who is in the right by rewarding him according to his righteousness. If any ish trespass against his neighbor, and an oath be laid upon him to cause him to swear, and the oath come before Thine Mizbe’ach in this Bait;
The Scriptures 1998	Then hear Thou in Shomayim, and do, and judge Thy avadim, condemning the rasha, to bring his derech upon his rosh; and lehatzeddik (justifying, declaring innocent and acquitted) the tzaddik, to give him according to his tzedakah. “If anyone sins against his neighbour, and he has lifted up an oath on him, to cause him to swear, and comes and swears before Your altar in this House, then hear in the heavens, and act and rightly rule Your servants, declaring the wrongdoer wrong, bringing his way on his head, and declaring the righteous right by giving him according to his righteousness..

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	“If a man sins against his neighbor and is made to take an oath [of innocence] and he comes to take the oath before Your altar in this house (temple), then hear from heaven and act and judge Your servants, condemning the wicked by bringing his guilt on his own head, and justifying the righteous by rewarding him in accordance with his righteousness.
The Expanded Bible	“If someone ·wrongs another person [sins against a neighbor], he will be brought to the altar in this ·Temple [^L house]. If he swears an oath that he is not guilty, then hear in heaven. ·Judge the case [Act and judge between your servants], ·punish [condemn] the guilty ·as they deserve [^L by bringing his conduct on his own head], but ·declare that the innocent person is not guilty [acquit/vindicate the righteous/innocent in accordance with their righteousness/innocence].
Kretzmann’s Commentary	If any man trespass against his neighbor, and an oath be laid upon him to cause him to swear, and the oath come before Thine altar in this house, the place of divine witness and presence, then hear Thou in heaven, and do, and judge thy servants, condemning the wicked, to bring his way upon his head, punishing him for his false oath, and justifying the righteous, to give him according to his righteousness. The name of Jehovah, to whom this Temple was dedicated, was by all means to be kept holy.
NET Bible®	“When someone is accused of sinning against his neighbor and the latter pronounces a curse on the alleged offender before your altar in this temple, be willing to forgive the accused if the accusation is false [<i>Heb</i> “and forgive the man who sins against his neighbor when one takes up against him a curse to curse him

The Pulpit Commentary

and the curse comes before your altar in this house.”]. **Listen from heaven and make a just decision about your servants’ claims. Condemn the guilty party, declare the other innocent, and give both of them what they deserve** [Heb “and you, hear [from] heaven and act and judge your servants by declaring the guilty to be guilty, to give his way on his head, and to declare the innocent to be innocent, to give to him according to his innocence.”].

With the next verse the special or particular supplications begin. Like those of the Lord’s prayer, they are seven in number, and no doubt for the same reason, viz; because seven was the number of covenant, the number which expressed the relationship between the Lord and His people. In fact, to the Jew the number “seven” was something like the sign of the cross to a large portion of Catholic Christendom, for it spoke to him of God’s covenant of mercy and peace.

And the first of the seven concerns oaths. The king implores the covenant-keeping God to watch over the covenants of words made in the now consecrated sanctuary, and to protect their sanctity by punishing the false swearer. There were cases in which the Mosaic law provided that an oath should be administered to suspected persons (Ex. 22:11; Le Ex. 5:1, Ex. 5:4, etc.) And there were other cases in which men of their own accord, for “an end of all strife,” would make oath. Now every oath, whatever its form (Matt. 23:16–22), is in reality an affirmation “by the God of truth” (Isa. 65:16); it is an appeal to the knowledge and power and justice of the Most High (Le 19:12; Deut. 6:13; Deut. 10:20; Isa. 48:1; Jer. 12:16; Jer. 44:26). A false oath, consequently, dishonoured the Divine name, and polluted the sanctuary dedicated to that name, and if it went unpunished, contradicted the principles and provisions of the dispensation. Of temporal punishments, and so encouraged falsehood and impiety. God is here entreated, consequently, to take cognizance of the oaths sworn before His altar (verse 31), and to be a swift witness against the false swearers (Mal. 3:5). It is, perhaps, because of the direct dishonour which perjury offers to the Divine name that, as Bähr suggests, this prayer stands first among the seven, thus corresponding to the “Hallowed be Thy name” in the Lord’s prayer, and to the third among the ten commandments.]

If any man trespass [The force of the Hebrew (which begins somewhat abruptly) אָבָה אֶת־שָׁמַיִם (LXX. ὅσα αὐτὸν ἀμαρτῆται) is probably, As for that which, or in all cases in which, i.e; when. The chronicler, as usual, simplifies by reading אָבָה **against his neighbour, and an oath be laid** [Heb. and he (the neighbour) lay an oath, i.e; prescribe a form of adjuration, such as that in Deut. 21:7] **upon him to cause him to swear, and the oath come** [This translation cannot be maintained. For in the Heb. there is no def. art; as there would be if אָבָה were noun and nominative; and, moreover in that case the verb, to agree with the feminine noun, would be אָבָה. And as no other meaning can be extracted from the words as they stand, we are driven to suspect a slight corruption of the text, either

(1) the omission of between the words, which in that case would have stood אָבָה הָלָא, and would mean, “and he (the accused) come and swear”—a conjecture which is supported by the LXX; καὶ ἐλθὲν καὶ ἐξαγορεύσῃ, or

(2) the omission of the preposition ב, which would yield אָבָה הָלָא = and he (the accused) enters into the oath, an expression found in Neh. 10:29 and Ezek. 17:13] **before thine altar in this house.** [Despite the last words, the altar of sacrifice before the house is probably meant. This was the altar of the Jewish layman, and, moreover it was one visible sign of the covenant. Psalm 1:5; Ex. 24:6–8; cf. Ex. 20:24. The altar which afforded shelter to the manslayer, in the same way lent sanctity to the oath. The practice of swearing by the altar (Matt. 23:18) is of later date.]

Then hear thou in heaven [Heb. and thou, thou wilt hear the heavens. The same expression, תִּשְׁמָעָה עִמָּשָׁה, is found in verses 34, 36, 39. See Ewald, 300 a. Keil sees in it the adverbial use of the accusative. Most of the versions read “from heaven,”

as does the Chronicles and one MS.], and do [i.e; act] and judge thy servants, condemning [Heb. to make (i.e; prove) wicked] the wicked, to bring [Heb. give, same word as below] his way [i.e; works, fruits] upon his head [cf. Eze_9:10; Eze_11:21; same expression] and justifying [Heb. to make righteous. Cf. δικαιου?ν in N.T. and justum facere] the righteous [cognate words are used in both cases], to give him according to his righteousness.

The second special petition contemplates the case, which was morally certain to occur, of Hebrews taken captive in war and carried to a foreign land. To be separated from the commonwealth, the rites and the blessings of Israel, was one of the greatest calamities which could befall a Jew (Deut. 4:27, Deut. 4:28; Le 26:33; Psalm 137:1–9.), and as such Solomon gives it a prominent place in his prayer. The connexion, how. ever which some have imagined to exist between this prayer and the preceding, viz; that that referred to internal, this to external dangers, is too artificial to have found a place in Solomon's thoughts.

The Voice

Solomon: If a man does evil against his neighbor, and he is instructed to make a promise at the altar of Your temple, then hear him from heaven and act. Judge those who serve You. Denounce the evil man by returning his evil to him, and redeem the righteous man by blessing him according to his righteousness.

Literal, almost word-for-word, renderings:

Context Group Version	If a man acts disgracefully against his neighbor, and he is subjected to an oath to cause him to swear, and he comes [and] swears before your altar in this house; then you shall hear in the skies, and do, and judge your slaves, condemning the wicked, to bring his way on his own head, and vindicateing the vindicated, to give him according to his vindication.
Modern English Version	"If any man sins against his neighbor, and an oath be laid upon him to cause him to swear, and the oath comes before Your altar in this house, then may You hear in heaven and act and judge Your servants, condemning the wicked, bringing his way on his own head, and justifying the righteous, giving him according to his righteousness.
New King James Version	"When anyone sins against his neighbor, and is forced to take an oath, and comes and takes an oath before Your altar in this temple, then hear in heaven, and act, and judge Your servants, condemning the wicked, bringing his way on his head, and justifying the righteous by giving him according to his righteousness.
Updated Bible Version 2.11	If a man sins against his fellow man, and he is subjected to an oath to cause him to swear, and he comes [and] swears before your altar in this house; then you will hear in heaven, and do, and judge your slaves, condemning the wicked, to bring his way on his own head, and justifying the righteous, to give him according to his righteousness.
Young's Updated LT	"Then You have hearkened unto the supplication of Your servant, and of Your people Israel, which they pray towards this place; yea, You will hearken in the place of Your dwelling, in the heavens—and You have hearkened, and have forgiven, that which a man sins against his neighbour, and he has lifted up upon him an oath to cause him to swear, and the oath has come in before Your altar in this house, then You will hear in the heavens, and have done, and have judged Your servants, to declare wicked the wicked, to put his way on his head, and to declare righteous the righteous, to give him according to his righteousness. V. 30 is included for context.

The gist of this passage:

Perhaps the idea here is, a man does evil toward his neighbor, but swears that he has not. Solomon is asking God to judge the evil one and to bless the righteous man.

Many times in the book of Kings, I have had trouble with the style of writing; and have gotten lost in the lengthy sentences. I was somewhat confused about this passage; but I think I have a handle on it.

I was brought up in a church where a premium was placed on the accurate translation of a passage; and I certainly agree with that. However, sometimes, the less-than-literal translations must be consulted in order to figure out just exactly what is being said. I have had many instances in my study where I could read one nearly-literal translation after another, and not really understand what is being said. But then I go to the Voice or to the New Living Translation or some similar approach, and I am able to understand what is being said.

Free electronic translations for you to have

Electronic Bibles (like e-sword) are becoming increasingly popular (**e-sword** and **the Word** are both free downloads). A laptop is often a great way to take notes while in church, and e-sword allows you to have a dozen or two translations of the Bible right there (literally) at your fingertips. For the person who is simply reading the Scriptures or using their electronic Bible to read while being taught, let me recommend when it comes to an accurate Bible, the following free translations:

Literal translations:

ESV (English Standard Version)	Literal, almost word-for-word rendering	Very accurate and very readable.
Modern Literal Version (MLV)	Literal, almost word-for-word rendering	Accurate and readable.
King James' Version (KJV)	Literal, almost word-for-word rendering	Accurate but very archaic. You can find a KJV which is keyed to Strong's numbers (so that you can simply run your mouse over the word to get some additional meanings).
Green's Literal Translation of the Bible (LITV)	Reasonably literal, almost word-for-word rendering.	Mostly accurate; mostly readable. When an Old Testament passage is cited in the New Testament, the reference is given at the end of the verse.
Niobi Study Bible	Color-coded and nearly a word-for-word translation.	Black = Normal (basic) Text Purple = The Words of God the Father, The Son, the Holy Spirit, and quotations of the God Head Navy = Footnotes

Other text colorations:

Red = (n) Referencing to the Commentary; the (n) = Notes (also Niobi's)
Blue = [f] Footnotes Expanding the Word; Quotes from Other (Lost) Books
Green = Strong's Numbers that is Connected to the Strong's Dictionary
Headings (Chapter) = Describes the Section of Verses

Among the literal translations for e-sword, there is also the Context Group Version (CGV); the Modern King James Version (MKJV—Greene did this translation as well); the World English Bible (WEB), the Unlocked Literal Bible (ULLB), a Voice in the Wilderness (VW) and the Updated Bible Version (UPDV). For the NT only, try the Analytical Literal Translation (ALT) or An Understandable Version (AUV).

Translations which are not as literal:

Contemporary English Version (CEV)	Very much a thought-for-thought translation.	Very readable; very conservative; not very accurate when it comes to individual words.
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Free electronic translations for you to have

God's Word (GW)	A paraphrase.	God's Word is very readable and written at the 5 th grade level.
Unlocked Dynamic Bible (UDB)	A paraphrase.	This is a recent resource made available to e-sword. So far, I like it.
Also recommended: the Good News Bible (GNB), the Urim-Thummim Version (UTV) and the Tree of Life Versioni (TLV).		
Interesting, but helpful translations:		
The Scriptures 1998+	Generally a literal, word-for-word translation.	<i>The proper name of any individual is not translated; it is always transliterated or transcribed in order to approximate its original pronunciation...more especially when we are dealing with the most important Beings in all the universe: the Most High (הוהי) and His Son (עשוהי).</i>

E-Sword can be found at <http://www.e-sword.net>. E-sword is a Bible program for your computer. E-Sword is also available for the Apple Mac, iPad, and iPhone. E-sword is free.

Bible Support has man additional Bibles and commentaries and dictionaries. You must create a user name and password there to use it; but it is a free resource. <http://www.biblesupport.com>

The Word is also a free Bible program. I personally like it less than e-sword; but I sometimes have both open on my computer. <http://www.theword.net>

Your biggest problem when having a resource like this at your fingertips is, you can stop listening to your pastor-teacher and go off on your own, exploring related verses or examining particular words while in church. I recommend that you do that later and give your pastor a hearing. If you think that your pastor is just blathering on about nothing, then you are perhaps in the wrong church.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

1Kings 8:31a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'êth (אֵת) [pronounced ayth]	Indicates next word is the object of the verb; sometimes translated <i>to</i>	untranslated mark of a direct object	Strong's #853 BDB #84
'ăsher (אֲשֶׁר) [pronounced uh-SHER]	<i>that, so that, in that; for that, since; which; when, at what time; who, whom; where, wherever; the fact that = how; because that, because; as, like as; yea, even, yea even; until that; then, so [in an apodosis]</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81

'ăsher (אֲשֶׁר) [pronounced uh-SHER] is actually used in a number of different ways; it can mean *that, so that, in that; for that, since; which; when, at what time; who; where, wherever; the fact that = how; in order that, because that, because; as, like as; yea, even, yea even; until that; then, so [in an apodosis]*.

1Kings 8:31a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
châtâ' (חָטָא) [pronounced <i>khaw-TAW</i>]	<i>to sin, to miss, to miss the mark, to violate the law, to err; to do wrong, to commit a transgression</i>	3 rd person masculine singular, Qal imperfect	Strong's #2398 BDB #306
ʾîysh (אִישׁ) [pronounced <i>eesh</i>]	<i>a man, a husband; anyone; a certain one; each, each one, each man, everyone</i>	masculine singular construct (sometimes found where we would use a plural)	Strong's #376 BDB #35
lâmed (ל) [pronounced <i>l</i>]	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	directional/relational preposition	No Strong's # BDB #510
rêa' (רֵא) [pronounced <i>RAY-ahg</i>]	<i>associate, neighbor, colleague; companion, friend; beloved; fellow, acquaintance; fellow citizen; another person; one, another [in a reciprocal phrase]</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #7453 BDB #945

Translation: *When a man sins regarding his neighbor...* Solomon speaks to a man sinning against his neighbor (against another man in his periphery).

This is an unusual beginning for a sentence; but one meaning of the two initial words is, *when*. Because this is an unusual beginning for a sentence, some translators placed a portion of v. 30 with this verse.

We have no idea as to the nature of this trespass. For this reason, I would assume that the meaning here is fairly general in nature. One man has committed a wrong against his neighbor.

Furthermore, the idea of this passage is, the man has been accused of a trespass, which he may or may not have committed (he will swear an oath that he did not).

1Kings 8:31b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
nâshâ' (נָשָׂא) [pronounced <i>naw-SHAW</i>]	<i>to err, to go astray; to seduce, to corrupt</i>	3 rd person masculine singular, Qal perfect	Strong's #5377 BDB #674

Gesenius and BDB claim that this verb does not occur in the Qal.

It is possible that the correct verb is...

nâsâ' (נָסָא) [pronounced <i>naw-SAW</i>]	<i>to lift up, to bear, to carry</i>	3 rd person masculine singular, Qal perfect	Strong's #5375 BDB #669
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1Kings 8:31b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity with the 3 rd person masculine singular suffix	No Strong's # BDB #88
ʾâlâh (אֱלֹהִים) [pronounced aw-LAW]	<i>an oath, a solemn oath, a statement given under oath, a vow, a guarantee, a pledge, a judicial oath, solemn promise, a solemn declaration, a pact, an agreement or obligation, a verbal commitment or contract a curse, an execration</i>	feminine singular noun	Strong's #423 BDB #46
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
ʾâlâh (אֱלֹהִים) [pronounced aw-LAW]	<i>to put under a curse, to put under an oath</i>	Hiphil infinitive construct with the 3 rd person masculine singular suffix	Strong's #422 BDB #46

Translation: ...and he goes astray in [or, lifts up] his oath to put him under an oath;... I do not quite get this part. Apparently the sin that Solomon is speaking of is related to an oath? I do not quite understand the relationship to the sin previously mentioned.

The alternate reading is, *he lifts up an oath*, meaning that he takes an oath.

I believe the idea here is, the man is brought in and questioned, and he swears with an oath that he has done nothing wrong and that the accusations against him are false.

1Kings 8:31c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
bôw' (בָּוֹא) [pronounced boh]	<i>to come in, to come, to go in, to go, to enter, to advance; to attain</i>	3 rd person masculine singular, Qal perfect	Strong's #935 BDB #97
ʾâlâh (אֱלֹהִים) [pronounced aw-LAW]	<i>to swear, to curse, to take an oath</i>	3 rd person masculine singular, Qal perfect	Strong's #422 BDB #46
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
pânîym (פָּנִים) [pronounced paw-NEEM]	<i>face, faces, countenance; presence</i>	masculine plural construct (plural acts like English singular)	Strong's #6440 BDB #815

1Kings 8:31c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Together, they mean <i>upon the face of, before, before the face of, in the presence of, in the sight of, in front of</i> . When used with God, it can take on the more figurative meaning <i>in the judgment of</i> . This can also mean <i>forwards; the front part</i> [or, the edge of a sword]. L ^e pānîym (לְפָנַיִם) can take on a temporal sense as well: <i>before, of old, formerly, in the past, in past times</i> . Literally, this means <i>to faces of</i> .			
miz ^e bêach (מִזְבֵּחַ) [pronounced miz-BAY-ahkh]	altar; possibly monument	masculine singular noun with the 2 nd person masculine singular suffix	Strong's #4196 BDB #258
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
bayith (בַּיִת) [pronounced BAH-yith]	house, residence; household, habitation as well as inward	masculine singular noun with the definite article	Strong's #1004 BDB #108
zeh (זֶה) [pronounced zeh]	<i>here, this, this one; thus; possibly another</i>	masculine singular demonstrative adjective with the definite article	Strong's #2088, 2090 (& 2063) BDB #260

The NET Bible: *In the Hebrew text the words "and forgive" conclude v. 30, but the accusative sign at the beginning of v. 31 suggests the verb actually goes with what follows in v. 31. The parallel text in 2 Chr 6:22 begins with "and if," rather than the accusative sign. In this case "forgive" must be taken with what precedes, and v. 31 must be taken as the protasis ("if" clause) of a conditional sentence, with v. 32 being the apodosis ("then" clause) that completes the sentence.*

The NET Bible continues with an explanation: *Be willing to forgive the accused if the accusation is false. At first it appears that Solomon is asking God to forgive the guilty party. But in v. 32 Solomon asks the Lord to discern who is guilty and innocent, so v. 31 must refer to a situation where an accusation has been made, but not yet proven. The very periphrastic translation reflects this interpretation.*³²⁹

Translation: ...and he has come in [and] he has sworn an oath before Your altar in this house;... There are 3 nouns and verbs related to the idea of giving an oath; and apparently this oath is given before the altar of the Temple. That suggests that these are public oaths. This is very much like swearing an oath on the Bible. How many times has a person uttered the blasphemous oath, "I swear to God," and then lied?

Not only does he take an oath when questioned or when in court, but he comes to the Temple and takes an oath before the Temple—that is a very strong individual testimony. Yet, that accusation against him is there.

In many crimes which involve 2 people and no witnesses, sometimes the perpetrator of the crime will lie and even swear an oath against his victim. Oaths were sometimes taken when the clear perpetrator and victim of a crime could not be distinguished from one another (Ex. 22:7–11 Lev. 5:1 Num. 5:16–22).

It is unclear whether both men have come in and sworn an oath or whether the person accused of a crime has come in and sworn twice an oath that he did not do anything.

³²⁹ From <https://bible.org/netbible/index.htm?1ki7.htm> (footnote); accessed December 14, 2017.

Benson: *[This is] [w]here God, who was appealed to as a witness, was supposed to be especially present. Hence the heathen were wont to swear at their altars; calling on their gods to witness to the truth of what they said, and to punish them if they uttered any falsehood therein.*³³⁰

NIV Study Bible provides the best and most concise explanation here: *In cases such as default in pledges (Ex. 22:10–12) or alleged adultery (Num. 5:11–31), when there was insufficient evidence to establish the legitimacy of the charge, the supposed offender was required to take an oath of innocence at the sanctuary. Such an oath, with its attendant blessings and curses, was considered a divinely given means of determining innocence or guilt since the consequences of the oath became apparent in the life of the individual either by his experiencing the blessing or the curse or by direct divine revelation through the Urim and Thummim (see Ex. 28:29–30 Lev. 8:8 Num. 27:21).*³³¹

Essentially, Solomon is asking God to appear as a witness; when man is unable to provide a good and just verdict; Solomon wants God to make things right.

1Kings 8:32a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
'attâh (אַתָּה) [pronounced aht-TAW]	you (often, the verb to be is implied)	2 nd person masculine singular, personal pronoun	Strong's #859 BDB #61
shâma' (שָׁמָע) [pronounced shaw-MAHG]	to listen [intently], to hear, to listen and obey, [or, and act upon, give heed to, take note of], to hearken to, to be attentive to, to listen and be cognizant of	2 nd person masculine singular, Qal imperfect	Strong's #8085 BDB #1033
shâmayîm (שָׁמַיִם) [pronounced shaw-MAH-yim]	heaven, heavens, skies; the visible heavens, as in as abode of the stars or as the visible universe, the sky, atmosphere, etc.; Heaven (as the abode of God)	masculine dual noun with the definite article	Strong's #8064 BDB #1029

Lange: *One MS., followed by the Sept., Chald., Syr., and Arab., reads from heaven—מִן־הַשָּׁמַיִם, and so in 1Kings 8:34; 1Kings 8:36; 1Kings 8:39; 1Kings 8:43; 1Kings 8:45; 1Kings 8:49, according to 2Chron. 6:22–23; 2Chron. 6:25.*³³²

Translation: ...You will hear [in] the heavens... God will hear these oaths even in heaven.

Throughout Scripture, God is fully aware of what is taking place on earth. It is apparent that the courts and the judge do not know what has happened, based upon the accusation and the oath (s) involved. Obviously, God knows who is right and who is wrong.

³³⁰ Rev. Joseph Benson, *Commentary of the Old and New Testaments*; 1857; from e-Sword, 1Kings 8:31.

³³¹ *The NIV Study Bible*; ©1995 by The Zondervan Corporation; p. 482 (footnote).

³³² The Rev. Dr. John P. Lange, *Lange's Commentary*; 1857–1864; in the Public Domain; from E-sword; 1Kings 8:32 (footnote).

1Kings 8:32b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
ʿâsâh (עָשָׂה) [pronounced <i>gaw-SAWH</i>]	<i>to do, to make, to construct, to fashion, to form, to prepare, to manufacture; accomplish</i>	2 nd person masculine singular, Qal perfect	Strong's #6213 BDB #793
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
shâphaṭ (שָׁפַט) [pronounced <i>shaw-FAHT</i>]	<i>to judge, to condemn, to punish; to defend [especially the poor and oppressed], to defend [one's cause] and deliver him from his enemies; to rule, to govern</i>	2 nd person masculine singular, Qal perfect	Strong's #8199 BDB #1047
ʾêth (אֶת) [pronounced <i>ayth</i>]	Indicates next word is the object of the verb; sometimes translated <i>to</i>	untranslated mark of a direct object	Strong's #853 BDB #84
ʿebādîym (עֲבָדִים) [pronounced <i>ge^b-vaw-DEEM</i>]	<i>slaves, servants; workers; underlings; subjects; slavery, bondage, servitude; this can mean military men, soldiers in the plural</i>	masculine plural noun with the 2 nd person masculine singular suffix	Strong's #5650 BDB #713

Translation: ...and You will judge and then You will act [regarding] Your servants,... I do not quite understand the first verb here; or why God is condemning his servants. It appears that Solomon is asking God to do what needs to be done in order to condemn the person in the wrong.

God is obviously evaluating the guilt or innocence of those who have been accused; but it is unclear by the verbs used here. God will judge and then act accordingly.

1Kings 8:32c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced <i>le</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
râshaʿ (רָשָׁע) [pronounced <i>raw-SHAHG</i>]	in the Hiphil, this word has a judicial edge to it, and means <i>to declare guilty, to declare unrighteous, to condemn, to overcome [as the righteous over the wicked]; intransitive use: to act unrighteously, to act wickedly</i>	Hiphil infinitive construct	Strong's #7561 BDB #957

1Kings 8:32c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
râshâ' (רָשָׁא) [pronounced raw-SHAWG]	<i>unrighteous; malevolent, lawless, corrupt, wicked (hostile to God); criminal; guilty [of sin] [against God or man]; having an unrighteous cause</i>	masculine singular adjective; can act like a substantive	Strong's #7563 BDB #957

James Rickard: "Wicked man" is the noun RESHA, רָשָׁא that means, "wicked or criminal." It embodies the character that is opposite the character of God, being in opposition to the just and righteous characteristics of God (see Job 34:10; Psalm 5:4; 84:10).³³³

Translation: ...to declare [that] the unrighteous are guilty;... God is the Judge of all; and He will declare the unrighteous guilty. God knows the man in the wrong.

Solomon is simply asking that, when a case is not clear, that God will simply judge the wrongdoer apart from court and bring harm upon him. The oath is not magical in any way nor is the judgment or evaluation by God automatic. Solomon is asking for God to participate in such cases where guilt and innocence is not easily determined.

1Kings 8:32d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
nâthan (נָתַן) [pronounced naw-THAHN]	<i>to give, to grant, to place, to put, to set; to make</i>	Qal infinitive construct	Strong's #5414 BDB #678
derek ^e (דֶּרֶךְ) [pronounced DEH-rek ^e]	<i>way, distance, road, path; journey, course; direction, towards; manner, habit, way [of life]; of moral character</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #1870 BDB #202
b ^e (ב) [pronounced b ^{e/h}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
rô'sh (רֹאשׁ אוֹ שָׂאֵר) [pronounced rohsh]	<i>head [of a man, city, state, nation, place, family, priest], top [of a mountain]; chief, prince, officer; front, choicest, best; first; height [of stars]; sum</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #7218 BDB #910

Translation: ...to bring his way upon his head;... Those who are unrighteous are that way because of their deeds and acts. God will bring their own actions against them. The man's way is evil so God bring evil against him.

On several occasions in this chapter, Solomon speaks of *the way*, which is a reference to the spiritual walk of the believer during the Age of Israel. When Solomon speaks of *his way*, this is a reference to a man acting on his own

³³³ From <http://gracedoctrine.org/proverbs-chapter-9/> accessed December 9, 2015 (slightly edited).

judgments and his own impulses, which are generally in opposition to God. Rick Hughes calls this the *my way highway*. So this is a contrast between God's way and the ways of man.

Dr. John Gill: *condemning the wicked, by bringing his way upon his head: inflicting upon him the punishment imprecated by him in his oath.*³³⁴

Do you know how some people swear and oath and say, "May God strike me dead if..." but there oath is a lie. What is being suggested here is, whatever he calls for, if he is lying, that this be brought down on his own head.

1Kings 8:32e			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
lâmed (ל) [pronounced <i>l</i> ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
tsâdaq (צַדִּיק) [pronounced <i>tsaw-DAHK</i>]	<i>to do or bring to justice (in administrating the law); to declare righteous [just, innocent]; to justify; to vindicate the cause [of someone]; to make [someone] righteous (just); to turn to (toward) righteousness and integrity</i>	Hiphil infinitive construct	Strong's #6663 BDB #842
tsaddîyq (צַדִּיק) [pronounced <i>tsahd-DEEK</i>]	<i>just, righteous, justified, vindicated; absolute or perfect righteousness [if applied to God]</i>	masculine singular adjective, often used as a substantive	Strong's #6662 BDB #843
lâmed (ל) [pronounced <i>l</i> ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
nâthan (נָתַן) [pronounced <i>naw-THAHN</i>]	<i>to give, to grant, to place, to put, to set; to make</i>	Qal infinitive construct	Strong's #5414 BDB #678
lâmed (ל) [pronounced <i>l</i> ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 3 rd person masculine singular suffix	No Strong's # BDB #510
kaph or k ^e (כ) [pronounced <i>k</i> ^e]	<i>like, as, according to; about, approximately</i>	preposition of comparison, resemblance or approximation	No Strong's # BDB #453
ts ^e dâqâh (צִדְקָה) [pronounced <i>ts^edaw-KAW</i>]	<i>rectitude, right; justice; righteousness, executed righteousness and justice, righteous vindication</i>	feminine singular noun with the 3 rd person masculine singular suffix	Strong's #6666 BDB #842

³³⁴ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 1Kings 8:32.

Translation: ...and to bring justice to the righteous and to give to him according to his righteousness. God will bring righteousness to the righteous; and properly reward him. The righteous man here is the victim of a crime, which cannot be prosecuted in court; or a person unjustly accused of a crime that he did not commit. When the courts cannot decide, God's ultimate justice is requested by Solomon in this prayer.

Solomon sees the Temple as playing a part in their judicial system; which includes additional dependence upon God. Apparently, not far from the Temple is the royal palace and there will be an outside area which is apparently devoted to the open-air court system common in that era (1Kings 7:7—it is admittedly unclear whether this is inside or outside of the main building).

1Kings 8:31–32 When there is a dispute between two neighbors, and one of them is making a sworn statement before your altar, and the evidence is sketchy; You will hear in the heavens and You will consider what has been done and condemn those who are unrighteous, proclaiming the wrongdoer guilty and the righteous man justified.

Concluding remarks concerning 1Kings 8:31–32 (various commentators)

Whedon: *Human tribunals often clear the guilty and condemn the righteous, but Solomon prays that in every case of oaths concerning trespass brought before that altar, the right may be vindicated.*³³⁵

L. M. Grant: *If one sinned against his neighbor and there was any question about the matter, so that the accused offender was put on oath as regards this guilt or innocence, then Solomon asks that God would hear and intervene, absolving the innocent and condemning the guilty (vs.31-32). Because people may be guilty of swearing falsely, Solomon prayed that God would intervene to settle such cases.*³³⁶

The Cambridge Bible: *As the truth in such a case as is supposed can be known to God alone, He is prayed to act the part assigned to judges in the Law (cf. Deut. 25:1) and to make known in His own way which persons take the oath justly, and which unjustly. The close imitation of the language of Deuteronomy deserves to be noticed.*³³⁷

Keil and Delitzsch: *The prayer refers to the cases mentioned in Ex. 22:6–12 and Lev. 26:17, when property entrusted to any one had been lost or injured, or when a thing had been found and the finding was denied, or when an act of fraud had been committed; in which cases the law required not only compensation with the addition of a fifth of its value, but also a trespass—offering as an expiation of the sin committed by taking a false oath. But as this punishment could only be inflicted when the guilty person afterwards confessed his guilt, many false oaths might have been sworn in the cases in question and have remained unpunished, so far as men were concerned. Solomon therefore prays that the Lord will hear every such oath that shall have been sworn before the altar, and work (עָשָׂה), i.e., actively interpose, and judge His servants, to punish the guilty and justify the innocent.*³³⁸

Trapp: *This God has done on those who have taken false oaths of execration, as were easy to instance in the three false accusers of Narcissus, bishop of Jerusalem; in Earl Godwin; and in Anne Aweries, who, forswearing herself, A.D. 1575, Feb. 11, at a shop of Wood Street in London, praying God she might sink where she stood if she had not paid for the wares she took, fell down presently speechless, and with horrible stink died.*³³⁹ Not sure if this story is correct, but it is interesting, nonetheless.

³³⁵ Whedon's *Commentary on the Old and New Testaments*; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; 1Kings 8:32.

³³⁶ From <https://www.studydrive.org/commentaries/lmg/1-kings-8.html> accessed March 19, 2018.

³³⁷ *The Cambridge Bible for Schools and Colleges*; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, 1Kings 8:32.

³³⁸ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 1Kings 8:31–32.

³³⁹ John Trapp *A Commentary on the Old and New Testaments*; Edited by W. Webster and Hugh Martin; e-sword, 1Kings 8:32. Trapp refers to Eusebius as the source.

Concluding remarks concerning 1Kings 8:31–32 (various commentators)

Dr. Robert Dean, Jr.: *"If a man sins against his neighbour and is made to take an oath, and he comes {and} takes an oath before Your altar in this house, 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."* This is about a man who has somehow violated his neighbour. He is now in a courtroom situation and he has to take an oath and swear out exactly what he has done under oath. The situation here is about where a man has expressed a false witness against his neighbour. It appears that there is an accusation against the neighbour where there is no witness or evidence. So they have come in before the Lord in the temple in order to have it adjudicated in the house of the Lord.

Dean continues: *What Solomon is praying is to "hear in heaven and judge Your servants." So it is an appeal to the fact that God is the ultimate source of righteousness and justice in the land. All law in human history ultimately derives from a divine standard. As Christians we know that in principle law has its origin in the integrity of God and in His righteousness and in His justice. Specifically under the Mosaic Law it is God who is the ultimate judge in the affairs of Israel and so Solomon says that it is up to God to secure and maintain justice in Israel. He calls upon God to oversee the justice of Israel and to make sure that those who violate the Law are to be discovered and condemned and those who obey the Law are dealt with according to righteousness, i.e. the standard of the Mosaic Law. Leviticus 19:18 ; 8:30 , 31 cf. Exodus 22:8-11.*³⁴⁰

Treasury of Scriptural Knowledge suggests these related passages: Ex. 23:7 34:7 Num. 5:27 Deut. 25:1 Prov. 1:31 17:15 Isa. 3:10–11 Ezek. 18:13, 20, 30 Rom. 2:6–10, 13 7:9.³⁴¹

Chapter Outline

Charts, Maps and Short Doctrines

I think that it is quite remarkable that, the first petition that Solomon places before God is a request for justice, when the courts are unable to make a clear ruling. This could be a little problem; it could be a major problem, but it is not something which actually affects Solomon personally. This is all about the people in Israel, and the various disputes that they have among one another; and how God may need to step in to adjudicate a case which does not have enough evidence for a human judge. Here is where Solomon has acted as a judge, perhaps, but was unable to render a clear decision (or, in the alternative, Solomon could conceive of such a case coming to the courts).

The second prayer is related to Israel as a people, and their fall from grace. This begins what is known as the cycles of discipline or stages of national discipline. Solomon does not list these as we normally find them, according to the increasing negative volition followed by increased discipline—but he simply names some situations which may be interpreted as national discipline and then he gives the solution to that problem.

For more information on this topic, see the **Five Cycles of Discipline** (also known as the **Five Stages of National Discipline**³⁴²) (**BDR—probably Thieme**) (**Warren Doud**) (**Glen's Wisdom and Knowledge**) (**Mark Perkins**) (**L. G. Merritt**) (**Grace and Truth Bible Ministries**). There is a 6th stage of national discipline for **client nations** today—complete and total destruction of the client nation and its populace (Israel would not have faced this sort of discipline, as God will rule over Israel and His people in the Millennium—so there must remain Jews in the world, no matter what³⁴³).

1Kings 8:33–34 *There will be times in the future when Israel will be struck down by an enemy because they sinned against You—however, if they return to You, proclaim Your name, pray to You, and petition You for Your grace in this Temple, then You will hear their words even in the heavens and You will forgive them their sins and You will bring them back to the land which You had given to their fathers.*

³⁴⁰ From deanbible.org; accessed March 18, 2018.

³⁴¹ *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880; from E-sword, 1Kings 89:32.

³⁴² Same exact doctrine; I think that this is a better name for those unfamiliar with this doctrine.

³⁴³ Which explains why Satan attempts to destroy all Jews.

James Burton Coffman: [Title] *For God to Forgive Israel When They Repent [change their thinking]*.³⁴⁴

Petition #2: Preliminary discussion of 1Kings 8:33–34 (various commentators)

Lange: *The second petition [1Kings 8:33–34] concerns the case of captives, who had, through their guilt, merited overthrow, and were led away by their conquerors; and beseeches Jehovah for the return of the people to their native land. To be taken away from the land of promise, to be separated from communion with the covenant people, in whose midst Jehovah dwelt, and to live among heathens, was the greatest of all misfortunes to an Israelite, and it was very natural to pray against it.*³⁴⁵

The College Press Bible Study: *The second petition concerned military defeat and exile (1Kings 8:33–34). Such calamities were recognized as judgment which came as the result of national sin. When the chastened nation repented, confessed transgression and came into the Temple with prayers of supplication offered by priestly intercessors, Solomon petitioned God to hearken, to forgive and to restore to the homeland those individuals who had been taken into exile.*³⁴⁶

Keil and Delitzsch: *The second petition...refers to the threatenings in Lev. 26:17 and Deut. 28:25, where the nation is threatened with defeat and subjugation on the part of enemies, who shall invade the land, in which case prisoners of war are carried away into foreign lands, but the mass of the people remain in the land, so that they who are beaten can pray to the Lord in the temple, that He will forgive them their sin, save them out of the power of the enemy, and bring back the captives and fugitives into their fatherland.*³⁴⁷

Clarke: *The Second case. When their enemies make inroads upon them, and defeat them in battle, and lead them into captivity, because God, being displeased with their transgressions, has delivered them up; then if they will turn again, confess the name of God, which they had in effect denied, by either neglecting his worship, or becoming idolatrous; and pray and make supplication; then, says Solomon, hear you in heaven - and bring them again unto the land which you gave to their fathers.*³⁴⁸

Dr. Robert Dean, Jr.: *The second request begins in verse 33. In this situation it has to do with the military defeat of the people.*³⁴⁹

Chapter Outline

Charts, Maps and Short Doctrines

In a striking down of Your people Israel, to faces of an enemy when they sinned regarding You; and they have returned unto You and they have confessed Your name and they have prayed and they have petitioned for grace unto You in the house the this; and You [even] You will hear [from] the [two] heavens and You have forgiven regarding a sin of Your people Israel and You have returned them unto the land which You had given to their fathers.

1Kings
8:33–34

When Your people, Israel, have been struck down before an enemy because they sinned against [lit., **regarding**] You—but then they have returned to You and they have confessed [or, **praised**] Your name and they have prayed and they have petitioned You for grace in [or, **by**] this Temple—then You will hear [their prayer from] the heavens and You will forgive the sin of Your people Israel, and You will [even] return them back to the land which You had given to their fathers.

³⁴⁴ From <https://www.studylight.org/commentaries/bcc/1-kings-8.html> accessed March 20, 2018.

³⁴⁵ The Rev. Dr. John P. Lange, *Lange's Commentary*; 1857–1864; in the Public Domain; from E-sword; 1Kings 8:33–34 (Exegetical and Critical).

³⁴⁶ *The College Press Bible Study Textbook Series*; (a compilation of many commentaries); from e-sword; 1Kings 8:31–53.

³⁴⁷ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 1Kings 8:33–34.

³⁴⁸ Adam Clarke, *Adam Clarke's Commentary on the Bible*; from e-Sword, 1Kings 8:33 (slightly edited).

³⁴⁹ From deanbible.org; accessed March 18, 2018.

There will be times in the future when Israel will be struck down by an enemy because they sinned against You—however, if they return to You, proclaim Your name, pray to You, and petition You for Your grace in this Temple, then You will hear their words even in the heavens and You will forgive them their sins and You will bring them back to the land which You had given to their fathers.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	In a striking down of Your people Israel, to faces of an enemy when they sinned regarding You; and they have returned unto You and they have confessed Your name and they have prayed and they have petitioned for grace unto You in the house the this; and You [even] You will hear [from] the [two] heavens and You have forgiven regarding a sin of Your people Israel and You have returned them unto the land which You had given to their fathers.
Revised Douay-Rheims	If your people Israel <u>shall fly</u> before their enemies, (because they will sin against You,) and doing penance, and confessing to Your name, shall come, and pray, and make supplications to You in this house: Then hear You in heaven, and for give the sin of Your people Israel, and bring them back to the land which You gave to their fathers.
Peshitta (Syriac)	When thy people Israel are defeated in the battle before the enemy because they have sinned before thee, and shall turn again to thee and confess thy name and pray and make supplication to thee in this house; Then hear thou in heaven and forgive the sin of thy servants and of thy people Israel, and bring them back to the land which thou gavest to their fathers.
Septuagint (Greek)	When Your people Israel falls before enemies, because they <u>will</u> sin against You, and they will return and confess to Your name, and they will pray and supplicate in this house, then will You hear from heaven, and be gracious to the sins of Your people Israel, and You will restore them to the land which You gave to their fathers.
Significant differences:	The Latin has <i>shall fly</i> rather than <i>struck down</i> . So the Latin understands the people of Israel to be in retreat. The Greek sounds as if the sinning by the people of Israel against God is a future event.

Limited Vocabulary Translations:

Bible in Basic English	When your people Israel are overcome in war, because of their sin against you; if they are turned to you again, honouring your name, making prayers to you and requesting your grace in this house: Then give ear in heaven, and let the sin of your people Israel have forgiveness, and take them back again into the land which you gave to their fathers.
Easy English	Perhaps an enemy will win a war against your people, Israel, because (Israel) has not obeyed you. (Your people) may then turn back to you. (They may do these things:) · (They may) say that your name (is the name of their God). · (They may) pray to you. · (They may) ask you (to forgive them) in this temple.
Easy-to-Read Version—2006	“Sometimes your people Israel will sin against you, and their enemies will defeat them. Then the people will come back to you and praise you. They will pray to you in this Temple. Please listen in heaven, please listen to the prayers of your people Israel. Forgive them for their sins and let them have their land again. You gave this land to their ancestors.
God’s Word™	“An enemy may defeat your people Israel because they have sinned against you.

	<p>But when your people turn to you, praise your name, pray, and plead with you in this temple, then hear them in heaven, forgive the sins of your people Israel, and bring them back to the land that you gave to their ancestors.</p>
Good News Bible (TEV)	<p>“When your people Israel are defeated by their enemies because they have sinned against you, and then when they turn to you and come to this Temple, humbly praying to you for forgiveness, listen to them in heaven. Forgive the sins of your people and bring them back to the land which you gave to their ancestors.</p>
<i>The Message</i>	<p>When your people Israel are beaten by an enemy because they’ve sinned against you, but then turn to you and acknowledge your rule in prayers desperate and devout in this Temple, Listen from your home in heaven, forgive the sin of your people Israel, return them to the land you gave their ancestors. The Message did something like this previously, where the proper location of the verse was difficult to determine.</p>
NIRV	<p>“Suppose your people Israel have lost the battle against their enemies. And suppose they’ve sinned against you. But they turn back to you and praise your name. They pray to you in this temple. And they ask you to help them. Then listen to them from heaven. Forgive the sin of your people Israel. Bring them back to the land you gave to their people who lived long ago.</p>

Thought-for-thought translations; paraphrases:

Common English Bible	<p>If your people Israel are defeated by an enemy because they have sinned against you, but then they change their hearts and lives, give thanks to your name, and ask for mercy before you at this temple, then listen from heaven and forgive the sin of your people Israel. Return them to the land you gave their ancestors.</p>
Contemporary English V.	<p>Suppose your people Israel sin against you, and then an enemy defeats them. If they come to this temple and beg for forgiveness, listen from your home in heaven. Forgive them and bring them back to the land you gave their ancestors.</p>
The Living Bible	<p>“And when your people sin and their enemies defeat them, hear them from heaven and forgive them if they turn to you again and confess that you are their God. Bring them back again to this land which you have given to their fathers.</p>
New Century Version	<p>“When your people, the Israelites, sin against you, their enemies will defeat them. But if they come back to you and praise you and pray to you in this Temple, then hear them in heaven. Forgive the sins of your people Israel, and bring them back to the land you gave to their ancestors.</p>
New Life Version	<p>“When Your people Israel do not win in battle over those who hate them, because they have sinned against You, but if they turn to You again and call on Your name and pray to You in this house, then hear in heaven. Forgive the sin of Your people Israel. And return them to the land You gave to their fathers.</p>

Partially literal and partially paraphrased translations:

American English Bible	<p>'And when Your people IsraEl sin against You; may they fail before their enemies until they return and acknowledge Your Name, and then pray and beg before You in this [Temple]. Please listen to them from the heavens and forgive the sins of Your people IsraEl, and return them to this land that You gave to their ancestors.</p>
Beck's American Translation	<p>“If Your people Israel sin against You and so the enemy defeats them, but then they turn to You, confess Your name, pray and plead with You in this temple, then hear in heaven, forgive the sins of Your people Israel, and bring them back to the country You gave their fathers.</p>
International Standard V	<p>“If your people Israel are defeated in a battle with [Lit. <i>defeated before</i>] their enemy because they have sinned against you, when they return to you and confess to you</p>

	[Lit. <i>confess your name</i>], pray, and in this Temple they ask you to show grace to them, then hear in heaven, forgive the sin of your people Israel, and return them to the soil [Or <i>land</i>] that you gave to their ancestors.
Revised Knox Bible	Are thy people of Israel condemned to flee before their enemies, in punishment of the sins they will surely commit? Then, if they come here repentant, and acknowledging thy power, pray to thee and plead with thee in this temple of thine, do thou, in heaven, listen to them, and forgive the sins of thy people Israel, and restore them to the land which thou gavest to their fathers.
Translation for Translators	And when your Israeli people are defeated by their enemies <i>in a battle</i> because they have sinned against you, <i>and if they are forced to go to some distant country</i> , if they turn away from their sinful behavior and turn toward this temple and admit that you <i>have justly punished them</i> , and if they plead <i>that you will forgive them</i> , listen to them from heaven, and forgive your Israeli people for the sins that they <i>have committed</i> , and bring them back to this land that you gave to our ancestors.

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	When your people Israel are to be stricken, turned before they being their enemy, even were they to be made clean, as they are to have turned back to you, and are to have confessed your name, and are to have implored, and are to have sought favor from you, in this house, you was to hear them from the expanse, and is to have forgiven the misses of the mark, of your people Israel, and is to have brought them back to the land, you is to have granted to their fathers.
Ferrar-Fenton Bible	"When Your People Israel are routed before their enemies when it has offended You, if it returns to You, and implores Your NAME, and prays, and entreats You in this House, then hear from the Heavens and pardon the sin of Your People Israel, and restore to them the land which You gave to their fathers.
God's Truth (Tyndale)	When your people Israel be put to the worse before their enemies, because they have sinned against you, and afterward turn again to you and praise your name, and pray and make supplication unto you in this house: Then hear you up to heaven and be merciful unto the sin of your people Israel, and bring you again unto the land which you gave unto their fathers.
HCSB	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, may You hear in heaven and forgive the sin of Your people Israel. May You restore them to the land You gave their ancestors.
Jubilee Bible 2000	When thy people Israel are 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 with humility unto thee in this house, then thou shalt hear in the heavens and forgive the sin of thy people Israel and bring them again unto the land which thou didst give unto their fathers.

Catholic Bibles (those having the imprimatur):

New American Bible (2002)	"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, listen in heaven and forgive the sin of your people Israel, and bring them back to the land you gave their fathers.
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New Jerusalem Bible [33-34,46-53] These references to deportation of Israelites to a hostile land are an expansion of Solomon's prayer dating from the Babylonian exile four centuries later. '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, then listen from the place where you reside in heaven; forgive the sin of your people Israel, and bring them back to the country which you gave to their ancestors.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible "When they sin against you, and in consequence the sky is shut, so that there is no rain; then, if they pray toward this place, acknowledge your name and turn from their sin when you have brought them low; hear in heaven, forgive the sin of your servants and of your people Isra'el — since you keep teaching them the good way by which they should live — and send down rain on your land, which you have given your people as their inheritance.

The Complete Tanach When Your people Israel are struck down before the enemy, because they sin against You, and shall turn again to You, and praise Your name, and pray and make supplication to You in this house.

And praise Your name: For our Sages said that a person is obliged to bless God for the bad as well as the good.

exeGeses companion Bible And You shall hear in heaven, and forgive the sin of Your people Israel, and bring them back to the land which You gave to their fathers.

When your people Yisra El
are smitten at the face of the enemy
because they sin against you
- and turn again to you
and spread hands to your name and pray
and beseech to you in this house
- then hear in the heavens
and forgive the sin of your people Yisra El
and return them to the soil you gave their fathers.

The Israel Bible (beta) "Should Your people *Yisrael* be routed by an enemy because they have sinned against You, and then turn back to You and acknowledge Your name, and they offer prayer and supplication to You in this House, oh, hear in heaven and pardon the sin of Your people *Yisrael*, and restore them to the land that You gave to their fathers.

Orthodox Jewish Bible When Thy people Yisroel be struck down before the oyev, because they have sinned against Thee, and shall turn back to Thee, and confess Thy Shem, and daven, and make supplication unto Thee in this Bait:

Then hear Thou in Shomayim, and forgive the chattat of Thy people Yisroel, and bring them back unto HaAdamah which Thou gavest unto their Avot.

Expanded/Embellished Bibles:

The Expanded Bible "If someone ·wrongs another person [sins against a neighbor], he will be brought to the altar in this ·Temple [^Lhouse]. If he swears an oath that he is not guilty, then hear in heaven. ·Judge the case [Act and judge between your servants], ·punish [condemn] the guilty ·as they deserve [^Lby bringing his conduct on his own head], but ·declare that the innocent person is not guilty [acquitt/vindicate the righteous/innocent in accordance with their righteousness/innocence].

Kretzmann's Commentary When thy people Israel be smitten down before the enemy because they have sinned against Thee, Lev_26:17; Deu_28:25, and shall turn again to Thee, and confess Thy name, and pray, and make supplication unto Thee in this house, seeking the face of the Lord in true repentance, then hear Thou in heaven, and

NET Bible®

forgive the sin of thy people Israel, and bring them again unto the land which Thou gavest unto their fathers, taking away their captivity for the sake of His mercy.

“The time will come when [*Heb* “when.” In the Hebrew text vv. 33-34 actually contain one lengthy conditional sentence, which the translation has divided into two sentences for stylistic reasons.] your people Israel are defeated by an enemy [Or “are struck down before an enemy.”] because they sinned against you. If they come back to you, renew their allegiance to you [*Heb* “confess [or perhaps, “praise”] your name.”], and pray for your help [*Heb* “and they pray and ask for help.”] in this temple, then listen from heaven, forgive the sin of your people Israel, and bring them back to the land you gave to their ancestors.

The Pulpit Commentary

When thy people Israel be smitten down before the enemy [cf. Le 26:7, 17; Deut. 28:25. There is a constant reference to these two chapters throughout this prayer, or, if no direct reference to them, there are unmistakeable reminiscences of them], because they have sinned against thee, and shall turn again to thee, and confess [or praise. Psalm 54:8 Hebrews; 106:47; 122:4] thy name, and pray, and make supplication unto thee in this house. [The marg. towards is a mistaken attempt at avoiding the difficulty which lies on the surface of the text, viz; that persons in a foreign land could not pray in the temple. But the king obviously is speaking here, not of those taken captive, but of the nation at large (“thy people Israel”) by its representatives (cf. Joe. 2:17), supplicating after its defeat. The idea of captives does not come in until the next verse. Under the term house the courts are obviously included (Acts 2:46; Luke 18:10). Into the edifice the priests alone were admitted.]

Then hear thou in heaven, and forgive the sin of thy people Israel, and bring them [i.e; the captives of Israel, those carried off by the enemy. There is no thought here of the captivity of the nation—that is referred to in 1Kings 8:46–50—as the prayers to be offered in the temple prove. This petition is in exact accordance with the promises and threatenings of the law, for the former of which see Le 26:40–44; Deut. 30:1–5; for the latter, Le 26:33; Deut. 4:27; Deut. 28:64 sqq.] again unto the land which thou gavest unto their fathers.

The Voice

Solomon: When Your people Israel are defeated by an enemy because they have acted against You and wronged You, if they come back to You and praise Your name and send their requests to You in this temple; then hear them in heaven, forgive them for their sins, and lead them back to the *promised* land You gave to their ancestors.

Literal, almost word-for-word, renderings:

Concordant Literal Version

‘In Your people Israel being smitten before an enemy, because they sin against You, and they have turned back unto You, and have confessed Your name, and prayed, and made supplication unto You in this house, then you do hear in the heavens, and have forgiven the sin of Your people Israel, and brought them back unto the ground that You gave to their fathers.

Context Group Version

When your people Israel are struck down before the enemy, because they have disgraced you; if they turn again to you, and confess your name, and pray and plead for generosity to you in this house: then you shall hear in the skies, and forgive the disgrace of your people Israel, and bring them again to the land which you gave to their fathers.

Darby Translation

When thy people Israel are put to the worse 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; then hear thou in the heavens, and forgive the sin of thy people Israel, and bring them again unto the land that thou gavest unto their fathers.

English Standard Version	“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, then hear in heaven and forgive the sin of your people Israel and bring them again to the land that you gave to their fathers.
Modern English Version	“When Your people Israel are defeated by their enemies, because they have sinned against You, and they turn back to You and call upon Your name and pray and make supplication to You in this house, then may You hear in heaven and forgive the sin of Your people Israel and bring them again to the land which You gave to their fathers.
New European Version	When Your people Israel are struck down before the enemy, because they have sinned against You; if they turn again to You, and confess Your name, and pray and make supplication to You in this house: then hear in heaven, and forgive the sin of Your people Israel, and bring them again to the land which You gave to their fathers.
Updated Bible Version 2.11	When your people Israel are struck down before the enemy, because they have sinned against you; if they turn again to you, and confess your name, and pray and plead for mercy to you in this house: then you will hear in heaven, and forgive the sin of your people Israel, and bring them again to the land which you gave to their fathers.
Young’s Updated LT	“In Your people Israel being smitten before an enemy, because they sin against You, and they have turned back unto You, and have confessed Your name, and prayed, and made supplication unto You in this house, then You will hear in the heavens, and have forgiven the sin of Your people Israel, and brought them back unto the ground that You gave to their fathers.

The gist of this passage: If Israel finds themselves being defeated at war because they have sinned against God, Solomon asks that, if they turn back to Him, confess His name and pray, that God would hear them and forgive their sins.

33-34

1Kings 8:33a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong’s # BDB #88
nâgaph (נָגַף) [pronounced naw-GAHF]	<i>to be struck down, to be smitten, to be hit; [possibly] beaten, wounded</i>	Niphal infinitive construct	Strong’s #5062 BDB #619
The infinitive construct, when combined with the bēyth preposition, can often take on a temporal meaning and may be rendered <i>when [such and such happens]</i> . It can serve as a temporal marker that denotes an event which occurs simultaneously with the action of the main verb.			
‘am (עַם) [pronounced gahm]	<i>people; race, tribe; family, relatives; citizens, common people; companions, servants; entire human race; herd [of animals]</i>	masculine singular collective noun with the 2 nd person masculine singular suffix	Strong’s #5971 BDB #766

1Kings 8:33a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Yisʿrāʾêl (יִשְׂרָאֵל) [pronounced <i>yis-row-ALE</i>]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun; God-given name to Jacob; and national name for the Jewish people	Strong's #3478 & #3479 BDB #975
lâmed (ל) [pronounced <i>l</i> ʰ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
pânîym (פָּנִים) [pronounced <i>paw-NEEM</i>]	<i>face, faces, countenance; presence</i>	masculine plural construct (plural acts like English singular)	Strong's #6440 BDB #815
Together, they mean <i>upon the face of, before, before the face of, in the presence of, in the sight of, in front of</i> . When used with God, it can take on the more figurative meaning <i>in the judgment of</i> . This can also mean <i>forwards; the front part</i> [or, the edge of a sword]. Lʰpânîym (לְפָנַיִם) can take on a temporal sense as well: <i>before, of old, formerly, in the past, in past times</i> . Literally, this means <i>to faces of</i> .			
ʾâyab (אֵיָב) [pronounced <i>aw-YAʰV</i>]	<i>enemy, the one being at enmity with you; enmity, hostility</i>	Qal active participle	Strong's #340 & #341 BDB #33
ʾăsher (אֲשֶׁר) [pronounced <i>uh-SHER</i>]	<i>that, which, when, who, whom; where; in that, in which, in what</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81
châtûʾ (חָטְאוּ) [pronounced <i>khaw-TAW</i>]	<i>to sin, to miss, to miss the mark, to violate the law, to err; to do wrong, to commit a transgression</i>	3 rd person masculine plural, Qal imperfect	Strong's #2398 BDB #306
lâmed (ל) [pronounced <i>l</i> ʰ]	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	directional/relational preposition; with the 2 nd person masculine singular suffix	No Strong's # BDB #510

The meanings of the lâmed preposition broken down into groups: ❶ *to, towards, unto*; it is used both to turn one's heart *toward* someone as well as to sin *against* someone; ❷ *to, even to*; in this sense, it can be used with a number to indicate the upper limit which a multitude might approach (*nearly*). ❸ Lâmed can be equivalent to the Greek preposition *eis* (εἰς), meaning *into*, as in transforming *into* something else, changing *into* something else (Gen. 2:7). This use of lâmed after the verb *hâyâh* (הָיָה) [pronounced *haw-YAW*] (Strong's #1961 BDB #224) is one thing *becoming* another (Gen. 2:7). ❹ Its fourth use is the mark of a dative, after verbs of giving, granting, delivering, pardoning, consulting, sending, etc. This type of dative is broken down into several categories, but one includes the translation *by*, which would be apropos here. ❺ *With regards to, as to*. Similar to the Greek preposition *eis* (εἰς) plus the dative. [Numbering from Gesenius]. ❻ *On account of, because, propter*, used of cause and reason (*propter* means *because*; Gesenius used it). ❼ *Concerning, about*, used of a person or thing made the object of discourse, after verbs of saying. ❽ *On behalf of* anyone, *for* anyone. ❾ As applied to a rule or standard, *according to, according as, as though, as if*. ❿ When associated with time, it refers to *the point of time at which* or *in which* anything is done; or it can refer to *the space of time during which* something is done (or occurs); *at the time of*.

Translation: When Your people, Israel, have been struck down before an enemy because they sinned against [lit., regarding] You... Solomon appears to be prophesying here of future events; but this could be nothing more than a recognition that the people of Israel may stray from God. If they stray from God, they may find themselves losing when at war with their enemies—as a part of warning discipline. This has happened in the past, and Solomon is merely recognizing that it may happen in the future.

*The Open Bible: Israel's rebellion against God would lead to defeat and drought of which they had been forewarned. See dDeut. 28:15–68.*³⁵⁰

*L. M. Grant: Solomon entertained no false hopes that Israel would never be defeated by enemies. He does not say "If," but "When Your people are defeated before an enemy because they have sinned against You."*³⁵¹

The sin they commit is given just generally; it is them sinning *regarding* God. The result of this sin is, their enemies are defeating them in battle.

This portion of v. 33 seems to repeat the sentiments of Lev. 26:17 ([God is speaking to Israel through Moses:] *I will set My face against you, and you shall be struck down before your enemies. Those who hate you shall rule over you, and you shall flee when none pursues you.*—ESV; capitalized). See also Lev. 26:25 Deut. 28:25, 48 30:1-8 Joshua 7:8 2Chron. 6:24–25 Psalm 44:10 Neh. 1:8.

*Dr. John Gill: When your people Israel will be struck down before the enemy,.... Beaten and routed, many slain, and others carried captive; which had been their case, and might be again, and was, though now a time of peace: because they have sinned against You; which always was the reason of their being given up into the hands of their enemies.*³⁵²

*NIV Study Bible: Defeat by enemies was listed in Deut. 28:25 as one of the curses that would come on Israel if she disobeyed the covenant. Solomon's prayer reflects an awareness of the covenant obligations the Lord had placed on His people and a knowledge of the consequences that disobedience would entail.*³⁵³

Israel, time and time again, sinned against God. Joshua 6:1–2 7:11–12 2Kings 17:7–18 18:11–12 2Chron. 36:14–17.

The Cambridge Bible suggests that this is the specific sin of idolatry: *From what follows it seems as if idolatry, to which the people were so prone, were noted as the special sin. They have turned away from God, and so are to turn to Him again. The penalty constantly threatened for serving strange gods was that they should be made to serve strangers in a land which was not theirs. Cf. Deut. 28:47ff.*³⁵⁴ The targum also suggests that this sin is idolatry³⁵⁵, which was a common sin committed by the Israelites.

Application: The United States has been under similar discipline. We fought a war in Vietnam, which we pulled out of. In that circumstance, there was nothing wrong with our military and its might, but we were defeated in a propaganda war, to a point where we brought our troops home in defeat. The propaganda war was so successful against us, that many Americans greeted the return of our soldiers with angry signs and spittle. This was one of the greatest moral defeats that America has ever suffered.

³⁵⁰ *The Open Bible*; the New Living Translation; Thomas Nelson Publishers, Nashville, TN; ©1996, p. 457 (footnote).

³⁵¹ From <https://www.studylight.org/commentaries/lmg/1-kings-8.html> accessed March 19, 2018.

³⁵² Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 1Kings 8:33 (slightly edited).

³⁵³ *The NIV Study Bible*; ©1995 by The Zondervan Corporation; p. 482 (footnote) (slightly edited).

³⁵⁴ *The Cambridge Bible for Schools and Colleges*; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, 1Kings 8:33.

³⁵⁵ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 1Kings 8:33.

Application: We face a similar situation in the Middle East today (I write this in 2018). We have gone into the Middle East with overwhelming force, winning essentially every battle that we have fought. However, we have gone into Iraq and Afghanistan thinking that our enemy was radical Islamists, when the true enemy has always been Islam. The powers that be made no attempt to supplant Islam—we did not send in a barrage of Christian missionaries to offer the people Jesus—but we attempted to install a democracy instead, believing a political solution was the ultimate solution.

Application: Whereas, President Truman was willing and able to send Bibles and missionaries into the countries that we defeated in war, Presidents Bush and Obama did not see that as a viable solution. As a result of Truman's actions, we have had great relations with both Japan and Germany for decades, despite them being the greatest enemies on the battlefield. Similarly, Christianity was brought to South Korea, where it has taken a solid hold. South Korea sends Christian missionaries out all over Asia and they remain our solid allies to this day. On the other hand, there is no one in the world who believes that we will have a long and lasting peace in and alliance with Iraq and Afghanistan.

Application: This prayer in 1Kings recognizes that the ultimate solution is a spiritual one; at the heart of any military defeat is an abandonment of God and His ways.

1Kings 8:33b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
shûwb (שׁוּב) [pronounced shoo ^b v]	<i>to return, to turn, to turn back, to reminisce, to restore something, to bring back something, to revive, to recover something, to make restitution</i>	3 rd person masculine plural, Qal perfect	Strong's #7725 BDB #996
'el (עַל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied); with the 2 nd person masculine singular suffix	Strong's #413 BDB #39

Translation: ...—but then they have returned to You... So, the people of Israel have committed some unspecified set of sins against God off in the future. But, at some point, they return to God. This would mean rebound (confessing their sins to God). We are in opposition to God when we are out of fellowship; when this fellowship is restored, then we have returned to God.

God is gracious and He has allowed Israel to return to Him. Lev. 26:39–42 *And those of you who are left shall rot away in your enemies' lands because of their iniquity, and also because of the iniquities of their fathers they shall rot away like them. "But if they confess their iniquity and the iniquity of their fathers in their treachery that they committed against Me, and also in walking contrary to me, so that I walked contrary to them and brought them into the land of their enemies—if then their uncircumcised heart is humbled and they make amends for their iniquity, then I will remember My covenant with Jacob, and I will remember My covenant with Isaac and My covenant with Abraham, and I will remember the land. Neh. 1:8–9 Remember the word that you commanded your servant Moses, saying, 'If you are unfaithful, I will scatter you among the peoples, but if you return to Me and keep My commandments and do them, though your outcasts are in the uttermost parts of heaven, from there I will gather them and bring them to the place that I have chosen, to make My name dwell there.'* Jonah 3:10 When

God saw what they did, how they turned from their evil way, God relented of the disaster that He had said He would do to them, and He did not do it. (ESV; capitalized)

1Kings 8:33c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
yâdâh (יָדָה) [pronounced <i>yaw-AWH</i>]	<i>to profess, to confess; to show or point out [with the hand extended]; to give thanks, to praise, to celebrate</i>	3 rd person masculine plural, Hiphil perfect	Strong's #3034 BDB #392
'êth (אֶת) [pronounced <i>ayth</i>]	Indicates next word is the object of the verb; sometimes translated <i>to</i>	untranslated mark of a direct object	Strong's #853 BDB #84
shêm (שֵׁם) [pronounced <i>shame</i>]	<i>name, reputation, character; fame, glory; celebrated; renown; possibly memorial, monument</i>	masculine singular noun with the 2 nd person masculine singular suffix	Strong's #8034 BDB #1027

Translation: ...and they have confessed [or, praised] Your name... They confess or they call out or they celebrate God's name. This indicates that they are going on positive signals toward their God. I would suggest that this means, not only have they believed in the God of Israel, but that they publically acknowledge Him as well.

Matthew Poole: *And confess Your name; give glory to your name, by acknowledging their sins, and your justice; and by accepting the punishment of their iniquity; and by trusting to your power and goodness alone for their deliverance.*³⁵⁶

1Kings 8:33d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
pâlal (פָּלַל) [pronounced <i>paw-LAHL</i>]	<i>to pray, to intercede, to make intercession for, to ask for a favorable determination</i>	3 rd person masculine plural, Hithpael perfect	Strong's #6419 BDB #813
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
chânan (חָנַן) [pronounced <i>khaw-NAHN</i>]	<i>to petition for grace, to make a request for grace, to make an appeal for grace, to entreat for mercy, to make a request as an inferior for something from a superior, to ask for gracious treatment</i>	3 rd person masculine plural, Hithpael perfect	Strong's #2603, #2589 BDB #335

³⁵⁶ Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, 1Kings 8:33 (slightly edited).

1Kings 8:33d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'el (לָ) [pronounced eh]	unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to	directional preposition (respect or deference may be implied); with the 2 nd person masculine singular suffix	Strong's #413 BDB #39
b ^e (ב) [pronounced b ^{eh}]	in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within	a preposition of proximity	No Strong's # BDB #88
bayith (בַּיִת) [pronounced BAH-yith]	house, residence; household, habitation as well as inward	masculine singular noun with the definite article	Strong's #1004 BDB #108
zeh (זֶה) [pronounced zeh]	here, this, this one; thus; possibly another	masculine singular demonstrative adjective with the definite article	Strong's #2088, 2090 (& 2063) BDB #260

Translation: ...and they have prayed and they have petitioned You for grace in [or, by] this Temple... The people pray to God and they petition Him for grace at this very Temple. In addition to confessing their sins to God and publically acknowledging Him, they go to God in prayer—our graciously provided access to God. In doing this, the people of God are recognizing and using their access to God.

James Burton Coffman: "*When thy people are defeated ... because they have sinned ... if they turn again, etc.*" (1 Kings 8:33). "*This reminds one of the cycle in the Book of Judges: apostasy, defeat, repentance, deliverance.*"³⁵⁷ *[Broadman Bible Commentary]* This shows Solomon's thorough familiarity with that book.

The people, obviously, do not pray to God from within the Temple (which is the most common meaning of this preposition); but they might be next to the Temple or in front of the Temple.

1Kings 8:33–34 There will be times in the future when Israel will be struck down by an enemy because they sinned against You—however, if they return to You, proclaim Your name, pray to You, and petition You for Your grace in this Temple, then You will hear their words even in the heavens and You will forgive them their sins and You will bring them back to the land which You had given to their fathers.

There is the problem of, *if they are outside of the land, how do they pray by the Temple?*

How can they pray in or by the Temple if they are not in the land? (Matthew Poole)

Question. If they were banished into a strange land, how could they pray in this house, as they are said to do, 1Kings 8:33?

Two possible answers:

1. That may be rendered to or towards this house, as it is expressed, 1Kings 8:29,30. The Hebrew preposition beth, in, being oft put for el, to, or towards.
2. This may be understood of divers persons; and so the sense is this: When the people of Israel be defeated in battle, and many of their brethren be taken prisoners, and carried into captivity; if then their

³⁵⁷ From <https://www.studylight.org/commentaries/bcc/1-kings-8.html> accessed March 20, 2018. See link for citations from Coffman.

How can they pray in or by the Temple if they are not in the land? (Matthew Poole)

brethren remaining in the land, shall heartily pray for theft captive brethren, they shall be delivered.

Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, 1Kings 8:34 (slightly edited).

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Treasury of Scriptural Knowledge suggests the following Scriptures on prayer: Ezra 9:5–15
Neh. 9:1–5 Isa. 63:15–19 64:1–66:24 Dan. 9:3–19.³⁵⁸

1Kings 8:34a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'attâh (אַתָּה) [pronounced <i>aht-TAW</i>]	<i>you</i> (often, the verb <i>to be</i> is implied)	2 nd person masculine singular, personal pronoun	Strong's #859 BDB #61
shâma' (שָׁמָע) [pronounced <i>shaw-MAHÇ</i>]	<i>to listen [intently], to hear, to listen and obey, [or, and act upon, give heed to, take note of], to hearken to, to be attentive to, to listen and be cognizant of</i>	2 nd person masculine singular, Qal imperfect	Strong's #8085 BDB #1033
shâmayîm (שָׁמַיִם) [pronounced <i>shaw-MAH-yim</i>]	<i>heaven, heavens, skies; the visible heavens, as in as abode of the stars or as the visible universe, the sky, atmosphere, etc.; Heaven (as the abode of God)</i>	masculine dual noun with the definite article	Strong's #8064 BDB #1029
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
çâlach (צָלַח) [pronounced <i>saw-LAHKH</i>]	<i>to forgive, to pardon; to overlook, to not hold responsible for, to not hold to</i>	2 nd person masculine singular, Qal perfect	Strong's #5545 BDB #699
lâmed (ל) [pronounced <i>le</i>]	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	directional/relational preposition	No Strong's # BDB #510
chattâ'th (חַטָּאת) [pronounced <i>khat-TAWTH</i>]	<i>misstep, slip of the foot; sin; sinfulness; a sin-offering; penalty [for sin], calamity, misfortune</i>	feminine singular construct	Strong's #2403 BDB #308

³⁵⁸ *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880; from E-sword, 1Kings 8:33.

1Kings 8:34a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'am (עַם) [pronounced gahm]	<i>people; race, tribe; family, relatives; citizens, common people; companions, servants; entire human race; herd [of animals]</i>	masculine singular collective noun with the 2 nd person masculine singular suffix	Strong's #5971 BDB #766
Yisrâ'êl (יִשְׂרָאֵל) [pronounced yis-raw-ALE]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun; God-given name to Jacob; and national name for the Jewish people	Strong's #3478 & #3479 BDB #975

Translation: ...then You will hear [their prayer from] the heavens and You will forgive the sin of Your people Israel,... The result will be that God will hear their prayers, even in the heavens He will hear them. God also forgives them their sins—the very sins which got them out of fellowship in the first place.

Based upon these things, God will forgive His people (here, we are speaking not of the forgiveness of **rebound**—naming one's sins to God) but forgiving the people in general, who have strayed from God.

Application: We have this or very similar phrasing throughout Solomon's wonder prayer. God would hear His people from the heavens. It is reasonable for us to call upon the very same God. It is reasonable for us to have the same expectations of God, that He will hear us, despite our wrongdoing. God is amazingly gracious to us.

1Kings 8:34b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
shûwb (שׁוּב) [pronounced shoo ^b v]	<i>to cause to return, to bring, to be caused to turn back mentally, reminisce, to return something, to restore, to bring back, to send back, to regain, to recover, to make restitution, reconsider, think again, to be caused to return</i>	3 rd person masculine singular, Hiphil perfect with the 3 rd person masculine plural suffix	Strong's #7725 BDB #996
'el (עַל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
'ădâmâh (אֲדָמָה) [pronounced uh-daw-MAWH]	<i>ground, soil, dirt, earth, tillable earth, land, surface of the earth</i>	feminine singular noun with the definite article	Strong's #127 BDB #9

1Kings 8:34b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾăsher (אֲשֶׁר) [pronounced uh-SHER]	<i>that, which, when, who, whom; where; in that, in which, in what</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81
nâthan (נָתַן) [pronounced naw-THAHN]	<i>to give, to grant, to place, to put, to set; to make</i>	2 nd person masculine singular, Qal perfect	Strong's #5414 BDB #678
lâmed (ל) [pronounced lee]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
ʾâbôwth (אֲבוֹתָם) [pronounced aw ^b -VOOTH]	<i>fathers, ancestors, both as the heads of households, clans or tribes; founders, civil leaders, military leaders</i>	masculine plural noun with the 3 rd person masculine plural suffix	Strong's #1 BDB #3

Translation: ...and You will [even] return them back to the land which You had given to their fathers. Now this is quite an interesting conundrum that we have here. The people are praying and petitioning God *in the Temple* (literally, *in this house*); and God will return them to the land that He had given to their fathers. The Temple is, quite obviously, in the land.

The Millennial Israel will be restored to much, much more land than they originally had—even under David and Solomon.

1Kings 8:33–34 There will be times in the future when Israel will be struck down by an enemy because they sinned against You—however, if they return to You, proclaim Your name, pray to You, and petition You for Your grace in this Temple, then You will hear their words even in the heavens and You will forgive them their sins and You will bring them back to the land which You had given to their fathers. *They*, in this passage, refers to Israelite soldiers who have been taken captive in war—probably as a result of their reversionism—and they quickly turn their hearts and pray to God; and God will bring them—the previously captured soldiers—back into the land of Israel.

This could also refer to the entire country being removed from the land; as this is something which God has warned them about in Lev. 26. One interpretation is to see this as limited to the army of Israel; and the other is to see this as something which affects the entire nation. In any case, the **5th stage of national discipline** (where the people are removed from the land) will be found in 1Kings 8:46–50.

1Kings 8:33–34 There will be times in the future when Israel will be struck down by an enemy because they sinned against You—however, if they return to You, proclaim Your name, pray to You, and petition You for Your grace in this Temple, then You will hear their words even in the heavens and You will forgive them their sins and You will bring them back to the land which You had given to their fathers.

1Kings 8:33–34: Solomon's second petition (various commentators)

L. M. Grant: *Many times it was true that Israel was defeated by their enemies because they had sinned against God, so that Solomon's prayer is really prophetic. He asked that God would hear Israel's repentant prayer and restore them by His grace.*³⁵⁹

³⁵⁹ From <https://www.studydrive.org/commentaries/lmg/1-kings-8.html> accessed March 19, 2018.

1Kings 8:33–34: Solomon's second petition (various commentators)

Dr. Robert Dean, Jr.: *"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."* The situation is that Israel is defeated because of sin. The ultimate causative factor in history is spiritual, it is not material, not economic, not education, etc. We see this in Israel's history and in the Law because they could have a free market manual and be doing everything right according to the Chicago School of Economics or whatever free market system you want to go with and if they are not right with God then no matter what they do it is going to fail. God rules in the affairs of men, and God is going to rule those affairs of men in terms of His plans and purposes. It was understood on the basis of what Moses had said that Israel would eventually be removed from the land. So the situation in the second request has to do with their military defeat. There are various examples of this in Israel's history—at Ai, in the book of Judges, the defeat by the Philistines, etc., all of which were examples of this type of discipline. We see the parallel in Deuteronomy 28:25 NASB *"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."* This divine discipline is targeted to Israel.

Dean continues: We see the response at the end of the verse: *"if they turn to You again and confess."* The word for "turn" is *shub*, meaning to turn or to return, to go back. It also has the idea of change and it relates to a spiritual change. The reason they are now going to have victory instead of being defeated militarily is not because they gained a greater understanding of military tactics or because they acquired more advanced technology, it is because their relationship to God changed. Their basic problem, and this is the problem with all of us when we are defeated in any area of life, has to do ultimately with sin. We have to learn to be honest enough with ourselves to evaluate ourselves in terms of where there is continuing or ongoing sin. It is not just enough in spiritual growth to confess our sins. Confession of sin is enough to be restored to fellowship but if 30 seconds later we commit the same sin and keep that cycle going, then we are not growing. There is no forward momentum. *"...if they turn to You again and confess Your name and pray and make supplication to You in this house."* Turn again and confess are simultaneous actions, it is not first one and then the other. The issue of confessing "Your name" is that they have been involved in idol worship and now they are turning back to the true God and they are going to apply the first commandment to have no other God's beside the God of Israel. 1 Kings 8:34 NASB *"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."* This is related to what we find in the covenant in Deuteronomy. When we read through Deuteronomy 29 we see the affirmation of the land covenant.³⁶⁰

Chapter Outline

Charts, Maps and Short Doctrines

1Kings 8:35–36 When Your people sin against You, then You will close up the heavens and there will be no rain for their land. However, if they pray toward this place; and if they confess Your name; and if they turn away from their sin (often because You afflict them with divine discipline); then You will hear their plea from the heavens and you will forgive Your people of their sins; and then You will teach them the good way—the way in which they should walk—and then You will give them rain upon the land which You gave to them as an inheritance.

James Burton Coffman: *[Title] Petition for Relief from Drought.*³⁶¹

³⁶⁰ From deanbible.org; accessed March 18, 2018.

³⁶¹ From <https://www.studylight.org/commentaries/bcc/1-kings-8.html> accessed March 20, 2018.

Petition #3: Preliminary discussion of 1Kings 8:35–36 (various commentators)

L. M. Grant: *Withholding rain would be another infliction sent by God because of Israel's sin. Again, if this discipline resulted in the repentance of Israel, Solomon prayed that God would hear their prayer, forgive their sin and send rain (vs.35-36).*³⁶²

Lange: *The third petition (1Kings 8:35–36), and the fourth (1Kings 8:37–40), concern divine judgments by means of long–continued drought and land–plagues. As the rain, on which the fertility of the soil, and therefore all outward prosperity, depended in the East, was a sign of divine blessing (Ezek. 34:26 sq.), so drought was a sign of curse and punishment (Lev. 26:3 Lev. 26:19 Deut. 28:15 Deut. 28:23 Deut. 11:17 Amos 4:7 Haggai 1:11).*³⁶³

The College Press Bible Study: *The third petition concerns the plague of drought (1Kings 8:35–36). More than once God had threatened to shut up the heavens if His people were unfaithful to Him (Lev. 26:19; Deut. 11:17 etc.). Under such circumstances contrite people all over the land would direct their prayers toward the Temple in Jerusalem. Because of the disciplinary nature of such natural disasters, God must forgive His people when they recognize the punishment as a divine chastisement and come to Him with penitential prayer.*³⁶⁴

Keil and Delitzsch: *The third prayer refers to the remission of the punishment of drought threatened against the land, when the heaven is shut up, according to Lev. 26:19; Deut. 11:17; Deut. 28:23... These words correspond to יִכַּסְנוּתָּ, and contain a motive for forgiveness. Because God teaches His people and seeks by means of chastisements to bring them back to the good way when they fail to keep His commandments, He must forgive when they recognise the punishment as a divine chastisement and come to Him with penitential prayer.*³⁶⁵

Clarke: *The Third case. When, because of their sin, and their ceasing to walk in the good way in which they should have walked, God refuses to send the early and latter rain, so that the appointed weeks of harvest come in vain, as there is no crop: then, if they pray and confess their sin, hear Thou in heaven, etc.*³⁶⁶

Chapter Outline

Charts, Maps and Short Doctrines

In a closing up of [two] heavens and [there] is no rain for they are sinning regarding You; and they have prayed unto the place the this and they have professed Your name and from their sin they turn, for you will afflict them; and You [even] You hear [them in] the [two] heavens and you have forgiven regarding a sin of your servants and Your people Israel, for You will teach them the way the good which they will walk in her and You have given rain upon Your land which You have given to Your people for an inheritance.

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8:35–36

When [You] close up the heavens and [there] is no rain because they are sinning against You; but they have then prayed towards this place and they have confessed Your name; and they have turned away from their sin (because You have afflicted them [with divine discipline]); then You will hear [them from] the heavens and You will forgive them—Your servants and Your people Israel—of [their] sins; then You will teach them the good way that they will walk in it; and You will [then] give rain upon Your land that You have given to Your people as an inheritance.

³⁶² From <https://www.studylight.org/commentaries/lmg/1-kings-8.html> accessed March 19, 2018.

³⁶³ The Rev. Dr. John P. Lange, *Lange's Commentary*; 1857–1864; in the Public Domain; from E-sword; 1Kings 8:35–40 (Exegetical and Critical).

³⁶⁴ *The College Press Bible Study Textbook Series*; (a compilation of many commentaries); from e-sword; 1Kings 8:31–53.

³⁶⁵ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 1Kings 8:35–36.

³⁶⁶ Adam Clarke, *Adam Clarke's Commentary on the Bible*; from e-Sword, 1Kings 8:35 (slightly edited).

When Your people sin against You, then You will close up the heavens and there will be no rain for their land. However, if they pray toward this place; and if they confess Your name; and if they turn away from their sin (often because You afflict them with divine discipline); then You will hear their plea from the heavens and You will forgive Your people of their sins; and then You will teach them the good way—the way in which they should walk—and then You will give them rain upon the land which You gave to them as an inheritance.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	In a closing up of [two] heavens and [there] is no rain for they are sinning regarding You; and they have prayed unto the place the this and they have professed Your name and from their sin they turn, for you will afflict them; and You [even] You hear [them in] the [two] heavens and you have forgiven regarding a sin of your servants and Your people Israel, for You will teach them the way the good which they will walk in her and You have given rain upon Your land which You have given to Your people for an inheritance.
Revised Douay-Rheims	If heaven shall be shut up, and there shall be no rain, because of their sins, and they praying in this place, <u>shall do penance to your name</u> , and shall be converted from their sins, by occasion of their afflictions: Then hear you them in heaven, and forgive the sins of your servants, and of your people Israel: and shew them the good way wherein they should walk, and give rain upon your land, which you have given to your people in possession.
Peshitta (Syriac)	When the heavens are shut up and there is no rain because they have sinned against You; and they will come and pray in this place and confess Your name and turn from their sins, when You will afflict them; Then hear You in heaven and forgive the sins of Your servants and of Your people Israel, when You teach them the good way wherein they should walk, and give Your rain upon the land which You have given to Your people for an inheritance.
Septuagint (Greek)	When the heaven is restrained, and there is no rain, because they shall sin against thee, and the shall pray toward this place, and they shall make confession to thy name, and shall turn from their sins when thou shalt have <u>humbled</u> them, then thou shalt hear from heaven, and be merciful to the sins of thy servant and of thy people Israel; for thou shalt shew them the good way to walk in it, and thou shalt give rain upon the earth which thou hast given to thy people for an inheritance.
Significant differences:	The Latin leaves out <i>regarding [against] You</i> . The Hebrew has <i>professed Your name</i> ; the Latin has <i>shall do penance to your name</i> . The Hebrew has <i>to afflict</i> ; the Greek has <i>to humble</i> . The Hebrew has <i>forgive</i> ; the Greek has <i>be merciful</i> .

Limited Vocabulary Translations:

Bible in Basic English	When heaven is shut up and there is no rain, because of their sin against you; if they make prayers with their faces turned to this place, honouring your name and turning away from their sin when you send trouble on them: Then give ear in heaven, so that the sin of your servants, and of your people Israel, may have forgiveness, when you make clear to them the good way in which they are to go; and send rain on your land which you have given to your people for their heritage.
Easy English	Sometimes, the skies will become dry and there will be no rain. This will be when your people have not obeyed you. (Then, they may do these things:) · They may pray towards this place. · They may say that your name (is the name of their God).

	<p>· They may turn from what they have done wrong. (This is) because you have hurt them.</p> <p>If they do that, hear (them) from heaven. Forgive your servants, your people Israel, for what they have done wrong. Teach them the right things to do. Send rain on to the land, which you gave as a gift to your people.</p>
Easy-to-Read Version—2001	"Sometimes they will sin against you, and you will stop the rain from falling on their land. Then they will pray toward this place and praise your name. You make them suffer, and they will be sorry for their sins. 36 So please listen in heaven to their prayer. Then forgive us for our sins. Teach the people to live right. Then, Lord, please send rain to the land you gave them.
Easy-to-Read Version—2006	"Sometimes they will sin against you, and you will stop the rain from falling on their land. Then they will pray toward this place and praise your name. You make them suffer, and they will be sorry for their sins. So please listen in heaven to their prayer. Then forgive us for our sins. Teach the people to live right. Then, Lord, please send rain to the land you gave them.
Good News Bible (TEV)	"When you hold back the rain because your people have sinned against you, and then when they repent and face this Temple, humbly praying to you, listen to them in heaven. Forgive the sins of the king and of the people of Israel, and teach them to do what is right. Then, O Lord, send rain on this land of yours, which you gave to your people as a permanent possession.
<i>The Message</i>	<p>When the skies shrivel up and there is no rain because your people have sinned against you, but then they pray at this place, acknowledging your rule and quitting their sins because you have scourged them,</p> <p style="padding-left: 40px;">Listen from your home in heaven, forgive the sins of your servants, your people Israel.</p>
NIRV	"Suppose your people have sinned against you. And because of that, the sky is closed up and there isn't any rain. But your people pray toward this place. They praise you by admitting they've sinned. And they turn away from their sin because you have made them suffer. Then listen to them from heaven. Forgive the sin of your people Israel. Teach them the right way to live. Send rain on the land you gave them as their share.

Thought-for-thought translations; paraphrases:

Common English Bible	When the sky holds back its rain because Israel has sinned against you, but they then pray toward this place, give thanks to your name, and turn away from their sin because you have punished them for it,[d] then listen from heaven and forgive the sin of your servants, your people Israel. Teach them the best way for them to follow, and send rain on your land that you gave to your people as an inheritance.
Contemporary English V.	Suppose your people sin against you, and you punish them by holding back the rain. If they turn toward this temple and pray in your name and stop sinning, listen from your home in heaven and forgive them. The people of Israel are your servants, so teach them to live right. And please send rain on the land you promised them forever.
New Berkeley Version	"When heaven is sealed up so that it does not rain because they have sinned against Thee, and they pray toward this place, confess Thy name, and turn from their sin when Thou dost discipline them, then hear Thou in heaven, forgive the sin of Thy servants, Thy people Israel — for Thou art instructing them in the good way which they are to go — and send rain upon the land which Thou gavest Thy people as an inheritance.
New Century Version	"When they sin against you, you will stop the rain from falling on their land. Then they will pray, facing this place and praising you; they will stop sinning when you make them suffer. When this happens, please hear their prayer in heaven, and

New Life Version	<p>forgive the sins of your servants, the Israelites. Teach them to do what is right. Then please send rain to this land you have given particularly to them.</p> <p>“When the heavens are shut up and give no rain because they have sinned against You, if they pray toward this place and call on Your name and turn from their sin when You bring trouble to them, then hear in heaven. Forgive the sin of Your servants and of Your people Israel. Teach them the good way in which they should walk. And send rain on Your land, which You have given to Your people.</p>
New Living Translation	<p>“If the skies are shut up and there is no rain because your people have sinned against you, and if they pray toward this Temple and acknowledge your name and turn from their sins because you have punished them, then hear from heaven and forgive the sins of your servants, your people Israel. Teach them to follow the right path, and send rain on your land that you have given to your people as their special possession.</p>

Partially literal and partially paraphrased translations:

American English Bible	<p>‘And when You hold back the sky and don't allow rain to fall because of their sins against You, and then they come to pray in this place and acknowledge Your Name and turn away from their sins after You've humbled them; please listen from the heavens and forgive the sins of Your servants... Your people IsraEl. Show them a better way to act, and then provide rain for this land that You've given to Your people as their inheritance.</p>
Beck's American Translation	<p>“When the sky is shut up and there's no rain because they sin against You, if then they pray toward this place, confess Your name, and turn away from their sins because You made them suffer, then hear in heaven and forgive the sins of Your servants and Your people Israel; teach them how to live a good life and let rain fall on You land that You gave Your people as a possession. I had to capitalize two pronouns that Beck missed.</p>
International Standard V	<p>“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 [So MT; LXX reads you bring them low], 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.</p>
New Advent (Knox) Bible	<p>Does the sky bar its gates against them, and give no rain, in punishment for their sins? Then, if they come here acknowledging thee with prayer and repentance, and turn away, in their sore need, from their sins, do thou, in heaven, listen, and grant thy servants the people of Israel forgiveness; teach them to guide their steps aright, and send rain on the land thou hast given them for their home.</p>
Translation for Translators	<p>And when you do not allow any rain to fall on the land because your people have sinned against you, if they turn toward this temple and admit that you <i>have justly punished them</i>, if they turn away from their sinful behavior and <i>humbly</i> pray to you, listen to them in heaven, and forgive your Israeli people for the sins <i>that they have committed</i>. Teach them the right way to conduct their lives. Then send rain on this land that you have given to your people to belong to them <i>permanently</i>.</p>

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	<p>As the expanse is to restrain its rain, because they were to be made clean, and they are to have implored toward this place, and are to have confessed your name, and are to have turned back, from their misses of the mark, which they were to be looked down on. You was to hear them from the expanse, and is to have forgiven the misses of the mark of your servants, Your people Israel, indeed was you to point out to them, your beneficial way, which they were to go out, and is to have granted</p>
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	rain on the solid grounds, which you is to have granted to your people, as a possession.
Ferrar-Fenton Bible	" If the skies are restrained, and there is no rain, because they have sinned against You, if they pray at this place, and implore Your Name, and turn from their sins, answer them; and hear from the Heavens, and pardon the sin of Your People Israel—for You can turn them from the path of sin which they are walking in,—and give rain to Your country which You have allowed Your People to possess.
God's Truth (Tyndale)	If heaven be shut up, that there be no rain, because they have sinned against you: yet if they pray in this place and praise your name and turn from their sins, through your scourging of them: then hear you up to heaven, and be merciful unto the sin of your servants and of your people Israel, that you show them a good way to walk in, and give rain upon your land that you have given unto your people to inherit.
Unlocked Literal Bible	When the skies are shut up and there is no rain, because they have sinned against you; if they pray toward this Standing Place, and confess your Name and turn from their sin, when you afflict them: Then hear in the cosmos, and pardon the sin of your slaves, and of your people Israel so that you teach them the good way where they should walk, and give rain upon your land that you have given to your people for an inheritance.
The Urim-Thummim Version	When the skies are shut up and there is no rain because the people have sinned against you—if they pray toward this place, confess your name, and turn from their sin when you have afflicted them— then listen in heaven and forgive the sin of your servants and of your people Israel, when you teach them the good way in which they should walk. Send rain on your land, which you have given to your people as an inheritance.

Catholic Bibles (those having the imprimatur):

The Heritage Bible	When the heavens are shut and no rain falls because they have sinned against you, and they pray in this place, acknowledging and repenting of their sin because you have afflicted them, then listen from heaven and forgive your servants, your people Israel, and teach them the way to live; and send rain on your land which you have given to your people as an inheritance. <i>No rain falls because they have sinned against you (v. 35).</i> Prayer is for people who are sinners and who know themselves to be such. They fear God's punishment but believe that God forgives; they believe that God cannot be won over by prayers and ceremonies but by repentance.
New American Bible (2002)	"If the sky is closed, so that there is no rain, because they have sinned against you and you afflict them, and if then they repent of their sin, and pray, and praise your name in this place, listen in heaven and forgive the sin of your servant and of your people Israel, teaching them the right way to live and sending rain upon this land of yours which you have given to your people as their heritage.
New Jerusalem Bible	'When the heavens are shut and there is no rain because they have sinned against you, if they pray in this place and praise your name and, having been humbled by you, desist from their sin, then listen from the place where you reside in heaven and forgive the sin of your servant and your people Israel -- for you are constantly showing them the good way which they must follow -- and send rain on your country, which you have given to your people as their heritage.
Revised English Bible	"Should the heavens be shut up and there be no rain, because your servant and your people Israel have sinned against you, and they then pray towards this place, confessing your name and forsaking their sin when they feel your punishment, hear in heaven and forgive their sin; so teach them the good way which they are to follow, and grant rain on your land which you have given to your people as their own possession.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	“When they sin against you, and in consequence the sky is shut, so that there is no rain; then, if they pray toward this place, acknowledge your name and turn from their sin when you have brought them low; hear in heaven, forgive the sin of your servants and of your people Isra’el — since you keep teaching them the good way by which they should live — and send down rain on your land, which you have given your people as their inheritance.
The Complete Tanach	When heaven is shut up, and there is no rain, because they have sinned against You; and they shall pray toward this place and praise Your name, and repent of their sin, so that You may answer them.
	so that You may answer them: The word יכ here is used in the context of רשא, “so that.”
exeGesés companion Bible	And You shall hear in heaven, and forgive the sin of Your servants, and of Your people Israel, when You teach them the good way wherein they should walk; and give rain upon Your land, which You have given to Your people for an inheritance. When the heavens restrain and there is no rain because they sin against you - if they pray toward this place and spread hands to your name and turn from their sin and you humble them: then hear in the heavens and forgive the sin of your servants and of your people Yisra El to direct them the good way to walk and give rain on the land you gave to your people for an inheritance.
The Israel Bible (beta)	“Should the heavens be shut up and there be no rain, because they have sinned against You, and then they pray toward this place and acknowledge Your name and repent of their sins, when You answer them, oh, hear in heaven and pardon the sin of Your servants, Your people Yisrael, after You have shown them the proper way in which they are to walk; and send down rain upon the land which You gave to Your people as their heritage.
Orthodox Jewish Bible	When Shomayim is shut up, and there is no matar (rain), because they have sinned against Thee; if they daven toward this Makom, and confess Thy Shem, and turn from their chattat, when Thou afflictest them; Then hear Thou in Shomayim, and forgive the chattat of Thy avadim, and of Thy people Yisroel, that Thou teach them the Derech Hatovah wherein they should walk, and give matar (rain) upon Thy Land, which Thou hast given to Thy people for a nachalah.

Expanded/Embellished Bibles:

The Expanded Bible	“When they sin against you, ·you will stop the rain from falling on their land [^L the heavens will be shut and there will be no rain]. Then they will pray, facing this place and ·praising you [^L confess your name]; they will stop sinning when you ·make them suffer [afflict them]. ·When this happens [Then], please hear their prayer in heaven, and forgive the ·sins [or sin] of your servants, ·the Israelites [^L your people Israel]. Teach them ·to do what is right [^L the good way they should walk]. Then please send rain to this land you have given ·particularly to them [^L your people for an inheritance].
Kretzmann’s Commentary	When heaven is shut up and there is no rain because they have sinned against Thee, Lev. 26:19; Deut. 11:17; Deut. 28:23; if they pray toward this place, and

confess Thy name, and turn from their sin when Thou afflictest them, for drought, especially in Palestine, was rightly considered a sign of curse and punishment, 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. Because God teaches, educates, His people, tries to bring them back to the right way by means of punishments, therefore He is asked to forgive if His people acknowledge the punishment and plead for forgiveness.

NET Bible®

"The time will come when [Heb "when." In the Hebrew text vv. 35-36a actually contain one lengthy conditional sentence, which the translation has divided into two sentences for stylistic reasons.] the skies are shut up tightly and no rain falls because your people [Heb "they"; the referent (your people) has been specified in the translation for clarity.] sinned against you. When they direct their prayers toward this place, renew their allegiance to you [Heb "confess [or perhaps, "praise"] your name.'], and turn away from their sin because you punish them, then listen from heaven and forgive the sin of your servants, your people Israel. Certainly [The translation understands כִּי (ki) in an emphatic or asseverative sense.] you will then teach them the right way to live [Heb "the good way in which they should walk."] and send rain on your land that you have given your people to possess [Or "for an inheritance."].

The Pulpit Commentary

The third petition concerns the plague of drought. Just as rain, in the thirsty and sunburnt East, has ever been accounted one of the best gifts of God (Le Deut. 26:4; Deut. 11:11; Job. 5:10, and passim; Psalm 68:9; Psalm 147:8; Acts 14:17), so was drought denounced as one of His severest scourges (Le Deut. 26:19; Deut. 11:17; Deut. 28:23, Deut. 28:24, etc.) This petition finds an illustration in the public supplications which are still offered in the East, and by men of all creeds, for rain. When heaven is shut up, and there is no rain, because they have sinned against thee; if they pray toward this place [toward, because the inhabitants of the land everywhere would direct their prayers toward the holy oracle in Jerusalem (Psalm 28:2)], and confess [praise] thy name, and turn from their sin, when [or because, כִּי] thou afflictest them. [LXX. οὐρανὸν κατακλείωσθαι αὐτοῦς—Humbling should be the result of affliction.]

Then hear thou in heaven [see on 1Kings 8:32], and forgive the sin of thy servants, and of thy people Israel that thou teach them [rather, because thou art teaching them, etc. The thought is, "Forgive, because they have learned the lesson Thy discipline of drought was meant to teach;" because the chastisement has fulfilled its purpose] the good way [1Sam. 12:23] wherein they should walk, and give rain upon thy land, which thou hast given to thy people for an inheritance.

The Voice

Solomon: When the heavens are dried up and no rain is given to the earth because Your people sinned against You, if they turn and pray in the direction of this place and praise Your name and turn away from their sins after You afflict them, then hear them in heaven and forgive the sins of those who serve You and of Your people Israel. Show them the best path, the good path, upon which to walk. Give them rain for the portion of Your earth which You have given to them as an inheritance.

Literal, almost word-for-word, renderings:

Context Group Version

When the skies is shut up, and there is no rain, because they have disgraced you; if they pray toward this place, and confess your name, and turn from their disgrace, when you humble them: then you shall hear in the skies, and forgive the disgrace of your slaves, and of your people Israel, when you 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.

English Standard Version	“When heaven is shut up and there is no rain because they have sinned against you, if they pray toward this place and acknowledge your name and turn from their sin, when you afflict them, then hear in heaven and forgive the sin of your servants, your people Israel, when you teach them the good way in which they should walk, and grant rain upon your land, which you have given to your people as an inheritance.
Modern English Version	“When heaven is shut up, and there is no rain, because they have sinned against You, if they pray toward this place and call upon Your name and turn from their sin when You afflict them, then may You hear in heaven and forgive the sin of Your servants and Your people Israel, that You may teach them the good way in which they should walk and give rain upon Your land which You have given to Your people as an inheritance.
New King James Version	“When the heavens are shut up and there is no rain because they have sinned against You, when they pray toward this place and confess Your name, and turn from their sin because You afflict them, then hear in heaven, and forgive the sin of Your servants, Your people Israel, that You may teach them the good way in which they should walk; and send rain on Your land which You have given to Your people as an inheritance.
Young’s Updated LT	“In the heavens being restrained, and there is no rain, because they sin against You, and they have prayed towards this place, and confessed Your name, and from their sin turn back, for You will afflict them, then You will hear in the heavens, and have forgiven the sin of Your servants, and of Your people Israel, for You directest them the good way in which they go, and have given rain on Your land which You have given to Your people for inheritance.

The gist of this passage: When the people have sinned against God, then He will inflict them with divine discipline (such as, give them no rain); but if they turn back to Him and confess His name, then God will forgive them and give them rain once again.

35-36

1Kings 8:35a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong’s # BDB #88
‘âtsar (אָצַר) [pronounced gaw-TSAHR]	<i>to shut up; to be confined, to be detained, to be restrained, to be surrounded, to be enclosed; to be gathered together</i>	Niphal infinitive construct	Strong’s #6113 BDB #783
The infinitive construct, when combined with the bêyth preposition, can often take on a temporal meaning and may be rendered <i>when [such and such happens]</i> . It can serve as a temporal marker that denotes an event which occurs simultaneously with the action of the main verb.			
shâmayîm (שָׁמַיִם) [pronounced shaw-MAH-yim]	<i>heaven, heavens, skies; the visible heavens, as in as abode of the stars or as the visible universe, the sky, atmosphere, etc.; Heaven (as the abode of God)</i>	masculine dual noun	Strong’s #8064 BDB #1029

1Kings 8:35a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wāw conjunction	No Strong's # BDB #251
lō' (ל or לו) [pronounced low]	not, no	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
hâyâh (הָיָה) [pronounced haw-YAW]	to be, is, was, are; to become, to come into being; to come to pass	3 rd person masculine singular, Qal imperfect	Strong's #1961 BDB #224
mâtâr (מָטָר) [pronounced maw-TAWR]	rain	masculine singular noun	Strong's #4306 BDB #564

Translation: When [You] close up the heavens and [there] is no rain... When God's people get out of line, one way that God will discipline them is by giving them no rain. This shuts down an agricultural society. This is warned about in Lev. 26:19 and Deut. 11:17 28:23; and an example is found in 1Kings 17:1. This discipline from God is the ancient version of a modern day recession or depression.

Here, the *heavens* refers to the atmosphere of the earth (Deut. 11:17 Psalm 147:8).

What Solomon is doing is going over the various cycles or stages of national discipline, but they do not appear to be given in any order.

The Cambridge Bible on the plague of drought: *The king next entreats against a plague of drought. This also had been proclaimed in the Pentateuch as one of God's methods of discipline and punishment. So Deut. 11:17 the people are warned to beware of sin lest the Lord shut up the heaven that there be no rain; and in Deuteronomy (Deut. 28:23) and Leviticus (Lev. 26:19) the striking phrase is used 'I will make your heaven as iron, and your earth as brass.'*³⁶⁷

Benson: *This is compared to a great storehouse in God's keeping, out of which nothing can be obtained so long as it is close shut up. And as he is said to bring the wind, (Psalm 135:7,) so the rain, out of this treasury.*³⁶⁸

Treasury of Scriptural Knowledge lists quite a number of passages related to this: 1Kings 17:1 Lev. 26:19 Deut. 11:17 28:12, 23–24 2Sam. 24:13 Jer. 14:1–7 Ezek. 14:13 Mal. 3:10 Luke 4:25 Rev. 11:6.³⁶⁹

1Kings 8:35b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kîy (כִּי) [pronounced kee]	when, that, for, because	explanatory conjunction; preposition	Strong's #3588 BDB #471

³⁶⁷ *The Cambridge Bible for Schools and Colleges*; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, 1Kings 8:35 (slightly edited).

³⁶⁸ Rev. Joseph Benson, *Commentary of the Old and New Testaments*; 1857; from e-Sword, 1Kings 8:35.

³⁶⁹ *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880; from E-sword, 1Kings 8:35.

1Kings 8:35b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
châtâ' (חָטָא) [pronounced khaw-TAW]	<i>to sin, to miss, to miss the mark, to violate the law, to err; to do wrong, to commit a transgression</i>	3 rd person masculine plural, Qal imperfect	Strong's #2398 BDB #306
lâmed (לָ) [pronounced l ^e]	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	directional/relational preposition; with the 2 nd person masculine singular suffix	No Strong's # BDB #510

Translation: ...because they are sinning against You;... God would harm their economy because they have turned against Him; because they sin against Him. As before, there is no specific enumeration of a particular sin or category of sins; however, Israel seemed to often fall into idolatry.

1Kings 8:35c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
pâlal (פָּלַל) [pronounced paw-LAHL]	<i>to pray, to intercede, to make intercession for, to ask for a favorable determination</i>	3 rd person masculine plural, Hithpael perfect	Strong's #6419 BDB #813
'el (עַל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
mâqôwm (מָקוֹם) [pronounced maw-KOHL]	<i>place, situated; for a soldier, it may mean where he is stationed; for people in general, it would be their place of abode (which could be their house or their town)</i>	masculine singular noun with the definite article	Strong's #4725 BDB #879
zeh (זֶה) [pronounced zeh]	<i>here, this, this one; thus; possibly another</i>	masculine singular demonstrative adjective with the definite article	Strong's #2088, 2090 (& 2063) BDB #260

Translation: ...but they have then prayed towards this place... However, they sometimes turn their thinking around, which may be indicated when they begin to pray toward the Temple (that is, they have turned towards God once again).

This does not call for people to pray towards the Temple; it simply suggests that they might do so, having sinned so terribly against God.

There is never an emphasis upon this particular action in Scripture nor is this a physical posture demanded by the **Ancient Way** (also known as **the Way of God**—the abbreviated doctrine will be covered **below**); this is merely an acknowledgment of the True God of Israel, the Revealed God of Israel; the Creator of heaven and earth.

Solomon speaks of the Temple because that is where they all were, celebrating God by the Temple. Their attitude towards God is key to their forgiveness and recovery from sin; and their attitude towards the Temple was emblematic of their thinking. The Temple, in many ways, represents God—in fact, represents God on earth. Therefore, their mental attitude towards the Temple was a significant factor in their spiritual recovery.

1Kings 8:35d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
yâdâh (יָדָה) [pronounced yaw-AWH]	<i>to profess, to confess; to show or point out [with the hand extended]; to give thanks, to praise, to celebrate</i>	3 rd person masculine plural, Hiphil perfect	Strong's #3034 BDB #392
'êth (אֶת) [pronounced ayth]	Indicates next word is the object of the verb; sometimes translated <i>to</i>	untranslated mark of a direct object	Strong's #853 BDB #84
shêm (שֵׁם) [pronounced shame]	<i>name, reputation, character; fame, glory; celebrated; renown; possibly memorial, monument</i>	masculine singular noun with the 2 nd person masculine singular suffix	Strong's #8034 BDB #1027

Translation: ...and they have confessed Your name;... These believers in Israel may then profess God's name. They are simply acknowledging the True God. Often, when Israel went astray, this was related to idolatry and their rejection of Jesus Christ, the God of Israel.

1Kings 8:35e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
min (מִן) [pronounced mihn]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577
chattâ'th (חַטָּאת) [pronounced khat-TAWTH]	<i>misstep, slip of the foot; sin; sinfulness; a sin-offering; penalty [for sin], calamity, misfortune</i>	feminine singular noun with the 3 rd person masculine plural suffix	Strong's #2403 BDB #308
shûwb (שׁוּב) [pronounced shoo ^b v]	<i>to return, to turn, to turn back, to reminisce, to restore something, to bring back something, to revive, to recover something, to make restitution</i>	3 rd person masculine plural, Qal perfect	Strong's #7725 BDB #996
kîy (כִּי) [pronounced kee]	<i>when, that, for, because</i>	explanatory conjunction; preposition	Strong's #3588 BDB #471

1Kings 8:35e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿānāh (עָנָה) [pronounced <i>gaw-NAWH</i>]	<i>to humble, to be grace oriented, to be humbled, to be afflicted</i>	2 nd person masculine singular, Qal imperfect with the 3 rd person masculine plural suffix	Strong's #6031 BDB #776

The NET Bible: *The Hebrew text has “because you answer them,” as if the verb is from עָנָה (ʿanah, “to answer”). However, this reference to a divine answer is premature, since the next verse asks for God to intervene in mercy. It is better to revocalize the consonantal text as תַּעַנֵּם (təʿannem, “you afflict them”), a Piel verb form from the homonym עָנָה (“to afflict”).*³⁷⁰

Translation: ...and they have turned away from their sin (because You have afflicted them [with divine discipline]);... Furthermore, they may also turn away from their sins. Now, often this is the result of God disciplining them. The discipline helps to point them in the right direction.

God calls upon Israel to turn away from their sin (s) (1Kings 8:35 Ezek. 18:30–31); from evil, which is the inking of Satan (Isa. 1:15–16); and/or turn towards God (Isa. 9:13 Ezek. 18:32 Hosea 14:1).

1Kings 8:36a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wāw conjunction	No Strong's # BDB #251
ʾattāh (אַתָּה) [pronounced <i>aht-TAW</i>]	<i>you</i> (often, the verb <i>to be</i> is implied)	2 nd person masculine singular, personal pronoun	Strong's #859 BDB #61
shāmaʿ (שָׁמַע) [pronounced <i>shaw-MAHḠ</i>]	<i>to listen [intently], to hear, to listen and obey, [or, and act upon, give heed to, take note of], to hearken to, to be attentive to, to listen and be cognizant of</i>	2 nd person masculine singular, Qal imperfect	Strong's #8085 BDB #1033
shāmayîm (שָׁמַיִם) [pronounced <i>shaw-MAH-yim</i>]	<i>heaven, heavens, skies; the visible heavens, as in as abode of the stars or as the visible universe, the sky, atmosphere, etc.; Heaven (as the abode of God)</i>	masculine dual noun with the definite article	Strong's #8064 BDB #1029
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wāw conjunction	No Strong's # BDB #251
ḡālach (גָּלַח) [pronounced <i>saw-LAHKH</i>]	<i>to forgive, to pardon; to overlook, to not hold responsible for, to not hold to</i>	2 nd person masculine singular, Qal perfect	Strong's #5545 BDB #699

³⁷⁰ From <https://bible.org/netbible/index.htm?1ki7.htm> (footnote); accessed December 16, 2017.

1Kings 8:36a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	directional/relational preposition	No Strong's # BDB #510
chattâ'th (חַטָּאת) [pronounced khat-TAWTH]	<i>misstep, slip of the foot; sin; sinfulness; a sin-offering; penalty [for sin], calamity, misfortune</i>	feminine singular construct	Strong's #2403 BDB #308
‘ebādîym (עֲבָדִים) [pronounced éb ^e -vaw-DEEM]	<i>slaves, servants; workers; underlings; subjects; slavery, bondage, servitude; this can mean military men, soldiers in the plural</i>	masculine plural noun with the 2 nd person masculine singular suffix	Strong's #5650 BDB #713
w ^e (or v ^e) (וּ or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
‘am (אִם) [pronounced áhm]	<i>people; race, tribe; family, relatives; citizens, common people; companions, servants; entire human race; herd [of animals]</i>	masculine singular collective noun with the 2 nd person masculine singular suffix	Strong's #5971 BDB #766
Owens mistakenly calls this a preposition in his book.			
Yis ^e râ’êl (יִסְרָאֵל) [pronounced yis-raw-ALE]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun; God-given name to Jacob; and national name for the Jewish people	Strong's #3478 & #3479 BDB #975

Translation: ...then You will hear [them from] the heavens and You will forgive them—Your servants and Your people Israel—of [their] sins;... God will hear their voices from the heavens and He will forgive them.

1Kings 8:36b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kîy (כִּי) [pronounced kee]	<i>when, that, for, because</i>	explanatory conjunction; preposition	Strong's #3588 BDB #471
yârâh (יָרָה) [pronounced yaw-RAWH]	<i>to cast, to shoot; to sprinkle, to water, to send out the hand, to teach, to instruct</i>	2 nd person masculine singular, Hiphil imperfect with the 3 rd person masculine plural suffix	Strong's #3384 BDB #434
’êth (אֶת) [pronounced ayth]	Indicates next word is the object of the verb; sometimes translated <i>to</i>	untranslated mark of a direct object	Strong's #853 BDB #84

1Kings 8:36b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
derek ^e (דֶּרֶךְ) [pronounced DEH-rek ^e]	way, distance, road, path; journey, course; direction, towards; manner, habit, way [of life]; of moral character	masculine singular noun with the definite article	Strong's #1870 BDB #202
tôwb (טוֹב) [pronounced toh ^b v]	pleasant, pleasing, agreeable, good, better; approved	masculine singular adjective which can act like a substantive; with the definite article	Strong's #2896 BDB #373
ʾăsher (אֲשֶׁר) [pronounced uh-SHER]	that, which, when, who, whom; where; in that, in which, in what	relative pronoun; sometimes the verb to be is implied	Strong's #834 BDB #81
hâlak ^e (הָלַךְ) [pronounced haw-LAHK ^e]	to go, to come, to depart, to walk; to advance	3 rd person masculine plural, Qal imperfect	Strong's #1980 (and #3212) BDB #229
b ^e (ב) [pronounced b ^{eh}]	in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within	a preposition of proximity with the 3 rd person feminine singular suffix	No Strong's # BDB #88

Translation: ...then You will teach them the good way that they will walk in it;... God will teach them the good way. God teaches through Scripture; and if they refuse to listen, by means of discipline in.

In Psalm 25, David asked for God to teach him His ways. Psalm 25:4–10 *Make me to know Your ways, O LORD; teach me Your paths. Lead me in Your truth and teach me, for You are the God of my salvation; for You I wait all the day long. Remember Your mercy, O LORD, and Your steadfast love, for they have been from of old. Remember not the sins of my youth or my transgressions; according to your steadfast love remember me, for the sake of your goodness, O LORD! Good and upright is the LORD; therefore he instructs sinners in the way. He leads the humble in what is right, and teaches the humble his way. All the paths of the LORD are steadfast love and faithfulness, for those who keep his covenant and his testimonies.* (ESV; capitalized)

There are many Old Testament passages related to God teaching David (and others) God's ways: Psalm 27:11 32:8 94:12 119:33 143:8 Isa. 35:8 Micah 4:2; and many Old Testament passages related to the way of God: 1Sam. 12:23 2Chron. 6:26–27 Isa. 30:21 Jer. 6:16 42:3 Matt. 22:16.³⁷¹

Throughout the Old Testament, we often have the phrase, *the way* (here, *the good way*); and this refers to the walk (or the spiritual life) of the believer in the Old Testament.

NIV Study Bible: *right way to live. In accordance with covenant obligations (see Deut. 6:18 12:25 13:18 1Sam. 12:23).*³⁷²

³⁷¹ From *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880; from E-sword, 1Kings 8:36.

³⁷² *The NIV Study Bible*; ©1995 by The Zondervan Corporation; p. 482 (footnote) (slightly edited).

The phrases *the way of God*, *His way*, *the way*, *the path of God*, are found primarily in the Old Testament and in the gospels (as Jesus taught what was in the Old Testament). These are very common phrases—like the phrase *in Christ*—which are never fully explained in theology. Since God the Holy Spirit believed this to be a meaningful phrase, we ought to study what it actually means.

The Abbreviated Doctrine of The Way of God

Vocabulary

1. In the Hebrew, the word *way* is *derek*^e (דֶּרֶךְ) [pronounced *DEH-rek^e*] which means, *way, distance, road, path; journey, course; direction, towards; manner, habit, way [of life]; of moral character*. Strong's #1870 BDB #202. We find this word used over 700 times in the Old Testament.
2. There is a similar word, but not used nearly as often: *nāthîyb* (נִתְיָב) [pronounced *naw-THÉE^BV*], which means, *path, pathway, footpath, a trodden down path*. Strong's #5410 BDB #677.
3. This is simply a reference to the life of the believer in the Age of Israel.

The Way of God Can Refer to Salvation

1. When it comes to the *way of Y^ehowah*, there is the way of salvation, wherein we believe in Jesus Christ; and then there is the life of the believer, where he grows in grace and knowledge of Jesus Christ. You will note both aspects in the doctrine below. *And Jesus said to him, Go, your faith has healed you. And instantly he saw again, and he followed Jesus in the way* (Mark 10:52).
2. There is the way of the righteous and the way of the sinners. Psalm 1:1–6
3. There is no death in the pathway of righteousness. Prov. 12:28
4. The key is our relationship to the Son of God; the key is faith in the Son of God. *Kiss the Son, so that He is not angry, and you perish from the way, when His wrath is kindled in but a little time. Blessed are all who put their trust in Him* (Psalm 2:12).
5. Sometimes we find the phrase *the way of peace*. This generally refers to peace between man and God, which is first salvation and then a good temporal walk with Him. Isa. 59:1–13 Luke 1:79

Life After Salvation: God's Will (or Plan)

1. God's plan for man is called *the ancient paths* and *the good way*; and along this way, one finds rest for one's soul. Jer. 6:16
2. Throughout the Bible, there is a contrast between man's way and God's way. Ezek. 33:9, 11 James 5:20
3. The Law of God was key to way of the Lord. Psalm 119:1, 27, 33
4. We learn direction from God by means of Bible doctrine. Psalm 25:4–5 *Make me know Your ways, O Jehovah; teach me Your paths. Lead me by means of Your truth, and teach me; for You are the God of my salvation; on You I wait all the day long.*
5. God provides reproofs in order to guide us to His way. Prov. 6:23
6. God will lead us along His way and His paths. Isa. 42:16

Life After Salvation: the Way of God and Sound Teaching

1. The key to the way of God is grace and Bible doctrine: *All the paths of Jehovah are mercy and truth to those who keep His covenant and His testimonies* (Psalm 25:10). *Cause me to hear Your grace in the morning, for I do trust in You; cause me to know the way in which I should walk, for I lift up my soul to You* (Psalm 143:8).
2. Fear/respect for the Lord and Bible doctrine are the keys to learning the way of God. This is known as true humility and teachability. Psalm 25:12
3. Knowing the way of God comes from knowing Bible doctrine. *For out of Zion shall go out the Law, and the Word of Jehovah from Jerusalem* (Isa. 2:3b). *Hear, O my son, and receive my sayings; and the years of your life shall be many. I have taught you in the way of wisdom; I have led you in the right paths. When you go, your steps shall not be narrowed, and when you run, you shall not stumble. Take fast hold of instruction; do not let go; keep her; for she is your life. Enter not into the path of the wicked, and go*

The Abbreviated Doctrine of The Way of God

not into the way of evil. Avoid it; do not pass by it; turn from it, and pass on! (Prov. 4:10–18). See also Prov. 9:6–7

Life After Salvation: Spiritual Maturity by Following the Way of God

1. After salvation, *the way* refers to living the spiritual life: [God is speaking] “For I know Abraham, that he will command his sons and his house after him, and they shall keep the way of Jehovah, to do justice and judgment, that Jehovah may bring upon Abraham that which He has spoken of him.” (Gen. 18:19).
2. The function of our free will is tied directly to the way of God. Psalm 119:30
3. The person who guards and preserves God’s way (which would have been enshrined in the Word of God), preserves his own soul. Prov. 16:17
4. God provides protection for those on His paths. Prov. 2:8
5. Part of this protection is understanding Bible doctrine. Prov. 2:9–12 16:17
6. There is power in the way of Jehovah. Prov. 10:29
7. Believers who pursue the way of life will be blessed; believers who do not will suffer the sin unto death; unbelievers will suffer eternal death. Prov. 15:24–26 21:16
8. The path of God’s wisdom is delightful and peaceful. Prov. 3:17

Israel and the Way of God

1. Israel’s time in the land was related to their walking in the way of the Lord. By way of application to today (since we are not in the Age of Israel), this would be long life and great eternal rewards. Prov. 2:16–22
 - 1) Let me go off on a tangent here: in the Old Testament, there were particular people who had a particular function in the plan of God. These men were given the Holy Spirit in order to accomplish specifically what God had for them.
 - 2) However, most people did not have this, so, after salvation, they were to live by the laws of divine establishment, which provided them the greatest amount of happiness and preserved their nation.
 - 3) God views man individually and in groups. God, for instance, looked at Israel as a whole, and dealt with Israel as a corporate body. Their adherence to the laws of divine establishment was key to their preservation.
 - 4) However, Israel also had a particular place in the plan of God as those who preserved and disseminated His Word. Therefore, this was also taken into account in God dealing with them.
 - 5) Although God deals with man today in corporate entities (marriage, family, local churches, schools, corporations, businesses, neighborhoods, cities, nations), every believer (and, potentially, each person) has a place in the plan of God. Therefore, every believer has God the Holy Spirit in order to function within the plan of God.
2. Israel was commanded to remember how God led them along the way in the desert. Deut. 8:2
3. Moses warned the people that they would turn aside from the way which he had commanded them. Deut. 31:19
4. God told Moses to teach his people the way in which they should go: **And you shall teach them ordinances and laws, and shall make them know the way in which they must walk, and the work that they must do** (Ex. 18:20).
5. It was the prophet who would guide the people in the way of Jehovah. A false prophet was such an affront that God said for him to be executed. **And that prophet or that dreamer of dreams shall be put to death, because he has spoken to turn you away from Jehovah your God, who brought you out of the land of Egypt and redeemed you out of the house of slaves, to thrust you out of the way in which Jehovah your God commanded you to walk. So you shall put the evil away from the midst of you** (Deut. 13:5).
6. The Jews will come to a point in their history where they do not know the way of the Lord; to where they do not even know that God is punishing them. Jer. 5:3–6
7. God set before Israel the way of life and the way of death. This was actual, as related to the Chaldeans; and metaphorical. Responding to the way of life was listening to Jehovah Elohim. Jer. 21:8–10

The Way of God and the Lord Jesus Christ

The Abbreviated Doctrine of The Way of God

1. John the Baptizer prepared the way of the Lord as His herald. Isa. 40:3 Mal. 3:1, 3 Luke 3:3–7
2. Jesus Himself is the way of salvation. **"I am the Way, the Truth and the Life; no one comes to the Father but through Me."** (John 14:6). Jesus illustrates this in several ways:
 - 1) **"Because narrow is the gate and constricted is the way which leads to life, and there are few who find it."** (Matt. 7:14). Compare to Prov. 8:20 Matt. 7:13, 15
 - 2) **Then Jesus said to them again, "Point of doctrine: I say to you, I am the door of the sheep."** (John 10:7).
 - 3) **I am the door. If anyone enters in by Me, he shall be saved and shall go in and out and find pasture** (John 10:9).
3. The way of salvation, of course, is by faith in Jesus Christ: **Therefore, brothers, having boldness to enter into the Holy of Holies by the blood of Jesus, by a new and living way which He has consecrated for us through the veil, that is to say, His flesh; and having a High Priest over the house of God, let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience and our bodies having been washed with pure water** (Heb. 10:19–22).
4. It is the Lord Jesus Christ Who teaches us the way. **"Come near to Me, hear this; I have not spoken in secret from the beginning. From its being, I was there; and now the Lord Jehovah, and His Spirit, has sent Me."** So says Jehovah, your Redeemer, the Holy One of Israel, **"I am Jehovah your God who teaches you to profit, who leads you by the way that you should go."** (Isa. 48:16–17)

The more exhaustive doctrine, ***The Way of God*** ([HTML](#)) ([PDF](#)) ([WPD](#)).

1Kings 8:36c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
nâthan (נָתַן) [pronounced <i>naw-THAHN</i>]	<i>to give, to grant, to place, to put, to set; to make</i>	2 nd person masculine singular, Qal perfect	Strong's #5414 BDB #678
mâtâr (מָטָר) [pronounced <i>maw-TAWR</i>]	<i>rain</i>	masculine singular noun	Strong's #4306 BDB #564
‘al (עַל) [pronounced <i>gah]</i>	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5921 BDB #752
‘erets (אֶרֶץ) [pronounced <i>EH-rets</i>]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	masculine singular noun with the 2 nd person masculine singular suffix	Strong's #776 BDB #75
‘âsher (אֲשֶׁר) [pronounced <i>uh-SHER</i>]	<i>that, which, when, who, whom; where; in that, in which, in what</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81
nâthan (נָתַן) [pronounced <i>naw-THAHN</i>]	<i>to give, to grant, to place, to put, to set; to make</i>	2 nd person masculine singular, Qal perfect	Strong's #5414 BDB #678
lâmed (ל) [pronounced <i>l</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510

1Kings 8:36c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
‘am (עַם) [pronounced <i>gahm</i>]	<i>people; race, tribe; family, relatives; citizens, common people; companions, servants; entire human race; herd [of animals]</i>	masculine singular collective noun with the 2 nd person masculine singular suffix	Strong's #5971 BDB #766
lâmed (ל) [pronounced <i>le</i>]	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	directional/relational preposition	No Strong's # BDB #510
nachălâh (הִלְחָה) [pronounced <i>nah-khuh-LAW</i>]	<i>inheritance, possession, property, heritage</i>	feminine singular noun	Strong's #5159 BDB #635

Translation: ...and You will [then] give rain upon Your land that You have given to Your people as an inheritance. Once God has forgiven His people, then He will give them rain on the land, so that they might enjoy the abundance of the earth.

James, when speaking of the power of prayer, refers back to a prayer of Elijah on this very thing: James 5:15–18 *And the prayer of faith will save the one who is sick, and the Lord will raise him up. And if he has committed sins, he will be forgiven. Therefore, confess your sins to one another and pray for one another, that you may be healed. The prayer of a righteous person has great power as it is working. Elijah was a man with a nature like ours, and he prayed fervently that it might not rain, and for three years and six months it did not rain on the earth. Then he prayed again, and heaven gave rain, and the earth bore its fruit.*

Only the God of the Hebrews is able to provide rain: 1Kings 18:1, 27–40, 45 Psalm 68:9 Jer. 14:22.³⁷³

Dr. Robert Dean, Jr.: *Then we have the third request. 1 Kings 8:35 NASB "When the heavens are shut up and there is no rain [2nd cycle of discipline, Lev. 26:19], because they have sinned against You," ... Notice that sin is what caused the drought."... and they pray toward this place and confess Your name and turn from their sin when You afflict them, 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." The point to see here is how Solomon is praying on the basis of the Scripture. God made promises of judgment and what Solomon is saying here is that God promised to judge Israel, and he will, but He also promised that when the people turned back He would bring them back to the land. His whole prayer here is a manifestation of the faith-rest drill.*³⁷⁴

1Kings 8:35–36 *When Your people sin against You, then You will close up the heavens and there will be no rain for their land. However, if they pray toward this place; and if they confess Your name; and if they turn away from their sin (often because You afflict them with divine discipline); then You will hear their plea from the heavens and You will forgive Your people of their sins; and then You will teach them the good way—the way in which they should walk—and then You will give them rain upon the land which You gave to them as an inheritance. Although the sin is not specified, the idea is, there are a set of sins being committed by the Israelites, and this places them under divine discipline; in this case, their agricultural economy is affected. When they turn towards God and He hears their plea from the heavens, Solomon asks that their sins before forgiven and that they be instructed in the good way. The divine discipline will be removed.*

³⁷³ *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880; from E-sword, 1Kings 8:36.

³⁷⁴ From deanbible.org; accessed March 18, 2018.

Although I was fairly happy with my translation of the previous passage, I did have some problems with this next passage.

Solomon continues praying to God about potential national disasters, and he relates these national disasters the spiritual state of the people of Israel. They are to come to God with prayers and supplications to free them from this misery.

1Kings 8:37–40 God may discipline His people with famine, sickness, a blight on their crops, a loss of color of the crops, locusts, and larva; and their enemies will become hostile towards them living in the land. In fact, every bruise and illness might be discipline from You. But, they may pray and You may make supplication on their behalf, so that all of Your people may know of the sin that is in their heart. When the people of Israel then stretch out their hands toward Your Temple, You will hear them from Your dwelling place in the heavens, and You will forgive them and act on their behalf and You will then give to every man according to his ways (because You know his thinking). In fact, You and You alone know the hearts of the sons of Adam, and You have used discipline to the intent that they fear You all the days that they live in the land which You have given to their fathers.

James Burton Coffman: *[Title] Petition for Relief from Famine, Etc.*³⁷⁵

Petition #4: Preliminary discussion of 1Kings 8:37–40 (various commentators)

L. M. Grant: *There would also be occasions of famine, pestilence, blight or mildew, infestations of locusts or grasshoppers. God would send these to draw attention to the plague of sin in the hearts of individuals (vs.37-38), and if this produced self-judgment so that people would pray toward the temple, recognizing God's glory, then Solomon would expect the Lord to hear in heaven and forgive and act in grace toward each individual as He discerned their need (v.39). This forgiveness would instill in hearts a wholesome fear of God (v.40).*³⁷⁶

The College Press Bible Study: *The fourth petition (1Kings 8:37–40) refers to other plagues which might fall upon the land because of rebellion. "Pestilence" is the plague of man and beast which might be a consequence of shortage and pollution of water, or might be an infection brought in from neighboring lands. "Mildew" (lit., greenness, paleness) is caused by excessive dew of spring and summer in consequence of the heavy condensation on the high mountains of the interior, the paleness being caused by a parasite fungus which exhausts the nutritive substances on which the plant depends. "Blasting" is the premature desiccation of the plant in consequence of the desert winds which sweep across Palestine usually in May and October. Usually these winds, called the sirocco, come during or after the harvest, but if they come earlier than usual, growth is immediately arrested. "Locusts" were a pest to which Palestine is particularly susceptible owing to its proximity to the desert where the locusts breed. During such times of national trial, each man would experience the "plague of his own heart"—the painful agony of stricken conscience—and would "spread forth his hands" in desperate prayer toward the Temple (1Kings 8:38). Solomon prayed that God would hear these prayers and give to every man according to his way. God alone can fairly deal with each person, for He alone knows what is hidden in the heart (1Kings 8:39). The forgiveness and goodness of God would (or at least should) result in godly fear on the part of His people (1Kings 8:40).*³⁷⁷

³⁷⁵ From <https://www.studydrive.org/commentaries/bcc/1-kings-8.html> accessed March 20, 2018.

³⁷⁶ From <https://www.studydrive.org/commentaries/lmg/1-kings-8.html> accessed March 19, 2018.

³⁷⁷ *The College Press Bible Study Textbook Series*; (a compilation of many commentaries); from e-sword; 1Kings 8:31–53.

Petition #4: Preliminary discussion of 1Kings 8:37–40 (various commentators)

Keil and Delitzsch: *The fourth prayer relates to the removal of other land-plagues: famine (Lev. 26:19–20, and Lev. 26:26; Deut. 28:23); pestilence (Lev. 26:25); blight and mildew in the corn (Deut. 28:22); locusts (נֹזֵל, devourer, is connected with הַבֶּרֶק without a copula, – in the Chronicles by Vâv, – to depict the plague of locusts more vividly before their eyes after Deut. 28:38); oppression by enemies in their own land; lastly, plagues and diseases of all kinds, such as are threatened against the rebellious in Lev. 26:16 and Deut. 28:59–61...[where] the plague regarded as a blow falling upon the heart, in other words, as a chastisement inflicted upon him by God.*³⁷⁸

Chapter Outline

Charts, Maps and Short Doctrines

This entire prayer is placed together as one passage.

A famine that is in the land, sickness that is, blight, paleness, locust, a larva that is, for has shown hostility to them an enemy in a land of their gates; every bruise, every sickness; every prayer, every supplication that You are to all the man, to all Your people Israel, that they know, each [man], a wound of his heart, and he has stretched out his hands unto the house the this; and You [even] You hear [from] the [two] heavens, a place of Your dwelling, and You have forgiven and You have done and You have given to the man according to all his ways (which You know his heart), for You [even] You have known to You alone a heart of all sons of the Adam; with the intent that they will fear You all the days which they live upon faces of the earth, which You have given to our fathers.

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8:37–40

[National discipline may include] a famine that is in the land, sickness that is [in the land], a blight [on their crops], a loss of color, locusts, larva that is [in the land], for the enemy will show hostility to them in the land of their cities [lit., *their gates*]. [In fact], every bruise and every sickness [may be discipline from You]. [But] every prayer and every supplication which You are to all men, to all of Your people, Israel, so that they will know—each man [will know]—the wound [or, *sin nature*] of his heart. Then he will stretch out his hands to this Temple and You [even] You will hear from Your dwelling place in the heavens, and You will forgive him and You will act [on his behalf], and You will give to [every] man according to all his ways (because You know his thinking), for You [even] You alone have known the hearts of all the sons of Adam; with the intent that they will fear You all the days that they live on the face of the land, which [land] You have given to our fathers.

God may discipline His people with famine, sickness, a blight on their crops, a loss of color of the crops, locusts, and larva; and their enemies will become hostile towards them living in the land. In fact, every bruise and illness might be discipline from You. But, they may pray and You may make supplication on their behalf, so that all of Your people may know of the sin that is in their heart. When the people of Israel then stretch out their hands toward Your Temple, You will hear them from Your dwelling place in the heavens, and You will forgive them and act on their behalf and You will then give to every man according to his ways (because You know his thinking). In fact, You and You alone know the hearts of the sons of Adam, and You have used discipline to the intent that they fear You all the days that they live in the land which You have given to their fathers.

Here is how others have translated this verse:

Ancient texts:

³⁷⁸ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 1Kings 8:37–40.

Masoretic Text (Hebrew)	A famine that is in the land, sickness that is, blight, paleness, locust, a larva that is, for has shown hostility to them an enemy in a land of their gates; every bruise, every sickness; every prayer, every supplication that You are to all the man, to all Your people Israel, that they know, each [man], a wound of his heart, and he has stretched out his hands unto the house the this; and You [even] You hear [from] the [two] heavens, a place of Your dwelling, and You have forgiven and You have done and You have given to the man according to all his ways (which You know his heart), for You [even] You have known to You alone a heart of all sons of the Adam; with the intent that they will fear You all the days which they live upon faces of the earth, which You have given to our fathers.
Revised Douay-Rheims	If a famine arise in the land, or a pestilence, or <u>corrupt air</u> , or <u>blasting</u> , or locust, or <u>mildew</u> , if their enemy afflict them besieging the gates, whatsoever plague, whatsoever infirmity, Whatsoever curse or imprecation shall happen to any man of your people Israel: when a man shall know the wound of his own heart, and shall spread forth his hands in this house, Then hear you in heaven, in the place of your dwelling, and forgive, and do so as to give to every one according to his ways, as you shall <u>see</u> his heart (for you only know the heart of all the children of men) That they may fear you all the days that they live upon the face of the land, which you have given to our fathers.
Peshitta (Syriac)	And when there is famine in the land, if there is pestilence, <u>blasting</u> , <u>mildew</u> , locust, or when there are caterpillars; or when their enemy besieges them in one of their cities; whatsoever sickness, or whatsoever plague may be; Whatsoever prayer and whatsoever supplication be made by any man or by all thy people Israel, who shall know every man the trouble of his own heart, and shall spread forth his hands before thee in this house; 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); That they may reverence thee all the days that they live on the face of the land which thou gavest to their fathers.
Septuagint (Greek)	If there should be famine, <u>if there should be death, because there should be blasting</u> , locust, or if there be <u>mildew</u> , and if their enemy oppress them in any one of their cities, with regard to every calamity, every trouble, every prayer, every supplication whatever shall be made by any man, as they shall know each the plague of his heart, and shall spread abroad his hands to this house, 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: that they may fear thee all the days that they live upon the land, which thou hast given to our fathers.
Significant differences:	The Hebrew has <i>blight, paleness</i> ; the Syriac has <i>blasting, mildew</i> ; the Latin has <i>corrupt air, blasting</i> ; and the Greek has <i>if there should be death, because there should be blasting</i> . The Hebrew has <i>larva</i> ; the Latin and Greek have <i>mildew</i> .

It sounds like, in the Hebrew, this besieging is taking place within the city gates; in the Latin, the enemy is besieging at or against the gates; the Syriac and Greek have them besieging them in their cities.

After *every prayer, every supplication*, the Hebrew becomes difficult to understand. The Latin has *curse* and *imprecation*. In that confused sentence, the Hebrew appears to be addressing God directly; but this is not found at all in the other three ancient languages.

The Latin has *see* rather than *know*.

Limited Vocabulary Translations:

Bible in Basic English	<p>If there is no food in the land, or if there is disease, or if the fruits of the earth are damaged through heat or water, locust or worm; if their towns are shut in by their attackers; whatever trouble, whatever disease there may be: 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: 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: So that they may give you worship all the days of their life in the land which you gave to our fathers.</p>
Easy English	<p>Sometimes, (these things will happen) in the country:</p> <ul style="list-style-type: none"> · There will not be enough food. · The (animals and plants and people) will be ill. · There will be (insects called) locusts and grasshoppers. · There will be an enemy all round one of their cities. · Illness (will hurt people) and (enemies will) kill people. <p>Then, perhaps, only one person from among all of your people Israel will pray to you. He may feel that his heart hurts inside him. So, he will lift up his hands towards this temple. (If he does that,) hear (him). Hear him from heaven where you live. Forgive (the people) and do something. Do to each person what should happen to them. Only you can know what everyone is thinking. So, everybody will be afraid of you, (LORD), while they live in the country. (This is the country) that you gave to our ancestors.</p>
Easy-to-Read Version—2006	<p>“The land might become very dry and no food will grow on it. Or maybe a great sickness will spread among the people. Maybe all the food that is growing will be destroyed by insects. Or your people might be attacked in some of their cities by their enemies. Or many of your people might get sick. When any of these things happen, and people feel compelled in their hearts to spread their hands in prayer toward this Temple, please listen to their prayer. Listen while you are in your home in heaven and forgive them and help them. Only you know what people are really thinking, so only you can judge them fairly. Do this so that your people will fear and respect you all the time that they live in this land that you gave to our ancestors.</p>
God’s Word™	<p>“There may be famine in the land. Plant diseases, heat waves, funguses, locusts, or grasshoppers may destroy crops. Enemies may blockade Israel’s city gates. During every plague or sickness 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. 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.) Then, as long as they live in the land that you gave to our ancestors, they will fear you.</p>
Good News Bible (TEV)	<p>“When there is famine in the land or an epidemic or the crops are destroyed by scorching winds or swarms of locusts, or when your people are attacked by their enemies, or when there is disease or sickness among them, listen to their prayers. If any of your people Israel, out of heartfelt sorrow, stretch out their hands in prayer toward this Temple, hear their prayer. Listen to them in your home in heaven,</p>

The Message

forgive them, and help them. You alone know the thoughts of the human heart. Deal with each person as he deserves, so that your people may obey you all the time they live in the land which you gave to our ancestors.

When disasters strike, famine or catastrophe, crop failure or disease, locust or beetle, or when an enemy attacks their defenses—calamity of any sort—any prayer that's prayed from anyone at all among your people Israel, hearts penetrated by the disaster, hands and arms thrown out to this Temple for help,

Listen from your home in heaven.

NIRV

"Suppose there isn't enough food in the land. And a plague strikes the land. The hot winds completely dry up our crops. Or locusts or grasshoppers come and eat them up. Or an enemy surrounds one of our cities and gets ready to attack it. Or trouble or sickness comes. But suppose one of your people prays to you. They ask you to help them. They are aware of how much their own heart is suffering. And they spread out their hands toward this temple to pray. Then listen to them from heaven. It's the place where you live. Forgive them. Take action. Deal with everyone in keeping with everything they do. You know their hearts. In fact, you are the only one who knows every human heart. Your people will have respect for you. They will respect you as long as they are in the land you gave our people long ago.

New Simplified Bible

»When there is famine in the land or an epidemic or scorching winds or swarms of locusts, or when their enemies attack your people, or when disease or sickness among them destroys the crops, listen to their prayers. If any of your people Israel, out of heartfelt sorrow, stretch out their hands in prayer toward this Temple, hear their prayer. Listen to them in your home in heaven, help them and forgive them. You alone know the thoughts of the human heart. Deal with each person, as he deserves, so that your people may obey you all the time they live in the land you gave to our ancestors.

Thought-for-thought translations; paraphrases:

Common English Bible

Whenever there is a famine or plague in the land; or whenever there is blight, mildew, locust, or grasshopper; or whenever someone's enemy attacks them in their cities [LXX *one of*; MT *in the land of their gates*]; or any plague or illness comes; whatever prayer or petition is made by any individual or by all of your people Israel—because people will recognize their own pain and spread out their hands toward this temple—then listen from heaven where you live. Forgive, act, and repay each person according to all their conduct, because you know their hearts. You alone know the human heart. Do this so that they may revere you all the days they live on the land that you gave to our ancestors.

Contemporary English V.

Sometimes the crops may dry up or rot or be eaten by locusts or grasshoppers, and your people will be starving. Sometimes enemies may surround their towns, or your people will become sick with deadly diseases. Listen when anyone in Israel truly feels sorry and sincerely prays with arms lifted toward your temple. You know what is in everyone's heart. So from your home in heaven answer their prayers, according to the way they live and what is in their hearts. Then your people will worship and obey you for as long as they live in the land you gave their ancestors.

The Living Bible

"If there is a famine in the land caused by plant disease or locusts or caterpillars, or if Israel's enemies besiege one of her cities, or if the people are struck by an epidemic or plague—or whatever the problem is—then when the people realize their sin and pray toward this Temple, hear them from heaven and forgive and answer all who have made an honest confession; for you know each heart. In this way they will always learn to reverence you as they continue to live in this land that you have given their fathers.

New Century Version

"At times the land will become so dry that no food will grow, or a great sickness will spread among the people. Sometimes all the crops will be destroyed by locusts or

grasshoppers. Your people will be attacked in their cities by their enemy or will become sick. When any of these things happen, the people will become truly sorry. If your people spread their hands in prayer toward this Temple, then hear their prayers from your home in heaven. Forgive and treat each person as he should be treated because you know what is in a person's heart. Only you know what is in everyone's heart. Then your people will respect you as long as they live in this land you gave to our ancestors.

New Life Version

"If there is no food in the land, if there is a bad sickness, if there are diseases or locusts or grasshoppers that kill the plants, if the armies of those who hate Your people gather around their cities, or whatever trouble or sickness there is, whatever prayer is made by any man or by all Your people Israel, each knowing the trouble of his own heart and spreading his hands toward this house, then hear in heaven where You are. Forgive, and act. Give to each the pay he has earned by all his ways. You know his heart. You alone know the hearts of all the children of men. May they fear You all the days they live in the land You have given to our fathers.

New Living Translation

"If there is a famine in the land or a plague or crop disease or attacks of locusts or caterpillars, or if your people's enemies are in the land besieging their towns—whatever disaster or disease there is— and if your people Israel pray about their troubles, raising their hands toward this Temple, then hear from heaven where you live, and forgive. Give your people what their actions deserve, for you alone know each human heart. Then they will fear you as long as they live in the land you gave to our ancestors.

Partially literal and partially paraphrased translations:

American English Bible

'And if there should be a famine, a plague, a fire, an infestation of locusts, or a blight [on the crops], or if an enemy should come against one of our cities (no matter what the event or misery); may all the prayers and supplications of every man be heard, so that You will come to know the pain in their hearts. And whenever a man spreads out his arms in this House that has been prepared for You; may You hear him from the heavens, forgive him, and act. Give each man what he deserves according to the way that he behaves; for only You can know what's really in their hearts. Yes, You alone know what's in the hearts of all the sons of men. So, they should fear You all the days of their lives that they spend on this land that You've given to our ancestors.

Beck's American Translation

"When there is a famine in the country or a plague; when there are blight, mildew or swarms of destructive grasshoppers; or when their enemies are in the country, besieging the people at their gates; or whatever plague or sickness there may be, if anyone of all You people Israel, whose heart convicts him, who prays or pleads, spreading out his hands toward this temple — then hear in heaven where You live, forgive and act. Give each what he deserves as You know his heart — You alone know the hearts of all people — in order that they may fear You as long as they live in the country You gave our fathers.

International Standard V

"If a famine comes to the land, or if plant diseases, mildew, locust, or grasshoppers [Or *caterpillars*] appear, or if their enemies attack them in their settlements of the land, no matter what the epidemic or illness is, 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, 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—so they will fear you every day and live on the surface of the land that you have given to our ancestors.

New Advent (Knox) Bible

Is there famine in the land, or pestilence, blight or rust, locust or mildew? Does some enemy press hard on it, besieging our city gates? Many are the forms of

Translation for Translators

plague and sickness, of curse and ban, that may fall upon all Israel without distinction. But each heart knows the wound that galls it; and if any one man stretches out his hand to thee in this temple, thou, in heaven, thy dwelling-place, wilt listen and relent. Thou knowest the hearts of all human kind, and wilt send to each man, according to the dispositions of his heart, the lot his deeds deserve; so will men learn to fear thee, long as they live to enjoy the land thou gavest to our fathers. And when the people of this land experience famines, or if there is a plague/illness that causes many people to become sick, or if *their crops are destroyed by* very hot winds or by mildew or by locusts or grasshoppers, or when their enemies surround any of their cities *in order to attack them*, if any of those bad things happen to them, when your Israeli people earnestly plead with you knowing in their inner beings that they are suffering *because they have sinned*, and if they stretch out their arms toward this temple and pray, listen to them from your home in heaven, and forgive them, and help them. You are the only one who knows what people are thinking, so act toward each person as he deserves, in order that your people may then have an awesome respect for you, all the years that they live in this land that you gave to our ancestors.

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible

Is there to be on the solid grounds famine, pestilence, scorching, mildew, locusts, even that consuming, and they being their enemy were to besiege them, on the solid grounds of their gates, and are they to be struck with diseases, which the imploration and petitions of mankind, surely your people Israel, who were to acknowledge it, even a man, who is to be struck in the sensibility of his heart, is to have stretched out his hands toward this house, you was to hear from the expanse, the place you is to dwell, and are to have forgiven and prepared to them, and are to have given to everyone as to their manner, the sensibility of the hearts you was to know. For you is to have known the hearts of the sons of mankind, that they were to hold you awful, the days of their lives, turned before the land which you is to have granted to their fathers.

Ferrar-Fenton Bible

" When there may be famine in the country; when there may be blight, mildew, flights of locusts; when it may be there is an enemy ravaging in the bounds of its country; any contagion; any disease; or failure; any plague that there may be, on any land, on any of Your People Israel, by which any man can be struck to the heart,—when he spreads his hand towards this House, then listen from the Heavens,—from Your firm seat,— and pardon, and examine, and grant to each according to his need, as You know his heart,—for You know,— Yourself alone, the heart of every son of Adam, because You see the life that they live on the face of the earth, that You gave to their fathers.

God's Truth (Tyndale)

If there chance dearth in the land, pestilence, blasting or withering of corn, or that the fruits be devoured of Grasshoppers or Caterpillars, or if their enemies besiege them in the land and in their own cities, or whatsoever plague or sickness chance: then hear you up to heaven your dwelling place, all the prayers and supplications that shall be made of all men throughout all your people Israel, which shall knowledge every man the plague of his own heart, and stretch forth his hands unto this house, and be merciful, and work, and give every man according to his ways (even as you only know every mans heart, for you know the hearts of all the children of Adam) that they may fear you as long as they live upon the earth which you gave unto their fathers. And likewise if a stranger that is not of your people Israel come out of a far country for your names sake (for they shall hear of your great name and of your mighty hand and stretched out Arm) and therefore if he come and pray at this place, hear you up to heaven your dwelling place and do according to all that the stranger calls to you for: that all nations of the earth may know your name, to

HCSB	<p>fear you as do your people Israel, and that it may be known that this house which I have built is called after your name.</p> <p>When there is famine on the earth, when there is pestilence, when there is blight, mildew, locust, or grasshopper, when their enemy besieges them in the region of their fortified cities [Lit <i>besieges him in the land of his gates</i>], when there is any plague or illness, whatever prayer or petition anyone from Your people Israel might have— each man knowing his own afflictions [Lit <i>knowing in his heart of a plague</i>] and spreading out his hands toward this temple— 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, so that they may fear You all the days they live on the land You gave our ancestors.</p>
Lexham English Bible	<p>If there should be in the land famine or disease, if there should be blight or mildew or locust or caterpillars, if it happens that his enemy lays siege against him in the land of his gates, if any plague or any disease, any prayer or any plea which is [offered] by any person for all of your people Israel, who each knows the infestation of his [own] heart and spreads out his palms to this house, then you shall hear in heaven the place of your dwelling, and you shall forgive and act and give to the man whose heart you know, according to all his ways, for you alone know the heart of all the sons of man. [Do these things] so that they may fear you all the days that they live on the face of the land that you gave to our ancestors.</p>
Unlocked Literal Bible	<p>Suppose there is famine in the land, or suppose that there is disease, blight or mildew, locusts or caterpillars; or suppose that an enemy attacks the city gates in their land, or that there is any plague or sickness—and suppose then that prayers and requests are made by a person or by all your people Israel—each knowing the plague in his own heart as he spreads out his hands toward this temple. Then listen from heaven, the place where you live, forgive and act, and reward every person for all he does; you know his heart, because you and you only know the hearts of all human beings. Do this so that they may fear you all the days that they live on the land that you gave to our ancestors.</p>
The Urim-Thummim Version	<p>If there is in the land famine, if there be pestilence, blasting, mildew, locust, or if there is caterpillar; if their enemy besieges them in the land of their cities; whatever plague, whatever sickness there is; Whatever prayer and supplication is made by anyone, or by all your people Israel that will know everyone the disease of his own heart, and spread out their hands toward this Temple: Then hear in the cosmos of your Inhabited Place, and pardon, and do, and give to everyone according to his ways, whose heart you know; (for you, even you only, know the hearts of all the children of men;) That they may fear you all the days that they live in the land that you gave to our ancestors.</p>

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	<p>If there is famine in the land, or pestilence such as blight or mildew, locust or caterpillar; if their enemy attacks them in any of their cities; if they suffer from any plague or sickness; whatever be the prayer or supplication of anyone showing repentance and raising his hands in the direction of this House, then listen from heaven, your dwelling place, and forgive. Do to each, whose heart you know,</p>
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The Heritage Bible	<p>according to his conduct (for you alone know the hearts of all) so that they may fear you as long as they live in the land which you gave our fathers.</p> <p>If there is famine in the land, or pestilence such as blight or mildew, locust or caterpillar; if their enemy attacks them in any of their cities; if they suffer from any plague or sickness; whatever be the prayer or sup plication of anyone showing repentance and raising his hands in the direction of this house, then listen from heaven, your dwelling place, and forgive. Do to each, whose heart you know, according to his conduct (for you alone know the hearts of all) so that they may fear you as long as they live in the land which you gave our fathers.</p>
New American Bible (2002)	<p><i>So that they may fear you</i> (v. 40). In the Scriptures, to fear God means oftentimes: to take him seriously and to respect him. But it is also true that at times we need to fear God and his punishments because his love is not yet strong enough in us to protect us against our weakness.</p> <p>"If there is famine in the land or pestilence; or if blight comes, or mildew, or a locust swarm, or devouring insects; if an enemy of your people besieges them in one of their cities; whatever plague or sickness there may be, 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, 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 that they may fear you as long as they live on the land you gave our fathers.</p>
New American Bible (2011)	<p>"If there is famine in the land or pestilence; or if blight comes, or mildew, or locusts, or caterpillars; if an enemy of your people presses upon them in the land and at their gates; whatever plague or sickness there may be; whatever prayer or petition any may make, any of your people Israel, who know heartfelt remorse and stretch out their hands toward this house, listen in heaven, the place of your enthronement; forgive and take action. Render to each and all according to their ways, you who know every heart; for it is you alone who know the heart of every human being. So may they revere you as long as they live on the land you gave our ancestors.</p>
New Jerusalem Bible	<p>'Should there be famine in the country, or pestilence, wind-blast or mildew, locust or caterpillar; should their enemy lay siege to one of their gates; should there be any plague or any disease: whatever be the prayer or entreaty of any individual aware of a particular affliction: when that person stretches out the hands towards this Temple, 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-so that they may reverence you throughout their lives in the country which you gave to our ancestors.</p>
New English Bible—1970	<p>'If there is famine in the land, or pestilence, or black blight or red, or locusts new-sloughed or fully grown; or if their enemies besiege them in any of their cities; or if plague or sickness befall them, then hear the prayer or supplication of every man among thy people Israel, as each one, prompted by the remorse of his own heart, spreads out his hands towards this house: hear it in heaven thy dwelling and forgive, and act. And, as thou knowest a man's heart, reward him according to his deeds, for thou alone knowest the hearts of all men; and so they will fear thee all their lives in the land thou gavest to our forefathers.</p>
Revised English Bible—1989	<p>"Should there be famine in the land, or pestilence, or blight either black or red, or locusts developing or fully grown, or should their enemies besiege them in any of their cities, or plague or sickness befall them, then hear the prayer or supplication of everyone among your people Israel, as each, prompted by the remorse of his own heart, spreads out his hands towards this house: hear it in heaven your dwelling-place, forgive, and take action. As you know a person's heart, reward him according to his deeds, for you alone know the hearts of all; and so they will fear you throughout their lives in the land you gave to our forefathers.</p>

Jewish/Hebrew Names Bibles:**Complete Jewish Bible**

"If there is famine in the land, or blight, windstorm, mildew, locusts or shearer-worms; or if their enemy comes to the land and besieges them in any of their cities — no matter what kind of plague or sickness it is; then, regardless of what prayer or plea anyone among all your people Isra'el makes — for each individual will know what is plaguing his own conscience — and the person spreads out his hands toward this house; hear in heaven where you live, and forgive, and act, and, since you know what is in each one's heart, give each person what his conduct deserves (because you, and only you, know all human hearts), so that they will fear you throughout the time they live in the land you gave our ancestors.

The Complete Tanach

If there be famine in the land, if there be pestilence, blasting, yellowing, locust, (or) if there be destroying locusts; if their enemy besiege them in the land of their cities, whatsoever plague, whatsoever sickness (there be).

yellowing: Heb. וּקְרִי, when the wheat does not grow up on the stalk to make an ear [on top].

Any prayer, any supplication, which will be (made) by any man, (or) by all Your people Israel, who shall know every man the plague of his own heart, and spread forth his hands toward this house. And You shall hear in heaven Your dwelling place, and forgive, and do, and give to every man according to his ways, whose heart You know, for You, alone, know the hearts of all the children of men. That they may fear You all the days that they live in the land which You gave to our fathers.

exeGeses companion Bible

When there is famine in the land
 when there is pestilence
 when there is blasting, pale green, locust, caterpillar;
 whenever their enemy tribulates them
 in the land of their portals;
 whatever plague, whatever disease;
 whatever prayer and supplication of any man
 or of all your people Yisra El
 or of every human
 knowing the plague of his own heart
 and spreads his palms toward this house,
 then hear in the heavens
 the place of your settlement;
 and forgive and work
 and give to every man according to his ways
 - whose heart you know;
 for you - even you only,
 know the hearts of all the sons of humanity;
 that they awe you all the days they live
 on the face of the soil you gave our fathers.

Hebraic Roots Bible

When there is famine in the land; when there is pestilence, blasting, mildew, locusts; when there is the stripping locust; when its enemy has distressed it in the land in its gates; any plague, any sickness, any prayer, any supplication that shall come from any man of all of Your people Israel, who shall each know the plague of his own heart, and shall spread his hands toward this house, then You shall hear in Heaven Your dwelling place and shall forgive and shall act, and shall give to each according to all his ways, whose heart You know (for You have known, You alone, the heart of all the sons of Adam), so that they shall fear You all the days that they are living on the face of the land that You have given to our fathers.

The Israel Bible (beta)	So, too, if there is a famine in the land, if there is pestilence, blight, mildew, locusts or caterpillars, or if an enemy oppresses them in any of the settlements of the land. "In any plague and in any disease, in any prayer or supplication offered by any person among all Your people Yisrael—each of whom knows his own affliction—when he spreads his palms toward this House, oh, hear in Your heavenly abode, and pardon and take action! Render to each man according to his ways as You know his heart to be—for You alone know the hearts of all men so that they may revere You all the days that they live on the land that You gave to our fathers.
Orthodox Jewish Bible	If there be in HaAretz ra'av, if there be dever, blight, mildew, arbeh, or if there be grasshopper; if their oyev besiege them in the eretz of their she'arim; whatsoever nega (plague), whatsoever machalah (disease) there be; What tefillah and techinnah be made by any adam, or by all Thy people Yisroel, which shall know every man the nega of his own levav, and spread forth his palms toward this Bait; Then hear Thou in Shomayim the Makom of Thy dwelling, and forgive, and do, and give to every ish according to his derech, whose lev Thou knowest; (for Thou, even Thou only, knowest levav kol Bnei HaAdam); That they may fear Thee all hayamim that they are chayyim in the adamah which Thou gavest unto Avoteinu.
<i>The Scriptures</i> 1998	"When there is scarcity of food in the land; when there is pestilence, blight, mildew, locusts, grasshoppers; when their enemy distresses them in the land of their cities; any plague, any sickness, whatever prayer, whatever supplication made by anyone of all Your people Yisra'el, each knowing the plague of his own heart, and shall spread out his hands toward this House, then hear in the heavens, Your dwelling place, and forgive, and act, and render unto everyone according to all his ways, whose heart You know. Because You – You alone – know the hearts of all the sons of men, so that they fear You all the days that they live in the land which You gave to our fathers.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	"If there is famine in the land, or if there is pestilence (plague), blight, mildew, migratory locusts, or grasshoppers, if their enemy besieges them in the land of their cities, whatever affliction or plague, whatever sickness [there is], whatever prayer or pleading is made by any individual, or by Your people Israel, each knowing the affliction of his own heart, and spreading his hands out toward this house; then hear in heaven Your dwelling place, and forgive and act and give to each according to his ways, whose heart (mind) You know, for You and You alone know the hearts of all the children of men, so that they may fear You [with reverence and awe] all the days that they live in the land which You have given to our fathers.
The Expanded Bible	"·At times the land will become so dry that no food will grow [If there is a famine in the land], or ·a great sickness will spread among the people [pestilence]. ·Sometimes all the crops will be destroyed by [...or blight or mildew or] locusts or grasshoppers. ·Your people will be attacked in [...or the people are besieged in the land of] their cities by their enemy or ·will become sick [struck by plague or sickness...]. When any of these things happen, ·the people will become truly sorry [·each will know the affliction of his own heart]. ·If your people spread their hands in prayer [·...and spread his hands] toward this ·Temple [·house], then hear their prayers from your ·home [dwelling place] in heaven. Forgive and ·treat [·act and give to] each person ·as he should be treated [·according to his ways/conduct] because you know what is in a person's heart. Only you know what is in everyone's heart. Then your people will ·respect [fear] you ·as long as [L all the days] they live in this land you gave to our ancestors.

Kretzmann's Commentary

If there be in the land famine, if there be pestilence, blasting, mildew, locust, or if there be caterpillar, Lev. 26:19-26; Deut. 28:22-23; if their enemy besiege them in the land of their cities, in all their gates, throughout their land; whatsoever plague, whatsoever sickness there be; 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, if they acknowledge the punishment as a chastisement of God directed at their heart, and spread forth his hands toward this house, 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;) that they may fear Thee all the days that they live in the land which Thou gavest unto our fathers. God, who knows the heart of every man, can treat each individual case as its merits demand.

NET Bible®

"The time will come when the land suffers from a famine, a plague, blight and disease, or a locust [Actually two Hebrew terms appear here, both of which are usually taken as referring to locusts. Perhaps different stages of growth or different varieties are in view.] invasion, or when their enemy lays siege to the cities of the land [Heb "in the land, his gates.], or when some other type of plague or epidemic occurs. When all your people Israel pray and ask for help [Heb "every prayer, every request for help which will be to all the people, to all your people Israel.], as they acknowledge their pain [Heb "which they know, each the pain of his heart.] and spread out their hands toward this temple, then listen from your heavenly dwelling place, forgive their sin [The words "their sin" are added for clarification.], and act favorably toward each one based on your evaluation of his motives [Heb "and act and give to each one according to all his ways because you know his heart." In the Hebrew text vv. 37-39a actually contain one lengthy conditional sentence, which the translation has divided up for stylistic reasons.]. (Indeed you are the only one who can correctly evaluate the motives of all people [Heb "Indeed you know, you alone, the heart of all the sons of mankind.].) Then they will obey [Heb "fear."] you throughout their lifetimes as [Heb "all the days [in] which."] they live on the land you gave to our ancestors.

The Pulpit Commentary

The fourth petition refers to the various plagues mentioned in the law (Lev. 26:1-46.; Deut. 28:1-68.), as the punishment of apostasy or infidelity. If there be in the land famine [Heb. Famine should there be, etc. The word is emphatic by position. Famine is denounced, Le 26:20, 26; Deut. 28:33], if there be pestilence [Le 26:25; Jer. 14:12; Jer. 24:10; Amos 4:10; Ezek. 6:12, etc.], blasting [same word Gen. 41:6; Amos 4:9; Deut. 28:22], mildew [lit. paleness, χλωρότης, Deuteronomy l.c.], locust, or if there be caterpillar [It is uncertain whether לִיָּסָה, lit; devourer, here rendered "caterpillar," is not an adjective and an appellation of the locust = devouring locust. Deut. 28:38 (הַבְּרָאָה וְנִלְסָאִי) "the locust shall consume it") certainly favours this view. But the Chronicles and the Verss. distinguish it here (by the introduction of "and" between the two words) as a separate plague. It is also similarly distinguished, Joe. 1:4; Psalm 78:46. Gesen. considers it to be a species of locust]; if their enemy besiege them in the land of their cities [Heb. his gates, but "the land of his gates" hardly yields sense. It is noteworthy that the LXX. (with most of the Verss.) reads ε' ν' αμ' ε' τ' ὁ π' ὁ λ' ε' α' ν' α' υ' τ' ο' υ' ?]. Thenius, consequently, to bring the Hebrew text into harmony, would substitute ויריע תחאב for וירעש פראב. Another suggested emendation is וירעש פראב, "in the land, even in their gates." But it is doubtful whether any alteration is really required. "The land of their gates" (cf. "land of their captivity," 2Chron. 6:37; Jer. 30:10, etc.) may perhaps be interpreted the land where their gates (i.e; fortified cities) are. The marg. "Jurisdiction"—the gate being the place of judgment (Rth. 4:11; Prov. 22:22; 2Sam. 15:2)—is altogether out of the question]; whatsoever plague, whatsoever [Heb. every plague, etc.] sickness there be.

What prayer and supplication soever [There is here a studied reference to the preceding words. Lit; every prayer, etc. We might render in 1Kings 8:37, "Whatsoever the plague," etc; and here, "Whatsoever the prayer," etc.] be made by any man, or by all thy people Israel, which shall know every man the plague of his own heart [Here again there is an unmistakeable reference to the "plague" (same word) of 1Kings 8:37. The plague of the heart is the inner smart of the conscience corresponding with and perhaps more painful than the smiting of the person. The meaning obviously is that the prayers will vary. according to the various mental and physical sufferings of men], and spread forth his hands [see on 1Kings 8:22] toward this house.

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;) [Jer. 17:10. Cf. οἱ παρδιονῶσταις θεῶς (Acts 15:8; also ib. Acts 1:24).]

That they may fear thee all the days that they live in the land which thou gavest unto their fathers. [Solomon anticipates that a godly fear will be the result of forgiveness and restoration. We find the same thought in Psalm 130:4. The mercy and goodness of God should lead to repentance, but unhappily it not unseldom fails to do so.].

The Voice

Solomon: If there is food shortage, epidemic, plant disease, mildew, locusts or grasshoppers, enemies surrounding the land of their cities, plagues, or any other sickness; whatever it is that is prayed or requested by any one person or all of Your people Israel who expresses the suffering of his own being and lifts his hands in the direction of this temple; then hear him in heaven where You live. Grant forgiveness according to each person's heart, for You know the heart of every man. You, and only You, know every heart so that all people might live in awe and fear of You for as long as they live in the land You gave to their ancestors.

Literal, almost word-for-word, renderings:

English Standard Version

"If there is famine in the land, if there is pestilence or blight or mildew or locust or caterpillar, if their enemy besieges them in the land at their gates [Septuagint, Syriac *in any of their cities*], whatever plague, whatever sickness there is, 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, 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), that they may fear you all the days that they live in the land that you gave to our fathers.

Modern English Version

"When there is famine in the land, if there is plague, blight, mildew, locust, or grasshopper; if their enemy besieges them in the land of their cities; whatever plague, whatever sickness there is; whatever prayer, whatever supplication is made by anyone, or by all Your people Israel, each knowing the affliction of his own heart, and spreading his hands toward this house; then hear in heaven Your dwelling place, and forgive, and act, and render to everyone according to all his ways, whose hearts You know—for only You know the hearts of the sons of men— so that they may fear You all the days that they live in the land that You gave to our fathers.

Young's Updated LT

"Famine—when it is in the land; pestilence—when it is; blasting, mildew, locust; caterpillar—when it is; when its enemy has distressed it in the land in its gates, any plague, any sickness, — any prayer, any supplication that is of any man of all Your people Israel, who know each the plague of his own heart, and has spread his hands towards this house, then You will hear in the heavens, the settled place of Your dwelling, and have forgiven, and have done, and have given to each according to all his ways, whose heart You know, (for You have known—Yourself alone—the

heart of all the sons of man), so that they fear You all the days that they are living on the face of the ground that You have given to our fathers.

The gist of this passage:

Then Solomon speaks of a variety of problems within the land—famine, sickness, plague, blight, locusts—but that the people might spread out their arms towards the Temple and God would hear their prayers and supplications from the heavens, knowing the heart of man. Furthermore, God would forgive and do what is proper towards each man, knowing all that God knows about each man. The intent here is for them to fear/respect the Lord for all of the time that they live in the land of promise.

37-40

1Kings 8:37a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
râ'âb (רָעָב) [pronounced raw-ĠAW ^B V]	<i>famine, hunger; scarcity of grain; used figuratively for a lack of God's Word</i>	masculine singular noun	Strong's #7458 BDB #944
kîy (כִּי) [pronounced kee]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
BDB gives this list of definitions: 1) <i>that, for, because, when, as though, as, because that, but, then, certainly, except, surely, since</i> ; 1a) <i>that</i> ; 1a1) <i>yea, indeed</i> ; 1b) <i>when (of time)</i> ; 1b1) <i>when, if, though (with a concessive force)</i> ; 1c) <i>because, since (causal connection)</i> ; 1d) <i>but (after negative)</i> ; 1e) <i>that if, for if, indeed if, for though, but if</i> ; 1f) <i>but rather, but</i> ; 1g) <i>except that</i> ; 1h) <i>only, nevertheless</i> ; 1i) <i>surely</i> ; 1j) <i>that is</i> ; 1k) <i>but if</i> ; 1l) <i>for though</i> ; 1m) <i>forasmuch as, for therefore</i> .			
hâyâh (הָיָה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine singular, Qal imperfect	Strong's #1961 BDB #224
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
'erets (אֶרֶץ) [pronounced EH-rets]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	masculine singular noun with the definite article	Strong's #776 BDB #75

Translation: [\[National discipline may include\] a famine that is in the land,...](#) God uses many different approaches to divine discipline. These would include a famine in the land. In an agrarian society, this is usually a reduction of rain which results, of course, in a reduced production of crops. That leads to a famine, because they have nothing to eat or to feed their animals. In our day and time, this would be a recession or a depression.

Famine is also mentioned in Lev. 26:20 and Deut. 11:17 (most of these troubles will be found in the Pentateuch).

Dr. John Gill: *Through want of rain, or any other cause, as there had been a three years' famine in the time of David, and it is supposed it might be again, though Canaan was a land flowing with milk and honey.*³⁷⁹

³⁷⁹ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 1Kings 8:37.

1Kings 8:37b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
deber (דֶּבֶר) [pronounced DE ^B -ver]	<i>pestilence, plague, widespread sickness; punishment from God in the form of pestilence; punishment as the sin unto death</i>	masculine singular noun	Strong's #1698 BDB #184
kîy (כִּי) [pronounced kee]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
BDB gives this list of definitions: 1) <i>that, for, because, when, as though, as, because that, but, then, certainly, except, surely, since</i> ; 1a) <i>that</i> ; 1a1) <i>yea, indeed</i> ; 1b) <i>when (of time)</i> ; 1b1) <i>when, if, though (with a concessive force)</i> ; 1c) <i>because, since (causal connection)</i> ; 1d) <i>but (after negative)</i> ; 1e) <i>that if, for if, indeed if, for though, but if</i> ; 1f) <i>but rather, but</i> ; 1g) <i>except that</i> ; 1h) <i>only, nevertheless</i> ; 1i) <i>surely</i> ; 1j) <i>that is</i> ; 1k) <i>but if</i> ; 1l) <i>for though</i> ; 1m) <i>forasmuch as, for therefore</i> .			
hâyâh (הָיָה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine singular, Qal imperfect	Strong's #1961 BDB #224

Translation: ...sickness that is [in the land],... There may be sickness throughout the land. A repeat of some of the words in the previous phrase suggest that all of those words could be applied to *sickness* (and to the words which follow).

Bear in mind, this is all a matter of national discipline, but for a set of unspecified sins.

Pestilence is found in Deut. 28:22.

1Kings 8:37c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
shiddâphôwn (שִׁדְדָּפּוֹן) [pronounced shied-daw-FOHN]	<i>a blight [of crops]; blasted (by the hot, east wind)</i>	masculine singular noun	Strong's #7711 BDB #995
Bähr: <i>Withering of the grain through a hot wind.</i> ³⁸⁰			
yêrâkôwn (יֵרָאֲכֹון) [pronounced yay-raw-CONE]	<i>paleness (in plants as well as in persons) for lack of moisture; possibly, diseased, off-color [and dying]</i>	masculine singular noun	Strong's #3420 BDB #439

Translation: ...a blight [on their crops], a loss of color,... A blight probably refers to a hot, dry wind, coming off the desert to the east; and this wind can destroy otherwise healthy plants.

I would apply the *loss of color* to the plants rather than to persons, given the immediate context.

³⁸⁰ The Rev. Dr. John P. Lange, *Lange's Commentary*; 1857–1864; in the Public Domain; from E-sword; 1Kings 8:37 (footnote).

Locusts may appear—seemingly out of nowhere—and they can destroy the crops.

The *blight and mildew* (a loss of color, a paleness) are also found in Deut. 28:22; and the locusts in Deut. 28:38.

Dr. John Gill: *blasting*; or blights, occasioned by the east wind: *mildew*; a kind of clammy dew, which falling on plants, corn, &c. corrupts and destroys them, see Amos 4:9.³⁸¹

Whedon: *Blasting* — Destruction of grain by a pernicious east wind. Com. Gen. 41:6. Deut. 28:22; Amos 4:9. *Mildew* — נוקרי, yellowness. A disease of grain, produced in the East by a hot, poisonous wind which turns the ears yellow.³⁸²

Each of these measures of disaster points toward an ever-increasing amount of divine discipline being laid upon Israel.

All of this indicates that Solomon knows the land and that he knows the Law as well.

1Kings 8:37d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿar ^e beh (הַבְּרָא) [pronounced ahr-BEH]	<i>locust, a locust swarm, a kind of locust; figuratively: sudden disappearance, insignificance, activity</i>	masculine singular noun	Strong's #697 BDB #916
châsiyl (לִיטָה) [pronounced khaw-SEEL]	<i>a kind of locust; caterpillar; larva of the locust?</i>	masculine singular noun	Strong's #2625 BDB #340
kîy (כִּי) [pronounced kee]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
BDB gives this list of definitions: 1) <i>that, for, because, when, as though, as, because that, but, then, certainly, except, surely, since</i> ; 1a) <i>that</i> ; 1a1) <i>yea, indeed</i> ; 1b) <i>when (of time)</i> ; 1b1) <i>when, if, though (with a concessive force)</i> ; 1c) <i>because, since (causal connection)</i> ; 1d) <i>but (after negative)</i> ; 1e) <i>that if, for if, indeed if, for though, but if</i> ; 1f) <i>but rather, but</i> ; 1g) <i>except that</i> ; 1h) <i>only, nevertheless</i> ; 1i) <i>surely</i> ; 1j) <i>that is</i> ; 1k) <i>but if</i> ; 1l) <i>for though</i> ; 1m) <i>forasmuch as, for therefore</i> .			
hâyâh (הָיָה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine singular, Qal imperfect	Strong's #1961 BDB #224

Translation: ...locusts, larva that is [in the land],... I have made the assumption that this particular word refers to the larva of the locusts, who would be equally destructive. Again, some of the phrasing is repeated.

The larva appears to be one stage of the life of the locust and is therefore translated *larva, caterpillar*. Although it is not mentioned specifically in the Pentateuch, Joel 2:25 indicates that this is a stage of development of the locust.

³⁸¹ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 1Kings 8:37.

³⁸² Whedon's *Commentary on the Old and New Testaments*; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; 1Kings 8:37.

1Kings 8:37a God may discipline His people with famine, sickness, a blight on their crops, a loss of color of the crops, locusts, and larva;...

The locusts and the caterpillars (various commentators)

Dr. John Gill: *locust*, or *if there be caterpillar*; creatures very pernicious to the fruits of the earth, and cause a scarcity of them, see Joel 1:4.³⁸³

Matthew Poole: *Caterpillar*, i.e. the plague of locusts, or caterpillars, infesting a land by their great numbers, and venomous or noxious qualities; of which see Ex. 10:4,5 Deut. 28:42 Psalm 105:34,35.³⁸⁴

Whedon: *Locust* — A destructive insect, swarms of which frequently devastate Palestine and neighbouring lands. See on Ex. 10:4. Says an Eastern traveller: "With the burning south winds there come from the interior of Arabia and from the most southern parts of Persia clouds of locusts, whose ravages to these countries are as grievous, and nearly as sudden, as those of the heaviest hail in Europe. We witnessed them twice. It is difficult to express the effect produced on us by the sight of the whole atmosphere filled on all sides and to a great height by an innumerable quantity of these insects, whose flight was slow and uniform, and whose noise resembled that of rain; the sky was darkened, and the light of the sun was considerably weakened. In a moment the terraces of the houses, the streets, and all the fields were covered by these insects, and in two days they had nearly devoured all the leaves of the plants." — Oliver.

Whedon continues: *Caterpillar* — The word *no'ly*, *chasil*, from *no'ly*, to strip off, or devour, can hardly designate the caterpillar, though, besides here and the parallel passage in 2Chron. 6:28, it is so rendered in Psalm 78:46; Isa. 34:4; Joe. 1:4; Joe. 2:25. In Deut. 28:38 the ravages of the locusts are represented by the verb *no'ly*, and it is therefore better to understand by the word *chasil* a kind of locust, specially noted for stripping off and devouring the very last vestige of vegetation, even after other destructive insects had gone before it. Compare Joe. 1:4.³⁸⁵

Chapter Outline

Charts, Maps and Short Doctrines

1Kings 8:37e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kîy (כי) [pronounced kee]	for, that, because; when, at that time, which, what time	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
tsârar (רָצַר) [pronounced tsaw-AHR]	to bind, to tie up, to be restricted, to be cramped, to lay hold of, to shut up; to show hostility toward, to treat as an enemy	3 rd person masculine singular, Qal perfect	Strong's #6887 & #3334 BDB #865
lâmed (ל) [pronounced l ^e]	to, for, towards, in regards to, with reference to, as to, with regards to, belonging to	directional/relational preposition with the 3 rd person masculine singular suffix	No Strong's # BDB #510

³⁸³ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 1Kings 8:37.

³⁸⁴ Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, 1Kings 8:37.

³⁸⁵ Whedon's *Commentary on the Old and New Testaments*; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; 1Kings 8:37.

1Kings 8:37e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾāyab (אֵיָב) [pronounced aw-YA ^B V]	enemy, the one being at enmity with you; enmity, hostility	Qal active participle	Strong's #340 & #341 BDB #33
b ^e (ב) [pronounced b ^{eh}]	in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within	a preposition of proximity	No Strong's # BDB #88
ʾerets (אֶרֶץ) [pronounced EH-rets]	earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]	masculine singular construct	Strong's #776 BDB #75
shaʿar (שַׁעַר) [pronounced SHAH-ǵahr]	gates [control of city can be implied]; entrance [through the gates]; gates can be a metonym for cities	masculine plural noun with the 3 rd person masculine plural suffix	Strong's #8179 BDB #1044

Some of the ancient translations went with the translation *in the cities, in one of the cities*.

E. W. Bullinger: *cities*; Hebrew gates. Put by Figure of speech Metonymy (of Adjunct) for cities.³⁸⁶

Translation: ...for the enemy will show hostility to them in the land of their cities [lit., their gates]. Divine discipline may be administered by enemies that live near and around the land of Israel. Because we have gates mentioned here, this implies the existence of cities.

Most of the people had suffered through the attacks of enemies during the time of King David.

Attacks by an enemy are spoken of in Deut. 28:52; so Solomon is gathering up some warnings found throughout the Pentateuch and placing them all here.

Dr. John Gill: *if their enemy besiege them in the land of their cities; so that they cannot go out to gather the increase of the earth, or till their land.*³⁸⁷

As if their economic woes were not enough, Israel may also suffer military invasion—suggesting that God puts the pressure on.

We should recognize that God can bring discipline upon us, but that we may or may not change our evil ways. Israel always has free will throughout. For those of us who have children, we can apply discipline and it may or may not have the desired effect upon our child. However, we continue to put the pressure upon them, knowing that it is for their best life to guide them towards right thinking and right actions. On the other hand, we have no way of reaching into a child's volition and turning it from negative to positive.

³⁸⁶ E. W. Bullinger, *Companion Bible Notes*; 1909 in the Public Domain; from e-Sword, 1Kings 8:37.

³⁸⁷ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 1Kings 8:37.

1Kings 8:37f

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kôl (כֹּל) [pronounced kohl]	every, each, all of, all; any of, any	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
nega' (נֶגַע) [pronounced NEH-gahg]	bruise, injury, wound; swelling, eruption [on the skin]; mark [from a plague]; stripes [from beating]	masculine singular noun	Strong's #5061 BDB #619
kôl (כֹּל) [pronounced kohl]	every, each, all of, all; any of, any	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
machăleh (מַחֲלֵה) [pronounced mahkh-uhl-EH]	sickness, disease, infirmity	masculine singular noun	Strong's #4245 BDB #318

Also spelled machălâh (מַחֲלָה) [pronounced mahkh-uhl-AW].

Translation: [In fact], every bruise and every sickness [may be discipline from You]. This simply reads every bruise, every sickness; and I have embellished the text to make more sense of it.

Dr. John Gill: *whatever plague, whatever sickness there be; whatever stroke from the hand of God, or what judgment or calamity befalls them.*³⁸⁸

Matthew Poole: *Whatever plague; that chiefly signifies an extraordinary judgment sent from God.*³⁸⁹

1Kings 8:37 God may discipline His people with famine, sickness, a blight on their crops, a loss of color of the crops, locusts, and larva; and their enemies will become hostile towards them living in the land. In fact, every bruise and illness might be discipline from You.

The evils of the 4th petition (Adam Clarke, LL.D., F.S.A.)

1. Famine; a scarcity or total want of bread, necessarily springing from the preceding cause, drought.
2. Pestilence; any general and contagious disease.
3. Blasting; any thing by which the crops are injured, so that the ear is never matured; but instead of wholesome grain, there is a black offensive dust.
4. Mildew; any thing that vitiates or corrodes the texture of the stalk, destroys the flowers and blossoms, or causes the young shaped fruits to fall off their stems.
5. Locust, a well known curse in the East, a species of grasshopper that multiplies by millions, and covers the face of the earth for many miles square, destroying every green thing; leaving neither herb nor grass upon the earth, nor leaf nor bark upon the trees.
6. Caterpillar; the locust in its young or nympha state. The former refers to locusts brought by winds from other countries and settling on the land; the latter, to the young locusts bred in the land.
7. An enemy, having attacked their defenced cities, the keys and barriers of the land.
8. Any other kind of plague; that which affects the surface of the body; blotch, blain, leprosy, ophthalmia, etc.
9. Sickness; whatever impaired the strength, or affected the intestines, disturbing or destroying their natural

³⁸⁸ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 1Kings 8:37 (edited).

³⁸⁹ Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, 1Kings 8:37 (slightly edited).

The evils of the 4th petition (Adam Clarke, LL.D., F.S.A.)

functions.

All such cases were to be brought before the Lord, the persons having a deep sense of the wickedness which induced God thus to afflict, or permit them to be afflicted: for only those who knew the plague of their own hearts, (1Kings 8:38), the deep-rooted moral corruption of their nature, and the destructive nature and sinfulness of sin, were likely to pray in such a manner as to induce God to hear and forgive.

From Adam Clarke, *Adam Clarke's Commentary on the Bible*; from e-Sword, 1Kings 8:37.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

The Treasury of Scriptural Knowledge provides a list of Scriptures with these various ills and acts of discipline: Lev. 26:16, 25, 26–46 Deut. 28:21–22, 25, 38–42, 52–61 2Kings 6:25–29 1Chron. 21:12 2Chron. 6:28–31 20:9 Psalm 105:34–35 Jer. 32:2 39:1–3 Ezek. 14:21 Joel 1:4–7 2:25–26.³⁹⁰

1Kings 8:38a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kôl (לכ) [pronounced kohl]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
t ^e phillâh (תִּפְלִיָּה) [pronounced t ^e -phil-LAWH]	<i>prayer, intercession, supplication for any one; prayer or supplication in general; a hymn or inspired song</i>	feminine singular noun	Strong's #8605 BDB #813
kôl (לכ) [pronounced kohl]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
t ^e chinnâh (תְּחִנָּה) [pronounced t ^e -khin-NAW]	<i>grace, supplication for grace; an entreaty, request, petition, or appeal for grace or favor or mercy</i>	feminine singular noun	Strong's #8467 BDB #337
'ăsher (אֲשֶׁר) [pronounced uh-SHER]	<i>that, which, when, who, whom; where; in that, in which, in what</i>	relative pronoun; sometimes the verb to be is implied	Strong's #834 BDB #81
hâyâh (הָיָה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	2 nd person masculine singular, Qal imperfect	Strong's #1961 BDB #224
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	directional/relational preposition	No Strong's # BDB #510
kôl (לכ) [pronounced kohl]	<i>the whole, all of, the entirety of, all; can also be rendered any of</i>	masculine singular construct followed by a definite article	Strong's #3605 BDB #481

³⁹⁰ *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880; from E-sword, 1Kings 8:37.

1Kings 8:38a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾîysh (אִישׁ) [pronounced eesh]	<i>a man, a husband; anyone; a certain one; each, each one, each man, everyone</i>	masculine singular construct (sometimes found where we would use a plural); with the definite article	Strong's #376 BDB #35
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	directional/relational preposition	No Strong's # BDB #510
kôl (כָּל) [pronounced koh]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
ʿam (עַם) [pronounced gahm]	<i>people; race, tribe; family, relatives; citizens, common people; companions, servants; entire human race; herd [of animals]</i>	masculine singular collective noun with the 2 nd person masculine singular suffix	Strong's #5971 BDB #766
Yisʿrâʾêl (יִשְׂרָאֵל) [pronounced yis-raw-ALE]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun; God-given name to Jacob; and national name for the Jewish people	Strong's #3478 & #3479 BDB #975

Translation: [But] every prayer and every supplication which You are to all men, to all of Your people, Israel, so that they will know... The people of Israel have a God, and they may appeal to God by means of prayer.

The supplication seems to be something that God is doing on their behalf. We understand that today to refer to Jesus Christ being our Advocate before the Father.

Psalms 50:14–15 "Offer to God a sacrifice of thanksgiving, and perform your vows to the Most High, and call upon me in the day of trouble; I will deliver you, and you shall glorify me." Psalm 91:14–16 "Because he holds fast to me in love, I will deliver him; I will protect him, because he knows my name. When he calls to me, I will answer him; I will be with him in trouble; I will rescue him and honor him. With long life I will satisfy him and show him my salvation."

1Kings 8:38b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾăsher (אֲשֶׁר) [pronounced uh-SHER]	<i>that, which, when, who, whom; where; in that, in which, in what</i>	relative pronoun; sometimes the verb to be is implied	Strong's #834 BDB #81

1Kings 8:38b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
yâda' (עָדָה) [pronounced yaw-DAHG]	<i>to know, to perceive, to acquire knowledge, to become acquainted with, to know by experience, to have a knowledge of something; to see; to learn; to recognize [admit, acknowledge, confess]</i>	3 rd person masculine plural, Qal imperfect	Strong's #3045 BDB #393
îysh (אִישׁ) [pronounced eesh]	<i>a man, a husband; anyone; a certain one; each, each one, each man, everyone</i>	masculine singular construct (sometimes found where we would use a plural)	Strong's #376 BDB #35
nega' (נֶגַע) [pronounced NEH-gahG]	<i>bruise, injury, wound; swelling, eruption [on the skin]; mark [from a plague]; stripes [from beating]</i>	masculine singular construct	Strong's #5061 BDB #619
lêbab (לֵבָב) [pronounced lay-BAHB ^v]	<i>mind, inner man, inner being, heart</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #3824 BDB #523

Translation: ...—each man [will know]—the wound [or, sin nature] of his heart. I have assumed that the bruise or injury of the heart refers to the sin nature which is in our souls. In order for there to be contact between man and God, the sin nature must be set aside. This is done through rebound—confession of one's sins. One must be made aware of one's sins first, name them to God, and then they are set aside. Here, God makes Israel aware of her sins through discipline of a variety nature. Rebound for a nation simply means that a considerable number of individuals repent—they change their minds about God and about the path that they are on. They name their sins to God; they offer up sacrifices according to the Mosaic Law.

When we get out of fellowship and stop taking in Bible doctrine, our souls retrogress spiritually (R. B. Thieme, Jr. calls this *reversionism*). A person who stays out of fellowship long enough may stop thinking about God; he may stop thinking about his relationship with God. It is a series of disciplinary measures which will sometimes turn the believer around—away from reversionism and back to an active relationship with God (meaning that a person is using rebound and taking in Bible doctrine).

NIV Study Bible: *aware of the afflictions of his own heart. Conscious of one's guilt before God, with an attitude of repentance and the desire for God's forgiveness and grace (see 2Chron. 6:29 Psalm 38:17–18 Jer. 17:9).*³⁹¹

In the Age of Israel, man's sins are temporally set apart from him on credit—God knowing the end from the beginning, credits man with righteousness when he believes in the Revealed God (Gen. 15:6 Psalm 32:1–2 Isa. 43:25). In our era, we understand that God is able to forgive us our sins (both temporally and eternally) because of His Son dying for our sins on the cross. All of our sins are forgiven eternally when we exercise faith in Christ (Matt. 1:21 26:28 Acts 10:43 13:38); our sins are forgiven temporally when we name these sins to God (1John 1:9).

³⁹¹ The NIV Study Bible; ©1995 by The Zondervan Corporation; p. 482 (footnote).

1Kings 8:37–38a God may discipline His people with famine, sickness, a blight on their crops, a loss of color of the crops, locusts, and larva; and their enemies will become hostile towards them living in the land. In fact, every bruise and illness might be discipline from You. But, they may pray and You may make supplication on their behalf, so that all of Your people may know of the sin that is in their heart.

I understood this to refer to the sin nature; some commentators agreed and some did not.

The plague (or, wound) of the heart (various commentators)

Barnes: *Know every man the plague of his own heart* - i. e. *perceive one's sinfulness, or recognize one's sufferings as divine chastisements, and sin as their cause.*³⁹²

Benson: *Which shall know every man the plague of his own heart* — *His sinfulness, the corruption of his nature, which may be called the plague of his own heart, in opposition to the other plagues here mentioned: and so the sense is, Who by their afflictions are brought to a true and serious sense of the inward plague of their sins, which are most fitly called the plague of the heart, because the heart is both the principal seat of sin, and the fountain from whence all sinful thoughts, words, and actions flow.*³⁹³

Matthew Poole: *His sin,...which are most fitly called the plague of the heart, because that is both the principal seat of sin, and the fountain from whence all actual sins flow, Matt. 15:19.*

E. W. Bullinger: *plague* = *punishment*. Put by Figure of speech Metonymy (of Cause)...for the sin which produces it.³⁹⁴

Chapter Outline

Charts, Maps and Short Doctrines

1Kings 8:38c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
pâras (פָּרַס) [pronounced paw-RAHS]	<i>to break, to break into pieces; to expand; to spread [out, over], to disperse; to display</i>	3 rd person masculine singular, Qal perfect	Strong's #6566 BDB #831
kaph (כַּף) [pronounced kaf]	<i>palm, hollow or flat of the hand, sole of the foot; bowl, spoon</i>	feminine plural noun with the 3 rd person masculine singular suffix	Strong's #3709 BDB #496
These nouns are tied together because of the fact that they are concave.			
'el (לְ) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
bayith (בַּיִת) [pronounced BAH-yith]	<i>house, residence; household, habitation as well as inward</i>	masculine singular noun with the definite article	Strong's #1004 BDB #108

³⁹² Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, 1Kings 8:38.

³⁹³ Rev. Joseph Benson, *Commentary of the Old and New Testaments*; 1857; from e-Sword, 1Kings 8:38.

³⁹⁴ E. W. Bullinger, *Companion Bible Notes*; 1909 in the Public Domain; from e-Sword, 1Kings 8:38.

1Kings 8:38c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
zeh (זֶה) [pronounced zeh]	<i>here, this, this one; thus; possibly another</i>	masculine singular demonstrative adjective with the definite article	Strong's #2088, 2090 (& 2063) BDB #260

Translation: *Then he will stretch out his hands to this Temple...* The believer, perhaps even acting alone, will stretch out his hands toward the Temple (called here, *this house*), which in itself demonstrates positive volition toward the God of Israel.

Solomon is describing the actual physical position that he is taking before the Temple (1Kings 8:22). This does not mean that praying toward the Temple is the magic formula for answers to prayer. Although Solomon speaks of this several times, looking towards or stretching one's hands towards the Temple indicates faith in the God of Israel; this position indicates a change of mind or attitude towards God.

1Kings 8:39a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'attâh (אַתָּה) [pronounced aht-TAW]	<i>you</i> (often, the verb <i>to be</i> is implied)	2 nd person masculine singular, personal pronoun	Strong's #859 BDB #61
shâma' (שָׁמָע) [pronounced shaw-MAHÇ]	<i>to listen [intently], to hear, to listen and obey, [or, and act upon, give heed to, take note of], to hearken to, to be attentive to, to listen and be cognizant of</i>	2 nd person masculine singular, Qal imperfect	Strong's #8085 BDB #1033
shâmayîm (שָׁמַיִם) [pronounced shaw-MAH-yim]	<i>heaven, heavens, skies; the visible heavens, as in as abode of the stars or as the visible universe, the sky, atmosphere, etc.; Heaven (as the abode of God)</i>	masculine dual noun with the definite article	Strong's #8064 BDB #1029
mâkôwn (מִקְוָה) [pronounced maw-KOWN]	<i>fixed, established place; place [habitation, dwelling] [of God] [e.g., a temple]; foundation; basis</i>	masculine singular construct	Strong's #4349 BDB #467
yâshab (יָשַׁב) [pronounced yaw-SHAH ^{EV}]	<i>to remain, to stay; to dwell, to live, to inhabit, to reside; to sit</i>	Qal infinitive construct with the 2 nd person masculine singular suffix	Strong's #3427 BDB #442

Translation: *...and You [even] You will hear from Your dwelling place in the heavens,...* Again—I think for the 3rd time in this speech—God will hear this supplication being made; God in the heavens and this supplication being made from the ground.

1Kings 8:39b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
çâlach (וְלַח) [pronounced <i>saw-LAHKH</i>]	<i>to forgive, to pardon; to overlook, to not hold responsible for, to not hold to</i>	2 nd person masculine singular, Qal perfect	Strong's #5545 BDB #699
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
ʿâsâh (וַעֲשֵׂה) [pronounced <i>gaw-SAWH</i>]	<i>to do, to make, to construct, to fashion, to form, to prepare, to manufacture; accomplish</i>	2 nd person masculine singular, Qal perfect	Strong's #6213 BDB #793

Translation: ...and You will forgive him and You will act [on his behalf],... We understand what it means for God to forgive man; but it is more difficult to figure out what is meant by *and You have made [constructed, fashioned, accomplished]*. I am assuming that this is the work of salvation; focusing more specifically on the work of forgiveness.

God is able to forgive the people of Israel for their sins on the basis of His Son's sacrifice on the cross, which was yet future from this time.

1Kings 8:39c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
nâthan (נָתַן) [pronounced <i>naw-THAHN</i>]	<i>to give, to grant, to place, to put, to set; to make</i>	2 nd person masculine singular, Qal perfect	Strong's #5414 BDB #678
lâmed (ל) [pronounced <i>le</i>]	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	directional/relational preposition	No Strong's # BDB #510
ʾîysh (אִישׁ) [pronounced <i>eesh</i>]	<i>a man, a husband; anyone; a certain one; each, each one, each man, everyone</i>	masculine singular construct (sometimes found where we would use a plural); with the definite article	Strong's #376 BDB #35
kaph or k ^e (כ) [pronounced <i>k^e</i>]	<i>like, as, according to; about, approximately</i>	preposition of comparison, resemblance or approximation	No Strong's # BDB #453
kôl (כָּל) [pronounced <i>kohl</i>]	with a plural noun, it is rendered <i>all of, all; any of</i>	masculine singular construct with a masculine plural noun	Strong's #3605 BDB #481

1Kings 8:39c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
K ^e kôl (כֹּל) appears to mean <i>as all, according to all, just as all, exactly as all</i> .			
d ^e râkîym (דְּרָכַיִם) [pronounced <i>deh-raw-KEEM</i>]	<i>ways, roads, paths; journeys, courses; works; towards; manner, habit, a way [of life, living]; of moral character</i>	masculine plural noun with the 3 rd person masculine singular suffix	Strong's #1870 BDB #202

Translation: ...and You will give to [every] man according to all his ways... God knows what is in the heart of man; God knows how man behaves. God will remunerate us according to our thinking and our deeds. This is specifically aimed towards the people of Israel, whose lives, for the most part, were centered upon the laws of divine establishment, which, if they obeyed, Israel prospered. Of course, the worship required by the Mosaic Law was also included in what they did.

Part of what God does is render to man according to his ways. We read this also in Psalm 18:20–26 28:4 Jer. 17:10 32:19 Ezek. 18:30 Rev. 22:12. First of all, men who do not believe in Jesus Christ receive the recompense for their works, which is judgment (Rev. 20). We who have believed in Him are cleansed and allowed to do works. The believer is given to privilege of doing God's works here on earth. To the unbeliever; or to the believer out of fellowship, this may not seem like that big of a deal; but there are many believers who can testify to the enjoyment of doing God's bidding at some point of maturity in their lives. The believer who functions in the plan of God enjoys a wonderful life.

1Kings 8:39d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'ăšher (אֲשֶׁר) [pronounced <i>uh-SHER</i>]	<i>that, which, when, who, whom; where; in that, in which, in what</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81
yâda' (יָדָע) [pronounced <i>yaw-DAHG</i>]	<i>to know, to perceive, to acquire knowledge, to become acquainted with, to know by experience, to have a knowledge of something; to see; to learn; to recognize [admit, acknowledge, confess]</i>	2 nd person masculine singular, Qal imperfect	Strong's #3045 BDB #393
'êth (אֶת) [pronounced <i>ayth</i>]	Indicates next word is the object of the verb; sometimes translated <i>to</i>	untranslated mark of a direct object	Strong's #853 BDB #84
lêbab (לִבָּב) [pronounced <i>lay-BAHB</i>]	<i>mind, inner man, inner being, heart</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #3824 BDB #523

Translation: ...(because You know his thinking),... God knows the thoughts of man; God is able to look into our thoughts and discern our motivations.

1Kings 8:39e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kîy (כי) [pronounced kee]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
'attâh (אַתָּה) [pronounced aht-TAW]	<i>you</i> (often, the verb <i>to be</i> is implied)	2 nd person masculine singular, personal pronoun	Strong's #859 BDB #61
yâda' (יָדָעַ) [pronounced yaw-DAHG]	<i>to know, to perceive, to acquire knowledge, to become acquainted with, to know by experience, to have a knowledge of something; to see; to learn; to recognize [admit, acknowledge, confess]</i>	2 nd person masculine singular, Qal perfect	Strong's #3045 BDB #393
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
bad (בַּד) [pronounced bahd]	<i>separation, by itself, alone</i>	masculine singular noun with the 2 nd person masculine singular suffix	Strong's #905 BDB #94

Together, the lâmed preposition and bad (בַּד) mean *in a state of separation, by itself, alone, only; apart*.

This may possibly be translated *besides, as well as* in 1Kings 4:23.

'êth (אֶת) [pronounced ayth]	Indicates next word is the object of the verb; sometimes translated <i>to</i>	untranslated mark of a direct object	Strong's #853 BDB #84
lêbab (בְּבַל) [pronounced lay-BAHB ^v]	<i>mind, inner man, inner being, heart</i>	masculine singular construct	Strong's #3824 BDB #523
kôl (לֵךְ) [pronounced kohl]	with a plural noun, it is rendered <i>all of, all; any of</i>	masculine singular construct with a masculine plural noun	Strong's #3605 BDB #481
bânîym (בְּנֵי) [pronounced baw-NEEM]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural construct	Strong's #1121 BDB #119
'âdâm (אָדָם) [pronounced aw-DAWM]	<i>a man, a human being, mankind; transliterated Adam</i>	masculine singular noun with the definite article	Strong's #120 & #121 BDB #9

The word *the Adam* can mean *man, mankind, humankind, men, human beings*.

Translation: ...for You [even] You alone have known the hearts of all the sons of Adam;... *All the sons of Adam* simply is a reference to *all men*; God knows the thinking of all men; and of each person.

Solomon appears to repeat that God knows the hearts of mankind. God is able to look into every person's soul. God knows our thoughts; therefore, He knows if a person has changed their mind.

Omniscience is a characteristic which only God possesses. The best that angels can do is observe (bear in mind that they are brilliant).

Treasury of Scriptural Knowledge offers a list of Scriptures which speak to this particular knowledge of God (knowing the hearts of man): 1Sam. 16:7 1Chron. 28:9 2Chron. 6:30 Psalm 11:4, 5 John 2:25 21:17 Acts 1:24 Heb. 4:12–13 Rev. 2:23.

1Kings 8:40

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
l ^e ma'an (לַמַּאן) [pronounced l ^e -MAH- <i>gahn</i>]	<i>for the sake of, on account of, to the intent of, to the intent that, to the purpose that, in order that, in view of, to the end that; so that</i>	compound preposition and substantive which acts like a preposition	Strong's #4616 BDB #775
This is the substantive ma'an (מָאן) [pronounced MAH- <i>gahn</i>], which means <i>purpose, intent</i> , combined with the lamed preposition (which is the only way that it is found in Scripture).			
From the NET Bible footnote for Psalm 51:4: The Hebrew term l ^e ma'an (לַמַּאן) [pronounced l ^e -MAH- <i>gahn</i>] normally indicates purpose ("in order that"), but here it introduces a logical consequence of the preceding statement. (Taking the clause as indicating purpose here would yield a theologically preposterous idea - the psalmist purposely sinned so that God's justice might be vindicated!) For other examples of l ^e ma'an (לַמַּאן) [pronounced l ^e -MAH- <i>gahn</i>] indicating result, see 2 Kings 22:17 Jer 27:15 Amos 2:7.			
yârê' (אָרַי) [pronounced yaw-RAY]	<i>to fear, to be afraid; to fear-respect, to reverence, to have a reverential respect</i>	3 rd person masculine plural, Qal imperfect with the 2 nd person masculine singular suffix	Strong's #3372 BDB #431
kôl (כֹּל) [pronounced kohl]	with a plural noun, it is rendered <i>all of; any of</i>	masculine singular construct with a masculine plural noun	Strong's #3605 BDB #481
yâmîym (יָמִי) [pronounced yaw-MEEM]	<i>days, time of life, lifetime; a specific time period, a year</i>	masculine plural noun with the definite article	Strong's #3117 BDB #398
Together, kôl + yâmîym are literally rendered <i>all the days</i> ; together, they can also mean <i>in all time, all the time, perpetually, forever, always; henceforth, from hereon in</i> .			
'âsher (אֲשֶׁר) [pronounced uh-SHER]	<i>that, which, when, who, whom; where; in that, in which, in what</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81
hêm (הֵם) [pronounced haym]	<i>they, those; themselves; these</i> [with the definite article]	3 rd person masculine plural personal pronoun; sometimes the verb <i>to be</i> is implied	Strong's #1992 BDB #241
chay (חַי) [pronounced KHAH-ee]	<i>living, alive, active, lively, vigorous</i> [used of man or animals]; <i>green</i> [vegetation]; <i>fresh</i> [used of a plant]; <i>flowing</i> [water]; <i>reviving</i> [of the springtime]; <i>raw</i> [flesh]	adjective; can be used as a substantive; masculine singular noun	Strong's #2416 BDB #311

1Kings 8:40

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿal (עַל) [pronounced <i>gah</i>]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5921 BDB #752
pânîym (פָּנִים) [pronounced <i>paw-NEEM</i>]	<i>face, faces, countenance; presence</i>	masculine plural construct (plural acts like English singular)	Strong's #6440 BDB #815
Together, ʿal and pânîym mean <i>upon the face of, towards the face of, facing, in front of, before (as in preference to), in addition to, overlooking; before; east of; on [upon, over] the surface of; above; besides; over-against</i> . Literally, they would be translated <i>upon faces of</i> .			
Here, mostly we are looking at <i>being in opposition to; being against</i> . These meanings come from the context and the meaning of the preposition; they were not taken out of Gesenius.			
ʾădāmâh (אֲדָמָה) [pronounced <i>uh-daw-MAWH</i>]	<i>ground, soil, dirt, earth, tillable earth, land, surface of the earth</i>	feminine singular noun with the definite article	Strong's #127 BDB #9
ʾăsher (אֲשֶׁר) [pronounced <i>uh-SHER</i>]	<i>that, which, when, who, whom; where; in that, in which, in what</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81
nâthan (נָתַן) [pronounced <i>naw-THAHN</i>]	<i>to give, to grant, to place, to put, to set; to make</i>	2 nd person masculine singular, Qal perfect	Strong's #5414 BDB #678
lâmed (ל) [pronounced <i>l</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
ʾăbôwth (אֲבוֹת) [pronounced <i>aw^b-VOOTH</i>]	<i>fathers, ancestors, both as the heads of households, clans or tribes; founders, civil leaders, military leaders</i>	masculine plural noun with the 1 st person plural suffix	Strong's #1 BDB #3

Translation: ...with the intent that they will fear You all the days that they live on the face of the land, which [land] You have given to our fathers. The **fear of God** is one designation for the faith of the Jews. This does not mean that they were to meander about town, in a panic, bowing and scraping and hiding from God underneath objects.

Dr. Robert Dean, Jr.: *[Does this] mean that we are to be fearful of God or that when we praise Him we are to be afraid? The word that is translated "fearful" in a lot of translations is the normal Hebrew word for fear which is yare, but yare has a wide range of meanings. It can talk about somebody who is in a state of terror or fear because they are scared from some circumstance or situation, or it can also refer to awe, someone who is just overwhelmed in awe of someone or something or some situation. The word can also refer at times to worship; it is a synonym for worship, just as Solomon begins the Proverbs: "The fear of the Lord is the beginning of wisdom." This isn't the kind of fear that strikes terror in the soul but the kind that strikes sobriety, we might say; being very serious and reverent and sober-minded about a particular situation. The word yare is also used as to reverence, worship; it has to do with the seriousness that we feel when we come into the presence of God. It is that recognition that there are consequences to pay for bad decisions, and there is that element of fear*

*there that takes respect to a sort of higher level. Probably the best way to understand this is "honoured in praises." It is in praise that we express this reverential awe, honour, or respect for God.*³⁹⁵

The psalmist has a very similar theme of relating fear of God to forgiveness. Psalm 130:3–4 **If You, O LORD, should mark iniquities, O Lord, who could stand? But with You there is forgiveness, that You may be feared.** (ESV; capitalized)

Treasury of Scriptural Knowledge passages on fear of the LORD: Gen. 22:12, Ex. 20:20, Deut. 6:2, 13, 1Sam. 12:24 Psalm 115:13 130:4 Jer. 32:39–40 Hosea 3:5 Acts 9:31 10:2 Heb. 12:28 Rev. 15:4 19:5.³⁹⁶

There can be a time in the land when the people can enjoy their lives. In fact, much of the reign of Solomon allowed them to do that.

*The Pulpit Commentary: The Gentiles who should visit Jerusalem would assuredly, with their polytheistic ideas and their belief in local or tribal deities, invoke the aid and blessing of the mighty God of Jacob. This mention of aliens from the commonwealth of Israel in the prayer of dedication, especially when viewed in the light of the exclusiveness and bigotry which characterized the Jews of later days, is especially to be noticed. As Rawlinson (in loco) observes, "Nothing is more remarkable in the Mosaic law than its liberality with regard to strangers." He then quotes Ex. 22:21; Le Ex. 25:35; Deut. 10:19; Deut. 31:12; Num. 15:14–16; and adds: "It is quite in the spirit of these enactments that Solomon, having first prayed God on behalf of his fellow countrymen, should next go on to intercede for the strangers," etc.*³⁹⁷

1Kings 8:40 **In fact, You and You alone know the hearts of the sons of Adam, and You have used discipline to the intent that they fear You all the days that they live in the land which You have given to their fathers.** Although Israel is a special nation with a special relationship to God, Israel is also emblematic of nationalism. God defines our borders and places the proper authorities over us. However, our primary relationship is with God; not our government and not even our own family. It is because of our relationship with God that can enjoy our family and country. Hosea 3:5 **Afterward the children of Israel shall return and seek the LORD their God, and David their king, and they shall come in fear to the LORD and to his goodness in the latter days.** (ESV)

1Kings 8:37–40 **God may discipline His people with famine, sickness, a blight on their crops, a loss of color of the crops, locusts, and larva; and their enemies will become hostile towards them living in the land. In fact, every bruise and illness might be discipline from You. But, they may pray and You may make supplication on their behalf, so that all of Your people may know of the sin that is in their heart. When the people of Israel then stretch out their hands toward Your Temple, You will hear them from Your dwelling place in the heavens, and You will forgive them and act on their behalf and You will then give to every man according to his ways (because You know his thinking). In fact, You and You alone know the hearts of the sons of Adam, and You have used discipline to the intent that they fear You all the days that they live in the land which You have given to their fathers.**

The 4th Request (by Dr. Robert Dean, Jr.)

We have come to the fourth request. 1 Kings 8:37 NASB "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,} 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; 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, that they may fear You all the

³⁹⁵ From deanbible.org; accessed March 18, 2018.

³⁹⁶ *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880; from E-sword, 1Kings 8:40.

³⁹⁷ *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, 1Kings 8:40.

The 4th Request (by Dr. Robert Dean, Jr.)

days that they live in the land which You have given to our fathers."

This is an allusion to two passages in Leviticus 26. Verse 16 which is in the first cycle of discipline: NASB "I, in turn, will do this to you: I will appoint over you a sudden terror, consumption and fever that will waste away the eyes and cause the soul to pine away; also, you will sow your seed uselessly, for your enemies will eat it up." There is the idea of foreign invasion. Verse 25 NASB "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." This is all part of the backdrop for understanding this type of discipline. Then we could also go to Deuteronomy 28:21 , 22 , 25 , 38 NASB "The LORD will make the pestilence cling to you until He has consumed you from the land where you are entering to possess it. The LORD will smite you with consumption and with fever and with inflammation and with fiery heat and with the sword and with blight and with mildew [disease that would affect the crops], and they will pursue you until you perish.... 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.... You shall bring out much seed to the field but you will gather in little, for the locust will consume it."

As Solomon prays he is thinking through these passages and he is summarising all of the different ways God is going to bring judgment on the people for disobedience—famine, disease, plague, various diseases that affect the crops, the locusts, military defeat. Then he says, "whatever prayer or supplication is made by any man." The emphasis always goes from man's failure and God's judgments to grace. This whole prayer is an appeal to the grace of God which is part of His promise to forgive them; that despite their disobedience, their rebellion, all of their idolatry, always there is a way of salvation and a way of deliverance. So no matter what happens in our lives, no matter what sin or failures there are, the principle is that God always has a gracious provision for us so that we can recover, and after we confess our sin and return to Him God then can bless us and restore us.

From deanbible.org; accessed March 18, 2018.

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The fifth petition (1Kings 8:41–43) is all about the treatment of a stranger who comes to Israel. In part, Israel evangelized by allowing people to come to their land and become Jews; to adopt their God and their methods of worship.

1Kings 8:41–43 Furthermore, regarding the foreigner who is not a part of nation Israel—he has come into this nation from afar because of Your name—they have heard of Your great name and of Your strong hand and of Your arm being stretched out to them—therefore, he has traveled to Israel and he has prayed toward this Temple. You can hear all of this, even from Your place in the heavens, and You have always acted according to Your reputation, so that all the people of the earth will know Your name, and that they will come to fear You just as Your people Israel do; and these foreigners will come to know Your name as it is proclaimed from this Temple which I have built.

James Burton Coffman: *[Title] Prayer for All the Peoples of the Earth.*³⁹⁸

³⁹⁸ From <https://www.studydrive.org/commentaries/bcc/1-kings-8.html> accessed March 20, 2018.

Petition #5: Preliminary discussion of 1Kings 8:41–43 (various commentators)

L. M. Grant: *Solomon considers also a foreigner in his prayer. If the foreigner had come to Israel because of hearing of the greatness of the God of Israel, then Solomon considered him entitled to be heard when he prayed toward the temple, and asked that God would answer the foreigner's prayer (vs.41-43).*³⁹⁹

Barnes: *Solomon prays that the result of Yahweh's hearing the prayers of pagans addressed toward the temple may be the general conversion of the world to the worship of Him.*⁴⁰⁰

The College Press Bible Study: *Having first prayed to God on behalf of his fellow country men, Solomon made intercession for foreigners in his fifth petition (1Kings 8:41–43). The king assumed that strangers would come and worship before the Lord in His Temple (1Kings 8:41) once they had heard of His fame, His "strong and outstretched arm," i.e., the wondrous manifestations of divine power on behalf of Israel. Solomon pleaded that God would answer such prayers so that all people of the earth might come to fear (i.e., worship and serve) the Lord and realize that the Temple was His special habitation (1Kings 8:43). Representatives of foreign governments and neighboring aliens whose business led them to Palestine may have been attracted to the higher worship of the God of Israel.*⁴⁰¹

Keil and Delitzsch: *The fifth prayer has reference to the hearing of the prayers of foreigners, who shall pray in the temple. Solomon assumes as certain that foreigners will come and worship before Jehovah in His temple; even Moses himself had allowed the foreigners living among the Israelites to offer sacrifice at the temple (Num. 15:14.), and the great name and the arm of the Lord, that had manifested itself in deeds of omnipotence, had become known in the times of Moses to the surrounding nations (Ex. 15:14; Ex. 18:1; Joshua 5:1), and the report of this had reached Balaam even in Mesopotamia (see the Comm. on Num 22).*⁴⁰²

Clarke: *The Fifth case relates to heathens coming from other countries with the design to become proselytes to the true religion; that they might be received, blessed, and protected as the true Israelites, that the name of Jehovah might be known over the face of the earth.*⁴⁰³

Dr. Robert Dean, Jr.: *The fifth request focuses on the stranger in Israel, the foreigner who is living in the land. This is very important to understand because Israel is the land that God gave to Israel. Under the Mosaic Law there is no inheritance and no possession in the land for the non-Jew, for the foreigner. That doesn't mean that they can't live there, that they are not protected by the Law; they can live there and are protected by the Law and can experience a measure of blessing but they can't enter into ownership and inheritance because they are not of the descendants of Abraham, Isaac and Jacob. They are treated fairly and with grace and according to the Law, they are not demeaned but they can't have the same level of ownership and inheritance rights as the Jews—unless they marry, unless they become a convert and a proselyte as, for example, Rahab and Ruth.*⁴⁰⁴

What other religion ever looked out for the interests of the foreigner?

Chapter Outline

Charts, Maps and Short Doctrines

³⁹⁹ From <https://www.studylight.org/commentaries/lmg/1-kings-8.html> accessed March 19, 2018.

⁴⁰⁰ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, 1Kings 8:43.

⁴⁰¹ *The College Press Bible Study Textbook Series*; (a compilation of many commentaries); from e-sword; 1Kings 8:31–53.

⁴⁰² Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 1Kings 8:41–43.

⁴⁰³ Adam Clarke, *Adam Clarke's Commentary on the Bible*; from e-Sword, 1Kings 8:41.

⁴⁰⁴ From deanbible.org; accessed March 18, 2018.

And also unto the foreigner who [is] not from Your people Israel—he [even] he has come in from afar on account of Your name—for they will hear Your name the great and Your hand the strong and Your arm, the one being stretched out—and he has come in and he has prayed unto the house the this. You [even] You hear [from] the [two] heavens (a place of Your living) and You have done as all which calls unto You the foreigner in order that will know all peoples of the earth Your name, to fear You as Your people Israel and to know that Your name is called upon the house the this which I have built.

1Kings
8:41–43

Furthermore, regarding the foreigner who [is] not from Your people Israel—he [even] he has come in [to this nation] from afar on account of Your name [= reputation]—for they have heard of Your great name and Your strong hand and Your arm being stretched out [to them]—therefore, he has come in [to this nation] and he has prayed toward this Temple [lit., *this house*]. You [even] You can hear [from] the heavens (Your dwelling place) and You have done exactly as the foreigner [has heard] proclaimed regarding You so that all the peoples of earth will know Your name [= reputation], [and they will come] to fear You just as Your people Israel [do], and [they will come] to know that Your name is proclaimed together with this Temple [lit., *this house*] which I have built.

Furthermore, regarding the foreigner who is not a part of nation Israel—he has come into this nation from afar because of Your name—they have heard of Your great name and of Your strong hand and of Your arm being stretched out to them—therefore, he has traveled to Israel and he has prayed toward this Temple. You can hear all of this, even from Your place in the heavens, and You have always acted according to Your reputation, so that all the people of the earth will know Your name, and that they will come to fear You just as Your people Israel do; and these foreigners will come to know Your name as it is proclaimed from this Temple which I have built.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

And also unto the foreigner who [is] not from Your people Israel—he [even] he has come in from afar on account of Your name—for they will hear Your name the great and Your hand the strong and Your arm, the one being stretched out—and he has come in and he has prayed unto the house the this. You [even] You hear [from] the [two] heavens (a place of Your living) and You have done as all which calls unto You the foreigner in order that will know all peoples of the earth Your name, to fear You as Your people Israel and to know that Your name is called upon the house the this which I have built.

Revised Douay-Rheims

Moreover also the stranger, who is not of your people Israel, when he shall come out of a far country for your name's sake, (for they shall hear every where of your great name and your mighty hand, And your stretched out arm,) so when he shall come, and shall pray in this place, Then hear you in heaven, in the firmament of your dwelling place, and do all those things, for which that stranger shall call upon you: that all the people of the earth may learn to fear your name, as do your people Israel, and may prove that your name is called upon on this house, which I have built.

Peshitta (Syriac)

Moreover concerning a stranger who is not of Your people Israel, but comes from a far country for Your names sake (When they will hear of Your great name and of Your strong hand and of Your stretched out arm), when he will come before You and pray in this house; Hear You in heaven your dwelling place, and do according to all that the stranger calls to You for; that all the peoples of the earth may know Your name, to worship you, as do Your people Israel; and that they may know that this house which I have built is called by Your name.

Septuagint (Greek) And for the stranger who is not of Your people, when they will come and pray toward this place, then will You hear them from heaven, out of your established dwelling-place, and You will do according to all that the stranger will call upon You for, that all the nations may know Your name, and fear You, as do Your people Israel, and may know that Your name has been called on this house which I have built.

Significant differences: The Greek leaves out *Israel* in the second phrase. Instead of *from afar*, the Latin and Syriac both have *from a far country*; the Greek leaves this phrase out entirely. The Greek also leaves out the phrase: *for they will hear Your name the great and Your hand the strong and Your arm, the one being stretched out*.

The Syriac has *worship* rather than *fear*.

Limited Vocabulary Translations:

Bible in Basic English And as for the man from a strange land, who is not of your people Israel; when he comes from a far country because of the glory of your name: (For they will have news of your great name and your strong hand and your out-stretched arm;) when he comes to make his prayer, turning to this house: Give ear in heaven your living-place, and give him his desire, whatever it may be; so that all the peoples of the earth may have knowledge of your name, worshipping you as do your people Israel, and that they may see that this house which I have put up is truly named by your name.

Easy English Strangers, who do not belong to your people Israel, will come far from other countries. (They will do this) because (they will hear about) your name. 42 People will hear about your great name and about your strong hand and about the arm that you lift up. The stranger will come and he will pray towards this temple. 43 (When this happens, God,) hear him from your home in heaven. Do what he asks you to do. So, all the people in the world will know your name. They will be afraid of you, as your own people Israel are. And they will know this. The temple that I have built is for you.

Easy-to-Read Version–2006 “People from other places will hear about your greatness and your power. They will come from far away to pray at this Temple. From your home in heaven, please listen to their prayers. Please do everything the people from other places ask you. Then they will fear and respect you the same as your people in Israel. Then all people everywhere will know that I built this Temple to honor you.

Good News Bible (TEV) “When a foreigner who lives in a distant land hears of your fame and of the great things you have done for your people and comes to worship you and to pray at this Temple, listen to his prayer. In heaven, where you live, hear him and do what he asks you to do, so that all the peoples of the world may know you and obey you, as your people Israel do. Then they will know that this Temple I have built is the place where you are to be worshiped.

The Message And don't forget the foreigner who is not a member of your people Israel but has come from a far country because of your reputation. People are going to be attracted here by your great reputation, your wonder-working power, who come to pray at this Temple.

Listen from your home in heaven.

Honor the prayers of the foreigner so that people all over the world will know who you are and what you're like and will live in reverent obedience before you, just as your own people Israel do; so they'll know that you personally make this Temple that I've built what it is.

Names of God Bible “People will hear about your great name,
mighty hand, and powerful arm.[c]

So when people who are not Israelites
come from distant countries because of your name
to pray facing this temple,
hear them in heaven, the place where you live.

Do everything they ask you

so that all the people of the world may know your name
and fear you like your people Israel

and learn also that this temple which I built bears your
name.

NIRV

“Suppose there are outsiders who don’t belong to your people Israel. And they have come from a land far away. They’ve come because they’ve heard about your name. When they get here, they will find out even more about your great name. They’ll hear about how you reached out your mighty hand and powerful arm. So they’ll come and pray toward this temple. Then listen to them from heaven. It’s the place where you live. Do what those outsiders ask you to do. Then all the nations on earth will know you. They will have respect for you. They’ll respect you just as your own people Israel do. They’ll know that your Name is in this house I’ve built.

New Simplified Bible

»When a foreigner who lives in a distant land hears of your fame and of the great things you have done for your people and comes to worship you and to pray at this Temple, »For they will have news of your great name and your strong hand and your out-stretched arm. When he comes to pray in this house: »Listen to him and give him his desire. Let all the peoples of the earth know about your name. Let them worship you as your people Israel, and that they may see that this house which I have built is truly named by your name.

Thought-for-thought translations; paraphrases:

Common English Bible

Listen also to the immigrant who isn’t from your people Israel but who comes from a distant country because of your reputation— because they will hear of your great reputation, your great power, and your outstretched arm. When the immigrant comes and prays toward this temple, then listen from heaven, where you live, and do everything the immigrant asks. Do this so that all the people of the earth may know your reputation and revere you, as your people Israel do, and recognize that this temple I have built bears your name.

Contemporary English V.

Foreigners will hear about you and your mighty power, and some of them will come to live among your people Israel. If any of them pray toward this temple, listen from your home in heaven and answer their prayers. Then everyone on earth will worship you, just like your people Israel, and they will know that I have built this temple to honor you.

The Living Bible

“And when foreigners hear of your great name and come from distant lands to worship you (for they shall hear of your great name and mighty miracles) and pray toward this Temple, hear them from heaven and answer their prayers. And all the nations of the earth will know and fear your name just as your own people Israel do; and all the earth will know that this is your Temple.

New Berkeley Version

“The foreigner too, who is not one of Thy people Israel, but comes from a faraway land for Thy name’s sake — for they will hear of Thy great name, Thy mighty hand, and Thine outstretched arm — when he shall come to pray at this house, hear Thou in heaven Thy dwelling place and do everything the foreigner requests of Thee, so that all the peoples of the earth may know Thy name, revere Thee as Thy people Israel do, and know that Thou hast accepted this house which I have built.

New Century Version

“People who are not Israelites, foreigners from other lands, will hear about your greatness and power. They will come from far away to pray at this Temple. Then hear from your home in heaven, and do whatever they ask you. Then people

New Life Version	<p>everywhere will know you and respect you, just as your people in Israel do. Then everyone will know I built this Temple as a place to worship you.</p> <p>“When a stranger who is not of Your people Israel comes from a far country because of You, (for they will hear of Your great name and Your powerful hand and Your long arm,) when he comes and prays toward this house, hear in heaven where You are. Do all the stranger asks of You. So all the peoples of the earth may know Your name and fear You, as do Your people Israel. Then they may know that this house I have built is called by Your name.</p>
New Living Translation	<p>“In the future, foreigners who do not belong to your people Israel will hear of you. They will come from distant lands because of your name, for they will hear of your great name and your strong hand and your powerful arm. And when they pray toward this Temple, then hear from heaven where you live, and grant what they ask of you. In this way, all the people of the earth will come to know and fear you, just as your own people Israel do. They, too, will know that this Temple I have built honors your name.</p>

Partially literal and partially paraphrased translations:

American English Bible	<p>'And as for the aliens who are not from Your people; when they come to this place that has been prepared as Your Home to pray, please listen to them from the heavens and do everything that they ask, so all the people on the earth will know Your Name and come to fear You... just as Your people IsraEl should know that Your Name has been called upon this [Temple] that I built.</p>
International Standard V	<p>“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 (for people will hear of your great name, your mighty acts [Lit. <i>hand</i>], and your obvious power [Lit. <i>your outstretched arm</i>]), when he comes and prays facing this Temple, 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.</p>
New Advent (Knox) Bible	<p>Nay, is it some stranger, with no part in thy people Israel, who yet comes here from distant lands for love of thy renown? For indeed there will be talk of thy renown, of the constraining force thy power displays, all the world over. When such a man comes to pray in this temple, thou, in heaven, in thy secure dwelling-place, wilt listen to the alien's prayer and wilt answer it. So all the world shall learn to fear thy name, no less than Israel itself; shall doubt no more that this temple I have built claims thy protection.</p>
Translation for Translators	<p>There will be some foreigners who do not belong to your Israeli people who have come here from countries far away because they have heard that you are very great and that you perform great miracles. If they come here to this temple to worship you and pray, in your home in heaven, listen to their prayers, and do for them what they request you to do. Do that so that all the people-groups in the world will know about you and revere you, like we your Israeli people do. And then they will know that this temple that I have <i>caused to be</i> built to honor you, <i>and is where you should be worshiped</i>.</p>

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	<p>They foreign to the people of Israel, who are to have come in from remote solid grounds, for the sake of your name, were to hear of your great name, strong hand, and being out stretched arms, and they are to have come and prayed toward this house, You was to hear them from the expanse, the place you is to dwell, and was to prepare to the foreigner that he was to call for, because the peoples of the solid</p>
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Christian Standard Bible

grounds were to know your name, to hold it awful, as to your people Israel, even are they to know, on this house I am to have built, your name is to have been called for. Even for the foreigner who is not of your people Israel but has come from a distant land because of your name— for they will hear of your great name, strong hand, and outstretched arm, and will come and pray toward this temple— may you hear in heaven, your dwelling place, and do according to all the foreigner asks. Then all peoples of earth will know your name, to fear you as your people Israel do and to know that this temple I have built bears your name.

Ferrar-Fenton Bible

"And also the foreigners who are not of Your People Israel, who come from far countries because of Your NAME,—for they will hear of Your great NAME, and Your strong hand, and Your directing arm, and come to worship at this House,—therefore listen from the Heavens,—from Your firm rest,—and effect all that the foreigners ask of You; so that all the peoples of the earth may know Your NAME, and recognize Your might, like Your People Israel; and may know that Your NAME can be called upon in this House which I have built You.

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'As for the foreigner who does not belong to your people Israel but has come from a distant land because of your name – for they will hear of your great name and your mighty hand and your outstretched arm – when they come and pray towards this temple, then hear from heaven, your dwelling-place. Do whatever the foreigner asks of you, so that all the peoples of the earth may know your name and fear you, as do your own people Israel, and may know that this house I have built bears your Name.

Unlocked Literal Bible

In addition, concerning the foreigner who does not belong to your people Israel: when he comes from a distant country because of your name—for they will hear of your great name, your mighty hand, and your raised arm—when he comes and prays toward this temple, then please listen from heaven, the place where you live, and do whatever the foreigner asks of you. Do this so that all the people groups on earth may know your name and fear you, as do your own people Israel. Do this so

The Urim-Thummim Version

Moreover concerning a foreigner, that is not of your people Israel, but comes out of a far country for your Name's sake; (Because they will hear of your Great Name, and of your strong hand, and of your stretched out arm;) when he will come and pray toward this Temple; Hear in the cosmos of your Inhabited Place, and do according to all that the foreigner calls to you for. So that all people of the earth may know your Name, to fear you, as do your people Israel; and that they may know that this Temple that I have constructed, is called by your Name.

Catholic Bibles (those having the imprimatur):

The Heritage Bible

Likewise, when a foreigner who is not from your people Israel, comes from a far country because of your Name (for they shall hear of your great Name, your mighty hand and outstretched arm), and prays in this house, listen from the heavens, your dwelling place, and do for the foreigner whatever he asks of you, so that all the peoples of the earth may know your Name and fear you, as do your people Israel, and may know that your name rests on this house which I have built.

When a foreigner comes from a far country (v. 41). This prayer was written centuries later, when the missionary efforts of the Jews had brought many pagans to their faith.

New American Bible (2002)	"To the foreigner, likewise, who is not of your people Israel, but comes from a distant land to honor you (since men will learn of your great name and your mighty hand and your outstretched arm), when he comes and prays toward this temple, listen from your heavenly dwelling. Do all that the foreigner asks of you, that all the peoples of the earth may know your name, may fear you as do your people Israel, and may acknowledge that this temple which I have built is dedicated to your honor.
New American Bible (2011)	"To the foreigners, likewise, who are not of your people Israel, but who come from a distant land for the sake of your name (since people will hear of your great name and your mighty hand and your outstretched arm), when they come and pray toward this house, listen in heaven, the place of your enthronement. Do all that the foreigner asks of you, that all the peoples of the earth may know your name, may revere you as do your people Israel, and may know that your name has been invoked upon this house that I have built.
New Jerusalem Bible	'Even the foreigner, not belonging to your people Israel but coming from a distant country, attracted by your name—for they too will hear of your name, of your mighty hand and outstretched arm -- if a foreigner comes and prays in this Temple, listen from heaven where you reside, and grant all that the foreigner asks of you, so that all the peoples of the earth may acknowledge your name and, like your people Israel, revere you and know that this Temple, which I have built, bears your name.
Revised English Bible	"The foreigner too, anyone who does not belong to your people Israel, but has come from a distant land because of your fame (for your great fame and your strong hand and outstretched arm will be widely known), when such a one comes and prays towards this house, hear in heaven your dwelling-place and respond to the call which the foreigner makes to you, so that like your people Israel all the peoples of the earth may know your fame and fear you, and learn that this house which I have built bears your name.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	"Also the foreigner who does not belong to your people Isra'el — when he comes from a distant country because of your reputation (for they will hear of your great reputation, your mighty hand and your outstretched arm), when he comes and prays toward this house; then hear in heaven where you live, and act in accordance with everything about which the foreigner is calling to you; so that all the peoples of the earth will know your name and fear you, as does your people Isra'el, and so that they will know that this house which I have built bears your name.
The Complete Tanach	And also to the stranger, who (is) not of Your people Israel, but will come from a far country for the sake of Your Name. For they shall hear of Your great Name, and of Your mighty hand, and of Your outstretched arm, and he will come and pray toward this house. You shall hear in heaven Your dwelling place, and do according to all that the stranger calls You for, that all peoples of the earth may know Your Name, to fear You, as (do) Your people Israel, and that they may know that Your Name is called upon this house that I have built.

According to all that the stranger called to you for: And by the [request of] the Jew he says (v. 39), “and give to every man according to his ways” [indicating that he may occasionally be refused,] that is because the Jew recognizes and accepts God, the Holy One, may He be blessed, and he knows that He has the ability in His power to respond [favorably to his request, if God so wished;] and if his prayers will not be heard [and fulfilled], he will blame the matter on himself and his sins. But [if] the non-Jew would [experience the same frustrations he would] say, a house whose name and fame reaches to the ends of the world, and I have exhausted myself [traveling] on many roads, and I [finally] came [to this house] and prayed in it and I find no substance [nor significance] in it, just as there is no substance in idol worshipping. Therefore, [I beg You, said Solomon,] “according to all that the stranger called to you for,” but [as for] the Jew, if you see that he uses his wealth to destroy his friend, [then] do not give him [any].

exeGeser companion Bible

And also concerning a stranger
 - not of your people Yisra El,
 but comes from a far land for sake of your name
 - for they hear of your great name
 and of your strong hand
 and of your spread arm
 - when he comes and prays toward this house;
 hear in the heavens the place of your settlement
 and work according to all the stranger calls to you:
 so that all people of the earth know your name
 - to awe you, as your people Yisra El;
 and so that they know that this house I built
 is called by your name.

The Israel Bible (beta)

“Or if a foreigner who is not of Your people Yisrael comes from a distant land for the sake of Your name...

King Shlomo dedicated the first Beit Hamikdash on the festival of Sukkot and, in his inaugural address, asked Hashem to hear the prayers of foreigners who would “come to pray towards this house.” The first Temple was constructed with the assistance of members of gentile nations, under the leadership of Hiram of Tyre. Similarly, the second Temple was built thanks to the permission and encouragement of Cyrus of Persia, and the third Temple will one day also be built with the participation of righteous non-Jews (see commentary to Isaiah 2:3). This international participation is necessary, as the the Beit Hamikdash is meant to be a “house of prayer for all nations” (Isaiah 56:7). King Shlomo’s dedication speech has been memorialized on an imposing glass monument standing tall at the Western Wall today, etched with his universal message to inspire visitors and worshippers from all countries, nationalities and backgrounds.

...for they shall hear about Your great name and Your mighty hand and Your outstretched arm—when he comes to pray toward this House, oh, hear in Your heavenly abode and grant all that the foreigner asks You for. Thus all the peoples of the earth will know Your name and revere You, as does Your people Yisrael; and they will recognize that Your name is attached to this House that I have built.

Orthodox Jewish Bible

Moreover concerning a nokhri (foreigner), that is not of Thy people Yisroel, but cometh out of a far country for Thy Name’s sake;
 (For they shall hear of Thy Shem HaGadol, and of Thy Yad HaChazakah, and of Thy stretched out zero’a;) and shall come and daven toward this Bait;
 Hear Thou in Shomayim the Makom of Thy dwelling, and do according to all that the nokhri calleth to Thee for; that all peoples of ha’aretz may know Thy Shem, to fear Thee, as do Thy people Yisroel; that they may know that this Bayit, which I have built, is called by Thy Shem.

Expanded/Embellished Bibles:*The Amplified Bible*

“Moreover, concerning a foreigner [Solomon’s request for the foreigner underscores the fact that Gentiles had access to God before the way of salvation was formally opened to them in the first century a.d., when Peter preached at Cornelius’ home (Acts 10:44-11:15). But until Christ came, the path of access for Gentiles was only through Israel. Thankfully, when our Lord Jesus died on the cross, the heavy curtain concealing the Holy of Holies was torn open (Matt 27:51), signifying that mankind would forever after have direct access to God, with no need for an earthly temple or priests (cf John 4:21-24).] **who is not of Your people Israel, but comes from a far (distant) country for the sake of Your name [to plead with You] (for they will hear of Your great name, Your strong hand [of power], and outstretched arm); when he comes and prays toward this house (temple), hear in heaven, Your dwelling place, and do according to all for which the foreigner calls upon (prays to) You, so that all peoples of the earth may know Your name and fear You [with reverence and awe], as do Your people Israel, and that they may know [without any doubt] that this house which I have built is called by Your name.**

The Expanded Bible

“People who are not Israelites, ·foreigners [resident aliens] from other lands, will hear about your ·greatness and power [· great name and mighty hand and outstretched arm]. They will come from far away [·because of your name] to pray ·at [or toward] this ·Temple [· house]. Then hear from your ·home [dwelling place] in heaven, and do ·whatever they ask you [all they call for to you]. Then people everywhere will know you and ·respect [fear] you, just as your people in Israel do. Then everyone will know I built this ·Temple [· house] as a place ·to worship you [· that bears your name].

Kretzmann’s Commentary

Moreover, concerning a stranger, that is not of Thy people Israel, not a member of the chosen nation by birth, but cometh out of a far country for Thy name's sake, as a proselyte of the gate, if not of righteousness; (for they shall hear of Thy great name and of Thy strong hand and of Thy stretched-out arm, even as the surrounding nations had heard of it at the time of the wilderness journey;) when he shall come and pray toward this house, 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, convinced of the supremacy of His divine power by the fulfillment of their prayer; and that they may know that this house, which I have builded, is called by Thy name, that His almighty power was manifested in the midst of Israel.

NET Bible®

“Foreigners, who do not belong to your people Israel, will come from a distant land because of your reputation [Heb “your name.”]. When they hear about your great reputation [Heb “your great name.” See the note on the word “reputation” in the previous verse.] and your ability to accomplish mighty deeds [Heb “and your strong hand and your outstretched arm.”], they will come and direct their prayers toward this temple. Then listen from your heavenly dwelling place and answer all the prayers of the foreigners [Heb “and do all which the foreigner calls to [i.e., “requests of”] you.”]. Then all the nations of the earth will acknowledge your reputation [Heb “your name.” See the note on the word “reputation” in v. 41.], obey [Heb “fear.”] you like your people Israel do, and recognize that this temple I built belongs to you [Heb “that your name is called over this house which I built.” The Hebrew idiom “to call the name over” indicates ownership. See 2 Sam 12:28].

The Pulpit Commentary

The fifth petition contemplates the prayers which foreigners, attracted by the fame of Jerusalem, of its religion and sanctuary could offer towards the house. The Gentiles who should visit Jerusalem would assuredly, with their polytheistic ideas and their belief in local or tribal deities, invoke the aid and blessing of the mighty God of Jacob. This mention of aliens from the commonwealth of Israel in the prayer of dedication, especially when viewed in the light of the exclusiveness and bigotry

which characterized the Jews of later days, is especially to be noticed. As Rawlinson (in loco) observes, "Nothing is more remarkable in the Mosaic law than its liberality with regard to strangers." He then quotes Ex. 22:21; Le Ex. 25:35; Deut. 10:19; Deut. 31:12; Num. 15:14–16; and adds: "It is quite in the spirit of these enactments that Solomon, having first prayed God on behalf of his fellow countrymen, should next go on to intercede for the strangers," etc. The intercourse of the Hebrews at this period with foreign nations, and the influence they exercised on the Jewish thought and manners (see Stanley, "Jewish Ch." 2. Leer. 26.), are also to be remembered. These new relations with the stranger would no doubt have widened Solomon's views.

Moreover concerning a stranger, that is not of thy people Israel, but cometh out of a far country for thy name's sake; [Solomon takes it for granted that such will come, and not without good reason, for the house was "exceeding magnificent" and destined to be "of fame and glory throughout all countries" (1Chron. 22:5). And we can hardly doubt that in the visit of the Queen of Sheba we are to see one fulfilment of this anticipation. (Note the expression of 1Kings 10:1 "concerning the name of the Lord.") One who blessed God, as she did (1Kings 8:9), would certainly pray towards the house. In the time of the second temple there were several instances of strangers (e.g; Alexander the Great, Ptolemy Philadelphus, and Seleucus; see Keil in loc.) worshipping the God of Jacob in Jerusalem.

(For they shall hear of thy great name [Cf. Joshua 7:9; Psalm 76:1; Psalm 99:3], and of thy strong hand [cf. Ex. 6:6; Ex. 13:9; Deut. 9:26, Deut. 9:29; cf. Deut. 7:19. They had heard at a much earlier date (Ex. 15:14; Ex. 18:1; Joshua 5:1). The reference is not so much to the marvels of the Exodus—that was long past—as to the wondrous works which Solomon assumes will hereafter be wrought], and of thy stretched out arm;) when he shall come and pray toward this house.

Hear thou in heaven thy dwell—lug place, and do according to an that the stranger calleth to thee for: that all people of the earth may know thy name [It is interesting to notice this foreshadowing of the inclusion of the Gentiles in the one fold. The same thought is found in some of the Psalms and in Isaiah, as St. Paul witnesses (Rom. 15:9 sqq.) Cf. Psalm 22:27; Psalm 72:11; Psalm 86:9; Psalm 98:3; Psalm 102:15; Psalm 117:1; Isa. 49:6; Isa. 52:10] 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. [Heb. that thy name is called (or, has been called, לקח. LXX. ἐπικέκληται) upon this house, i.e; that God has taken this house for His habitation: that He dwells there, works, hears, answers there. Same expression, Jer. 7:10, Jer. 7:11, Jer. 7:14; Jer. 25:29; Deut. 28:10; Isa. 4:1. In Num. 6:27 we have, "they shall put my name upon the children of Israel." In Deut. 12:5, and Deut. 16:6 (cf. 1Kings 11:36), we read of the place God has "chosen to put his name there."

So far the royal suppliant has spoken of prayers offered in or at the temple. He now mentions two eases where supplications will be offered by penitents far distant from the holy city or even from the Holy Land. And first, he speaks of the armies of Israel on a campaign.

The Voice

Solomon: Whenever a foreigner, a person who is not a part of Your community of Israel, comes from a distant land in honor of Your name (for everyone will hear about Your great reputation, mighty actions, and outstretched strength), when he prays in the direction of this temple; then You will hear in heaven where You dwell and grant the foreigner's requests. This is so Your reputation will spread all throughout the earth and so all may live in awe and fear of You, just as Your people Israel do, and so all will know that this temple I raised honors Your reputation.

Literal, almost word-for-word, renderings:

Concordant Literal Version	<p>‘And also, unto the stranger who is not of Your people Israel, and has come from a land afar off for Your name's sake-. (for they hear of Your great name, and of Your strong hand, and of Your stretched-out arm) --and he has come in and prayed towards this house, You do hear in the heavens, the settled place of Your dwelling, and have done according to all that the stranger calls unto You for, in order that all the peoples of the earth may know Your name, to fear You like Your people Israel, and to know that Your name has been called on this house which I have builded.</p> <p>And as to the stranger also, who is not of thy people Israel, but cometh out of a far country for thy name's sake</p> <p>(for they shall hear of thy great name, and of thy mighty hand, and of thy stretched-out arm); when he shall come and pray toward this house, hear thou in the heavens thy dwelling-place, and do according to all that the stranger calleth to thee for; in order that all peoples of the earth may know thy name, [and] that they may fear thee as do thy people Israel; and that they may know that this house which I have built is called by thy name.</p>
Darby Translation	<p>“Moreover, concerning a foreigner, who is not of Your people Israel, but has come from a far country for Your name’s sake (for they will hear of Your great name and Your strong hand and Your outstretched arm), when he comes and prays toward this temple, hear in heaven Your dwelling place, and do according to all for which the foreigner calls to You, that all peoples of the earth may know Your name and fear You, as do Your people Israel, and that they may know that this temple which I have built is called by Your name.</p>
New King James Version	<p>“And also, unto the stranger who is not of Your people Israel, and has come from a land afar off for Your name’s sake— (for they hear of Your great name, and of Your strong hand, and of Your stretched-out arm) —and he has come in and prayed towards this house, You will hear in the heavens, the settled place of Your dwelling, and have done according to all that the stranger calls unto You for, in order that all the peoples of the earth may know Your name, to fear You like Your people Israel, and to know that Your name has been called on this house which I have built.</p>
Young’s Updated LT	

The gist of this passage: If a stranger from a far off country comes to Israel, hearing of Israel's God; Solomon asks for God to hear this man's prayer.

41-43

1Kings 8:41a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
gam (גם) [pronounced <i>gahm</i>]	<i>also, furthermore, in addition to, even, moreover</i>	adverb	Strong's #1571 BDB #168
Together, the wâw conjunction and the gam particle might mean <i>and also, together with, along with, joined with, and, furthermore, and furthermore</i> .			
'el (על) [pronounced <i>ehl</i>]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39

1Kings 8:41a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
nōk ^e rîy (נֹכְרִי) [pronounced nawck ^e -REE or nohk-REE]	foreign, alien, stranger; strange; foreign woman, a harlot; of another family; metaphorically, unknown, unfamiliar; new, unheard of	masculine singular adjective; with the definite article	Strong's #5237 BDB #648
This has that odd vowel games-hartuf (ō as in cost) that looks exactly like a qâmats (â as in car).			
Owens calls this an adjective gentis, which I question. Biblia Hebraica Stuttgartensia (Enhanced) agrees with me.			
ʾăsher (אֲשֶׁר) [pronounced uh-SHER]	that, which, when, who, whom; where; in that, in which, in what	relative pronoun; sometimes the verb to be is implied	Strong's #834 BDB #81
lô' (לֹא or אֵין) [pronounced low]	not, no	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
min (מִן) [pronounced mihn]	from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than	preposition of separation	Strong's #4480 BDB #577
ʿam (עַם) [pronounced gahm]	people; race, tribe; family, relatives; citizens, common people; companions, servants; entire human race; herd [of animals]	masculine singular collective noun with the 2 nd person masculine singular suffix	Strong's #5971 BDB #766
Yis ^e râ'êl (יִשְׂרָאֵל) [pronounced yis-raw-ALE]	God prevails; contender; soldier of God; transliterated Israel	masculine proper noun; God-given name to Jacob; and national name for the Jewish people	Strong's #3478 & #3479 BDB #975

Translation: Furthermore, regarding the foreigner who [is] not from Your people Israel... Solomon is continuing to speak to his people, Israel, and now he is on the topic of foreigners. Gentiles would be attracted to nation Israel because of their God.

Here, what is implied is, they would be drawn to this Temple of worship. However, this is not about ceremony, but about positive volition toward the True God. This is also about the Israelites accepting Gentiles who want to worship their God.

1Kings 8:41b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
hûw' (אוה) [pronounced hoo]	he, it; him, himself as a demonstrative pronoun: <i>that, this (one); same</i>	3 rd person masculine singular, personal pronoun; sometimes the verb <i>to be</i> , is implied	Strong's #1931 BDB #214
bôw' (אוב) [pronounced boh]	to come in, to come, to go in, to go, to enter, to advance; to attain	3 rd person masculine singular, Qal perfect	Strong's #935 BDB #97
min (ומ) [pronounced mihn]	from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than	preposition of separation	Strong's #4480 BDB #577
râchôwq (קוחר) [pronounced raw-KHOHK]	distant, far; as a noun, it means distance (which can be a reference to time or space)	Noun/adjective	Strong's #7350 BDB #935
Min + râchôwq mean <i>from afar off, far away; from an emotive distance</i> .			
l ^e ma'an (ועמל) [pronounced l ^e -MAH-ğahn]	for the sake of, on account of, to the intent of, to the intent that, to the purpose that, in order that, in view of, to the end that; so that	compound preposition and substantive which acts like a preposition	Strong's #4616 BDB #775
This is the substantive ma'an (ועמל) [pronounced MAH-ğahn], which means <i>purpose, intent</i> , combined with the lamed preposition (which is the only way that it is found in Scripture).			
From the NET Bible footnote for Psalm 51:4: The Hebrew term l ^e ma'an (ועמל) [pronounced l ^e -MAH-ğahn] normally indicates purpose ("in order that"), but here it introduces a logical consequence of the preceding statement. (Taking the clause as indicating purpose here would yield a theologically preposterous idea - the psalmist purposely sinned so that God's justice might be vindicated!) For other examples of l ^e ma'an (ועמל) [pronounced l ^e -MAH-ğahn] indicating result, see 2 Kings 22:17 Jer 27:15 Amos 2:7.			
shêm (שם) [pronounced shame]	name, reputation, character; fame, glory; celebrated; renown; possibly memorial, monument	masculine singular noun with the 2 nd person masculine singular suffix; pausal form	Strong's #8034 BDB #1027

Translation: ...—he [even] he has come in [to this nation] from afar on account of Your name [= reputation]... This is the foreigner coming into Israel from afar, and it is because of the reputation of their God. *Your name* is a reference to God's reputation.

The NET Bible: *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.*⁴⁰⁵

Dr. John Gill describes this man as: *[Someone from] another country, not belonging to any of the tribes of Israel, yet having some knowledge of, and disposition to, the true worship of God.*⁴⁰⁶

⁴⁰⁵ From <https://bible.org/netbible/index.htm?1ki7.htm> (footnote); accessed December 16, 2017.

⁴⁰⁶ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 1Kings 8:41.

NIV Study Bible: *One who comes from a foreign land to pray to Israel's God at the temple, as distinguished from a resident alien.*⁴⁰⁷

Israel was known for a number of things: (1) God brought Israel out of the nation Egypt and placed them into a land which He gave their fathers. (2) King David's army had defeated every nation that was aggressive towards Israel. (3) King Solomon was becoming known for his building projects, as assisted by Hiram. (4) Solomon would be known for his wisdom. (5) The Bible would have been known in some areas outside of Israel due to Jews who have gone outside of the land (to trade, to evangelize⁴⁰⁸).

The Queen of Sheba came to Israel much in this way, given Solomon's reputation for his wisdom, which wisdom comes from God.

Worship of the True God by foreigners was to be expected. We read in Lev. 22:18–19 "Speak to Aaron and his sons and all the people of Israel and say to them, When any one of the house of Israel or of the sojourners in Israel presents a burnt offering as his offering, for any of their vows or freewill offerings that they offer to the LORD, if it is to be accepted for you it shall be a male without blemish, of the bulls or the sheep or the goats. Of course, a foreigner was not saved because of his overt worship of Y^ehowah God, but because he exercised faith in the God of Israel.

The Pulpit Commentary: *In the time of the second temple there were several instances of strangers (e.g; Alexander the Great, Ptolemy Philadelphus, and Seleucus; see Keil in loc.) worshipping the God of Jacob in Jerusalem.*⁴⁰⁹

We also have the examples of the eunuch (Acts 8:27) and of Cornelius (Acts 10:1).

1Kings 8:42a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kîy (כִּי) [pronounced kee]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
shâma' (שָׁמַע) [pronounced shaw-MAHÇ]	<i>to listen [intently], to hear, to listen and obey, [or, and act upon, give heed to, take note of], to hearken to, to be attentive to, to listen and be cognizant of</i>	3 rd person masculine plural, Qal imperfect	Strong's #8085 BDB #1033
'êth (אֶת) [pronounced ayth]	Indicates next word is the object of the verb; sometimes translated <i>to</i>	untranslated mark of a direct object	Strong's #853 BDB #84
shêm (שֵׁם) [pronounced shame]	<i>name, reputation, character; fame, glory; celebrated; renown; possibly memorial, monument</i>	masculine singular noun with the 2 nd person masculine singular suffix	Strong's #8034 BDB #1027

⁴⁰⁷ The NIV Study Bible; ©1995 by The Zondervan Corporation; p. 482 (footnote).

⁴⁰⁸ Although we only have Jonah who is well-known as an evangelist outside of Israel, it is reasonable to assume that God called upon others as well.

⁴⁰⁹ The Pulpit Commentary; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, 1Kings 8:41.

1Kings 8:42a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
gâdôwl (גָּדוֹל) [pronounced gaw-DOHL]	<i>large, great or mighty [in power, nobility, wealth; in number, or magnitude and extent], loud; elder, older, important, distinguished; vast, unyielding, immutable, significant, astonishing</i>	masculine singular adjective with a definite article	Strong's #1419 BDB #152
Barnes: <i>Great name</i> is a somewhat rare expression. It does not occur at all in the Pentateuch; though "mighty hand" and the "stretched out arm" are so frequent Ex. 6:6; Ex. 13:9; Deut. 9:29 : only once in Joshua Joshua 7:9; and twice in the Psalms Psalm 76:1; Psalm 99:3. About the time of the captivity the use of the phrase became more common Ezek. 36:23; Jer. 10:6; Jer. 44:26. ⁴¹⁰			
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'êth (אֵת) [pronounced ayth]	Indicates next word is the object of the verb; sometimes translated <i>to</i>	untranslated mark of a direct object	Strong's #853 BDB #84
yâd (יָד) [pronounced yawd]	<i>hand; figuratively for strength, power, control; responsibility</i>	feminine singular noun with the 2 nd person masculine singular suffix	Strong's #3027 BDB #388
châzâq (חָזַק) [pronounced khaw-ZAWK]	<i>strong, mighty, (most often found with the substantive hand) also fierce, intense</i>	feminine singular adjective with the definite article	Strong's #2389 BDB #305
This phrase, <i>a strong hand</i> , is found 9 times in Deuteronomy and 7 more times in the OT (and once in the New).			
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
z ^e rôwâ' (זְרוּעַ) [pronounced z ^e ROH-ahg]	<i>arm, shoulder and figuratively means strength</i>	feminine singular noun with the 2 nd person masculine singular suffix	Strong's #2220 BDB #283
nâţâh (נָטָה) [pronounced naw-TAWH]	<i>stretched out, spread out, bowing [out], being extend, inclining [to one side]; turning, being turned</i>	feminine singular, Qal passive participle with the definite article	Strong's #5186 BDB #639

This description of God—*Your outstretched arm*—is found 6 times in Deuteronomy, 3 times in Jeremiah, and 7 more times in the rest of the Old Testament.

Translation: ...—for they have heard of Your great name and Your strong hand and Your arm being stretched out [to them]—... God will see to it that His reputation is known far and wide. His reputation, His strong hand and his stretched out arm (stretched out to reach to us and to save us).

⁴¹⁰ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, 1Kings 8:42.

NIV Study Bible: *men will hear*. See 1Kings 9:9 (foreign nations generally) 10:1 (queen of Sheba); Joshua 2:9–11 (Rahab); 1Sam. 4:6–8 (Philistines). *Your great name and Your mighty hand and your outstretched arm*. God's great power, demonstrated by His interventions in the history of His people (see Deut. 4:34 5:15 7:19 11:2 26:8).⁴¹¹

Dr. John Gill: *Of his great name, Jehovah; of him as the eternal, immutable, and self-existent Being; of the perfections of his nature, as displayed in his mighty works.*

Gill continues: *[The Lord's strong hand and outstretched arm describe the works] which had done formerly such mighty works in Egypt, at the Red sea, in the wilderness, in the land of Canaan, in the times of David, and still under the reign of Solomon, and even in future ages, besides the works of creation and providence in general.*⁴¹²

God preserved and protected Israel. There were mighty armies raised under Saul and David; and David annexed considerable area to Israel through warfare. Generally speaking, when antagonism towards Israel came into Israel, King David would put their aggressors down. This was nearly always seen as God's powerful hand at work on behalf of Israel.

That Gentiles would hear of the God of Israel and come to Israel is found in 1Kings 10:1, 6–7 (although the Queen of Sheba specifically spoke of Solomon's wisdom, which was from God).

1Kings 8:42b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
bôw' (אוּב) [pronounced boh]	<i>to come in, to come, to go in, to go, to enter, to advance; to attain</i>	3 rd person masculine singular, Qal perfect	Strong's #935 BDB #97
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
pâlal (לָלַץ) [pronounced paw-LAHL]	<i>to pray, to intercede, to make intercession for, to ask for a favorable determination</i>	3 rd person masculine singular, Hithpael perfect	Strong's #6419 BDB #813
'el (לְא) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
bayith (תֵּיב) [pronounced BAH-yith]	<i>house, residence; household, habitation as well as inward</i>	masculine singular noun with the definite article	Strong's #1004 BDB #108
zeh (זֶה) [pronounced zeh]	<i>here, this, this one; thus; possibly another</i>	masculine singular demonstrative adjective with the definite article	Strong's #2088, 2090 (& 2063) BDB #260

The greater part of v. 41 and all of v. 42 are missing from the Septuagint.

⁴¹¹ The NIV Study Bible; ©1995 by The Zondervan Corporation; p. 482 (footnote) (slightly edited).

⁴¹² Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 1Kings 8:42.

Translation: ...therefore, he has come in [to this nation] and he has prayed toward this Temple [lit., this house]. As a result, this foreigner has come into Israel and he prays at the Temple (which Solomon calls *this house*).

In fact, speaking of the designation of the Temple, we clearly recognize the difference between the Tabernacle and the Temple (and between the Temple and some house). The Tabernacle was a semi-permanent tent which was described by God in Exodus for the sons of Israel to build, and that would be their place of worship.

In this passage, we are looking at a permanent structure which could not be moved; and this is where the people would all come to worship God. We know this as the *Temple*. Now, I would have expected 3 different words for the Temple, and Tabernacle and for an ordinary house. That is not the case in the Hebrew. The word for *house* (as we have in this context) refers to the Temple built by Solomon. Later on, when the Temple is referred to as a place of worship, the exact same word as is given to the *Tabernacle* is used for the *Temple* (see 2Chron. 3:17 4:7–8 Ezra 3:6, 10 Neh. 6:10 etc.). There is no new 3rd word which is used. In the New Testament, there will be 2 words⁴¹³ used to refer to the Temple, neither of which is confounded with the words for *house* or *Tabernacle*. At some point, I should expand this into a small doctrine.

This suggests that these writings occurred at a time close to the events. When standing afar off from this period of time, a house, the Tabernacle and the Temple are so dramatically different, that we use 3 separate words⁴¹⁴ to differentiate them (as is done in the New Testament). However, the Temple was such a new thing in the time of Solomon (and for several hundred years after), that it was not at first given a new and specific name.

Keil and Delitzsch: *1Kings 8:42 is a parenthesis inserted in explanation of שָׁמָיִם וְאָרֶץ: "for they will hear," etc. The strong hand and the outstretched arm are connected together as a standing expression for the wondrous manifestations of the divine omnipotence in the guidance of Israel, as in Deut. 4:34; Deut. 5:15.*⁴¹⁵

1Kings 8:43a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'attâh (אַתָּה) [pronounced aht-TAW]	you (often, the verb <i>to be</i> is implied)	2 nd person masculine singular, personal pronoun	Strong's #859 BDB #61
shâma' (שָׁמָע) [pronounced shaw-MAHĠ]	to listen [intently], to hear, to listen and obey, [or, and act upon, give heed to, take note of], to hearken to, to be attentive to, to listen and be cognizant of	2 nd person masculine singular, Qal imperfect	Strong's #8085 BDB #1033
shâmayîm (שָׁמַיִם) [pronounced shaw-MAH-yim]	heaven, heavens, skies; the visible heavens, as in as abode of the stars or as the visible universe, the sky, atmosphere, etc.; Heaven (as the abode of God)	masculine dual noun with the definite article	Strong's #8064 BDB #1029

⁴¹³ There is a third word, but it is only found once and not in reference to the Temple of worship of the Jews.

⁴¹⁴ There are more than 3 words used in the New Testament to refer to these 3 things.

⁴¹⁵ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 1Kings 8:42.

1Kings 8:43a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
mâkôwn (מֹכֹוֹן) [pronounced maw-KOWN]	<i>fixed, established place; place [habitation, dwelling] [of God] [e.g., a temple]; foundation; basis</i>	masculine singular construct	Strong's #4349 BDB #467
yâshab (יָשָׁב) [pronounced yaw-SHAH ^{bV}]	<i>to remain, to stay; to dwell, to live, to inhabit, to reside; to sit</i>	Qal infinitive construct with the 2 nd person masculine singular suffix	Strong's #3427 BDB #442

Translation: You [even] You can hear [from] the heavens (Your dwelling place)... God hears all that is occurring on earth; and He is aware of this foreigner (there would be many foreigners) and his positive volition.

God's dwelling place is seen as being outside of the earth, given that we inhabit a fallen earth. Although this is often described as God living in the heavens or in the third heaven, it is not as if God operates from some distant planet. There is a spiritual dimension which is different from the physical realm that we inhabit (the realm of space, time and matter). We might understand this as language of accommodation rather than language which accurately describes where God is (way, way out there in outer space).

The nature of this other dimension is hinted at in Scripture, but never really presented in a definitive manner (the first couple chapters of Job might be about as definitive as it gets for this realm). Paul said, "From one man He made every nation of men, to inhabit the whole earth; and He determined their appointed times and the boundaries of their lands. God intended that they would seek Him and perhaps reach out for Him and find Him, though He is not far from each one of us. 'For in Him we live and move and have our being.' As some of your own poets have said, 'We are His offspring.'" (BSV; quotation marks added) "For what great nation is there, that has a god so near to them, as Yahweh our God is whenever we call on Him?" (Deut. 4:7; WEB; capitalized and quotation marks added) "Am I a God who is near," declares the LORD, "And not a God far off?" (Jer. 23:23; NASB) God is near enough for anyone with positive volition to access (this demands that the gospel be brought to such a person). God is near to any person who seeks Him. This would be different from a God Who is billions of light years off into space.

Let me add that, traveling to faraway places is not always a sign of positive volition. In fact, there is no specific requirement for believers to seek out spiritual guidance in Jerusalem, the Vatican, Tibet, Mecca, etc. One has to be careful not to associate his movement from point A to point B to somehow be a proof of one's spiritual goodness or as some sort of merit. God does move us from point A to point B for a variety of reasons; but there is no set place for believers to go today in order for *enlightenment*.⁴¹⁶

In the Age of Israel, men often did go to Israel, often as converts to the worship of Y^ehowah; but as often as not, for a variety of other reasons, and they adopted the faith of Y^ehowah. God had a very localized presence in the world, in Israel. This did not mean that other areas of the world did not have some way of knowing God—we have to assume that God, in whatever way, made Himself known outside of Israel. However, historically, all we are aware of is what we have in the Bible of the Y^ehowah faith, with one clear allusion to evangelism outside of Israel (the book of Jonah).

God hearing these things from heaven appears to be a theme of this dedication message.

⁴¹⁶ Apart from Berachah Church, of course (I say that *tongue-in-cheek*).

1Kings 8:43b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or וַ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
ʿâsâh (עָשָׂה) [pronounced ġaw-SAWH]	<i>to do, to make, to construct, to fashion, to form, to prepare, to manufacture; accomplish</i>	2 nd person masculine singular, Qal perfect	Strong's #6213 BDB #793
kaph or k ^e (כּ) [pronounced <i>k^e</i>]	<i>like, as, according to; about, approximately</i>	preposition of comparison, resemblance or approximation	No Strong's # BDB #453
kôl (כָּל) [pronounced <i>kohl</i>]; also kol (כֹּל) [pronounced <i>kol</i>]	<i>all, all things, the whole, totality, the entirety, everything</i>	masculine singular noun without the definite article	Strong's #3605 BDB #481
ʾăsher (אֲשֶׁר) [pronounced <i>ash-ER</i>]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
K ^e kôl asher (כָּל־אֲשֶׁר) appears to mean <i>as all, according to all that, just as all that, just as, exactly as, exactly as all which</i> .			
qârâ' (קָרָא) [pronounced <i>kaw-RAW</i>]	<i>to call, to proclaim, to read, to call to, to call out to, to assemble, to summon; to call, to name [when followed by a lâmed]</i>	3 rd person masculine singular, Qal imperfect	Strong's #7121 BDB #894
ʾel (אֶל) [pronounced <i>ehl</i>]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied) with the 2 nd person masculine singular suffix	Strong's #413 BDB #39
nôk ^e rîy (נֹכְרִי) [pronounced <i>nawck^e-REE</i> or <i>nohk-REE</i>]	<i>foreign, alien, stranger; strange; foreign woman, a harlot; of another family; metaphorically, unknown, unfamiliar; new, unheard of</i>	masculine singular adjective; with the definite article	Strong's #5237 BDB #648
Again, Owens calls this an adjective gentis, suggesting that the first time was not a typo.			
l ^e maʿan (לְמַעַן) [pronounced <i>l^e-MAH-ġahn</i>]	<i>for the sake of, on account of, to the intent of, to the intent that, to the purpose that, in order that, in view of, to the end that; so that</i>	compound preposition and substantive which acts like a preposition	Strong's #4616 BDB #775

This is the substantive maʿan (מַעַן) [pronounced *MAH-ġahn*], which means *purpose, intent*, combined with the lâmed preposition (which is the only way that it is found in Scripture).

1Kings 8:43b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
From the NET Bible footnote for Psalm 51:4: The Hebrew term l ^e ma'an (לְמַעַן) [pronounced l ^e -MAH-ġahn] normally indicates purpose ("in order that"), but here it introduces a logical consequence of the preceding statement. (Taking the clause as indicating purpose here would yield a theologically preposterous idea - the psalmist purposely sinned so that God's justice might be vindicated!) For other examples of l ^e ma'an (לְמַעַן) [pronounced l ^e -MAH-ġahn] indicating result, see 2 Kings 22:17 Jer 27:15 Amos 2:7.			
yâda' (יָדָעַ) [pronounced yaw-DAHĠ]	to know, to perceive, to acquire knowledge, to become acquainted with, to know by experience, to have a knowledge of something; to see; to learn; to recognize [admit, acknowledge, confess]	3 rd person masculine plural, Qal imperfect	Strong's #3045 BDB #393
kôl (כֹּל) [pronounced kohl]	with a plural noun, it is rendered all of, all; any of	masculine singular construct with a masculine plural noun	Strong's #3605 BDB #481
'ammîym (עַמִּיִּם) [pronounced ġahm-MEEM]	peoples, nations; tribes [of Israel]; relatives of anyone	masculine plural construct	Strong's #5971 BDB #766
'erets (אֶרֶץ) [pronounced EH-rets]	earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]	masculine singular noun with the definite article	Strong's #776 BDB #75
'êth (אֶת) [pronounced ayth]	Indicates next word is the object of the verb; sometimes translated to	untranslated mark of a direct object	Strong's #853 BDB #84
shêm (שֵׁם) [pronounced shame]	name, reputation, character; fame, glory; celebrated; renown; possibly memorial, monument	masculine singular noun with the 2 nd person masculine singular suffix	Strong's #8034 BDB #1027

Translation: ...and You have done exactly as the foreigner [has heard] proclaimed regarding You so that all the peoples of earth will know Your name [= reputation],... I had some difficulties with this translation, and I took some liberties with it. I am understanding this to mean that, the foreigner has heard about God elsewhere, and has come to Israel to better know Him.

God acts just as His reputation portends; the people of the earth know Who the True God is; and God acts in accordance with how He has revealed Himself.

We do not know how cooperative other nations were in that era. We know that nations banded together to spoil other nations (Gen. 14); and that nations similarly banded together to stave off attacks. But we do not know how many nations engaged in extended friendly commerce (as occurred between Hiram of Tyre and nation Israel).

Application: We have this today with the United States and its many, many trading partners. We are of great benefit to our friends and to those who are somewhat antagonistic towards the United States (Russia and China, principally). What we are doing is very much in the mold of Solomon and Hiram, who had friendly relations and worked out exchanges of natural resources and labor.

Application: Sometimes these mutually beneficial commerce allows for nations which are at odds with one another to coexist, as the commerce is helpful to both countries.

1Kings 8:43c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced l ^e]	to, for, towards, in regards to	directional/relational preposition	No Strong's # BDB #510
yârê' (יָרֵא) [pronounced yaw-RAY]	to fear, to be afraid; to fear-respect, to reverence, to have a reverential respect	Qal infinitive construct	Strong's #3372 BDB #431
'êth (אֶת) [pronounced ayth]	you; untranslated mark of a direct object; occasionally to you, toward you	sign of the direct object affixed to a 2 nd person masculine singular suffix	Strong's #853 BDB #84
kaph or k ^e (כ) [pronounced k ^e]	like, as, according to; about, approximately	preposition of comparison, resemblance or approximation	No Strong's # BDB #453
'am (עַם) [pronounced gahm]	people; race, tribe; family, relatives; citizens, common people; companions, servants; entire human race; herd [of animals]	masculine singular collective noun with the 2 nd person masculine singular suffix	Strong's #5971 BDB #766
Yis ^e râ'êl (יִשְׂרָאֵל) [pronounced yis-raw-ALE]	God prevails; contender; soldier of God; transliterated Israel	masculine proper noun; God-given name to Jacob; and national name for the Jewish people	Strong's #3478 & #3479 BDB #975

Translation: ...[and they will come] to fear You just as Your people Israel [do],... The **fear of the Lord** is a reference to the thinking a person does about God, recognizing God's authority and power. It is also a way to denote the worship and doctrine of the God of Israel.

Keil and Delitzsch: *The reason for the hearing of the prayers of foreigners is "that all nations may know Thy name to fear Thee," etc., as in Deut. 28:10...The name of the Lord is always used in the Scriptures to denote the working of God among His people or in His kingdom (see at 2Sam. 6:2). The naming of this name over the nation, the temple, etc., presupposes the working of God within it, and denotes the confession and acknowledgment of that working.*⁴¹⁷

1Kings 8:43d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251

⁴¹⁷ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 1Kings 8:43.

1Kings 8:43d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
yâda' (יָדָעַ) [pronounced yaw-DAHG]	<i>to know, to perceive, to acquire knowledge, to become acquainted with, to know by experience, to have a knowledge of something; to see; to learn; to recognize [admit, acknowledge, confess]</i>	Qal infinitive construct	Strong's #3045 BDB #393
kîy (כִּי) [pronounced kee]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
shêm (שֵׁם) [pronounced shame]	<i>name, reputation, character; fame, glory; celebrated; renown; possibly memorial, monument</i>	masculine singular noun with the 2 nd person masculine singular suffix	Strong's #8034 BDB #1027
qârâ' (קָרָא) [pronounced kaw-RAW]	<i>to be named; to be called, to be proclaimed; to be called together [assembled, [summoned]; to be read aloud, to be recited</i>	3 rd person masculine singular, Niphal perfect	Strong's #7121 BDB #894
This could be a participle.			
'al (עַל) [pronounced gah!]	<i>upon, beyond, on, against, above, over; on the ground of, because of, according to, on account of, on behalf of, with, by, besides, in addition to, to, toward, together with, in the matter of, concerning, as regards to</i>	preposition of relative proximity	Strong's #5921 BDB #752
BDB gives the following meanings for this verb: 1) upon, on the ground of, according to, on account of, on behalf of, concerning, beside, in addition to, together with, beyond, above, over, by, on to, towards, to, against (preposition); 1a) upon, on the ground of, on the basis of, on account of, because of, therefore, on behalf of, for the sake of, for, with, in spite of, notwithstanding, concerning, in the matter of, as regards; 1b) above, beyond, over (of excess); 1c) above, over (of elevation or pre-eminence); 1d) upon, to, over to, unto, in addition to, together with, with (of addition); 1e) over (of suspension or extension); 1f) by, adjoining, next, at, over, around (of contiguity or proximity); 1g) down upon, upon, on, from, up upon, up to, towards, over towards, to, against (with verbs of motion); 1h) to (as a dative); 2) because that, because, notwithstanding, although (conjunction).			
bayith (בַּיִת) [pronounced BAH-yith]	<i>house, residence; household, habitation as well as inward</i>	masculine singular noun with the definite article	Strong's #1004 BDB #108
zeh (זֶה) [pronounced zeh]	<i>here, this, this one; thus; possibly another</i>	masculine singular demonstrative adjective with the definite article	Strong's #2088, 2090 (& 2063) BDB #260

1Kings 8:43d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾăsher (אֲשֶׁר) [pronounced ash-ER]	that, which, when, who, whom; where	relative pronoun	Strong's #834 BDB #81
bânâh (בָּנָה) [pronounced baw-NAWH]	to build, to construct; to erect; to rebuild, to restore	1 st person singular, Qal perfect	Strong's #1129 BDB #124

Translation: ...and [they will come] to know that Your name is proclaimed together with this Temple [lit., this house] which I have built. Foreigners will recognize that God's name and purpose would be proclaimed in the Temple here, that Solomon has just built.

Barnes: *In Scripture, when God's Name is said to be "called upon" persons or things, it seems to be meant that God is really present in them, upholding them and sanctifying them. This passage therefore means, that the pagan, when their prayers, directed toward the temple, are granted, will have a full assurance that God is present in the building in some very special way.*⁴¹⁸ By pagan, I believe Barnes simply is referring to foreigners and not to unbelieving pagans.

Benson: *[T]he ancient and godly Jews sincerely and heartily desired the conversion of the Gentiles; whereas the latter and degenerate Jews, in the days of Christ and of the apostles, out of pride, envy, and malice, opposed and fretted at it.*⁴¹⁹

1Kings 8:41–43 Furthermore, regarding the foreigner who is not a part of nation Israel—he has come into this nation from afar because of Your name—they have heard of Your great name and of Your strong hand and of Your arm being stretched out to them—therefore, he has traveled to Israel and he has prayed toward this Temple. You can hear all of this, even from Your place in the heavens, and You have always acted according to Your reputation, so that all the people of the earth will know Your name, and that they will come to fear You just as Your people Israel do; and these foreigners will come to know Your name as it is proclaimed from this Temple which I have built.

Understanding the 5th Request (by Dr. Robert Dean, Jr.)

1 Kings 8:41 NASB "Also concerning the foreigner who is not of Your people Israel, when he comes from a far country for Your name's sake." So this is a Gentile believer on the Old Testament coming from anywhere outside of the land, an Old Testament believer but not a Jew. Then there is a parenthetical explanation. 1 Kings 8:42 NASB "(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." The reputation of Israel's God had gone out throughout the ancient world. The idea of the reputation of Israel's God going throughout the Gentile world was not unusual and it is backed up by episodes in the Scriptures. Solomon refers to this and says that when these Gentiles from distant countries "come here," and we are going to see one in Solomon's very own lifetime as the Queen of Sheba will be one of these Gentiles who will hear about God, hear of the reputation of Solomon, and will travel from her country to Jerusalem in order to see the splendours of Solomon's empire and to learn about God. Much of what Solomon says is a foreshadowing of what will take place in the rest of Kings. When the Gentile believer comes and prays at the temple Solomon says [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." So here we see the outworking again of the Abrahamic covenant. Gentiles are blessed by association with Israel, and when Gentiles come to the temple they would have their prayer answered as well because they are believers

⁴¹⁸ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, 1Kings 8:43.

⁴¹⁹ Rev. Joseph Benson, *Commentary of the Old and New Testaments*; 1857; from e-Sword, 1Kings 8:43 (slightly edited).

Understanding the 5th Request (by Dr. Robert Dean, Jr.)

and can come before God on the basis of the Abrahamic covenant. "...that all the peoples of the earth may know Your name" emphasises a principle in prayer, that one of the reasons we call upon God to act in our lives and in the lives others is for the sake of His reputation and that His Word [gospel] will go out to be heard by those who don't know it. This is the beginning of wisdom—to fear God. It is more than respect; it is a healthy respect, a sense of also fear of the consequences of disobedience. The prayer is theocentric. He is calling upon God not because of what it is going to do for him or the Gentile but because of the way it will enhance God's reputation among people. He is concerned about the influence of the gospel and the truth among all of mankind. So he is focused on the reputation of God.

From deanbible.org; accessed March 18, 2018.

Chapter Outline

Charts, Graphics and Short Doctrines

With this Temple, Jerusalem provides a very stable place of worship for those whose faith is in Y^ehowah Elohim. The God of Israel was not some local God, but the God of the Universe, the Creator God. He is the God to all peoples; and all other gods are false.

Benson, of the Temple, writes: *[God's Temple] [i]s owned not only by us, but by Yourself as Your house; the only place in the world to which You will vouchsafe Your special presence and protection, and where You will be publicly and solemnly worshipped.*⁴²⁰

The resulting Temple was a place where both Jews and gentiles could approach the Lord in holy worship of Him. The various worship sacrifices always looked forward, by typology, to His Son dying for our sins on the cross.

Nowhere in the Bible is there the notion that one nation has its gods, and Israel had her God, and that they are all equivalent, as in different names for the same God. Wrong! This idea is never put forth in the Word of God.

This doctrine was originally placed in **Deuteronomy 4** ([HTML](#)) ([PDF](#)) ([WPD](#)). The ESV; capitalized translation is used below.

The Exclusivity of the God of the Jews

1. God's contract with Abraham is unique. There is no other man with whom God has made such a contract. Gen. 17:7–9
2. After the Egyptian army was defeated, there is a song sung about the God leading them, that there is no other God like Him. Ex. 15:11
3. Jethro, Moses' father-in-law, recognized that God was greater than all other gods, based upon what He did in Egypt. Ex. 18:10–11
4. The first three commandments stand as a testimony to the Person and Uniqueness of the God of the Jews. Ex. 20:2–7 "I am the LORD your God, Who brought you out of the land of Egypt, out of the house of slavery. You shall have no other gods before Me. You shall not make for yourself a carved image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. You shall not bow down to them or serve them, for I the LORD your God am a jealous God, visiting the iniquity of the fathers on the children to the third and the fourth generation of those who hate Me, but showing steadfast love to thousands of those who love Me and keep My commandments. You shall not take the name of the LORD your God in vain, for the LORD will not hold him guiltless who takes His name in vain."
5. The passage that we are studying right now is a testimony to the exclusive nature of the God of Abraham. Moses asks, *what god has taken a nation out of another nation?* Deut. 4:32–34. Moses continues this theme in Deut. 4:35–39 "To you it was shown, that you might know that the LORD is God; there is no

⁴²⁰ Rev. Joseph Benson, *Commentary of the Old and New Testaments*; 1857; from e-Sword, 1Kings 8:43 (slightly edited).

The Exclusivity of the God of the Jews

- other besides him. Out of heaven He let you hear His voice, that He might discipline you. And on earth He let you see his great fire, and you heard His words out of the midst of the fire. And because He loved your fathers and chose their offspring after them and brought you out of Egypt with His own presence, by His great power, driving out before you nations greater and mightier than yourselves, to bring you in, to give you their land for an inheritance, as it is this day, know therefore today, and lay it to your heart, that the LORD is God in heaven above and on the earth beneath; there is no other."
6. Moses will give the famous shema' in Deut. 6:4–5 "Hear, O Israel: The LORD our God, the LORD is One. You shall love the LORD your God with all your heart and with all your soul and with all your might."
 7. God gives life and He takes life. God wounds and God heals. No one else has the power over life. No matter what crisis you are in, God has control of that crisis. If God has a plan for you, then nothing can take you out of this world until you complete His plan (apart from your own negative volition). Deut. 32:39
 8. Because of God's exclusive nature, we can depend upon Him. Deut. 33:27a **The eternal God is your dwelling place, and underneath are the everlasting arms.** So we live in Him; and the worst case scenario in life is, He calls us home to Himself, to His everlasting arms.
 9. In the unseen realm, there is no one like the Lord. Psalm 89:6–7
 10. God is absolutely eternal; there is no God before or after Him. Isa. 43:10–12 **"You are my witnesses," declares the LORD, "and my servant whom I have chosen, that you may know and believe Me and understand that I am He. Before Me no god was formed, nor shall there be any after Me. I, I am the LORD, and besides Me there is no savior. I declared and saved and proclaimed, when there was no strange god among you; and you are My witnesses," declares the LORD, "and I am God."**
 11. Even more powerful are these words of God, taken from Isaiah: **"Is there a God besides Me? There is no [other] Rock; I know not any."** (Isa. 44:8b; ESV; capitalized)
 12. Again and again, Jesus presented Himself as the Unique Savior, the only Mediator between God and man. John 14:6–7 **Jesus said to him, "I am the way, and the truth, and the life. No one comes to the Father except through Me. If you had known Me, you would have known My Father also. From now on you do know Him and have seen Him."**
 13. Peter testified to the uniqueness of Jesus Christ in Acts 4:11–12 **This Jesus is the stone that was rejected by you, the builders, which has become the cornerstone. And there is salvation in no one else, for there is no other name under heaven given among men by which we must be saved."**
 14. Paul makes a similar testimony in 1Tim. 2:5–6 **For there is one God, and there is one Mediator between God and men, the man Christ Jesus, Who gave Himself as a ransom for all, which is the testimony given at the proper time."**

These are only a few of the passages with this particular theme.

Treasury of Scriptural Knowledge suggests⁴²¹ these passages: Ex. 15:11 Deut. 32:23 1Sam. 2:2 17:45–47 1Kings 18:36–37 2Kings 19:19 Psalm 58:11 83:18 Isa. 44:6, 8 45:5, 18, 22 Mark 12:29, 32 1John. 5:20–21

Chapter Outline

Charts, Graphics and Short Doctrines

What is never given enough attention when speaking of ancient Israel is, God expected them to be gracious towards gentiles who had positive volition towards their God. The word *stranger* is often used for a *foreigner* in the Old Testament. Unless otherwise noted, the NASB used below.

Israel and the Gentiles

1. One might say that God's attitude toward gentiles could be summed up with the words: **"And I will bless those who bless you [Abraham], And the one who curses you I will curse And in you all the families of the earth will be blessed."** (Gen. 12:3) The gentiles attitude toward the Jew was often indicative of their attitude toward the true God.

⁴²¹ *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880, with introduction by R. A. Torrey; courtesy of E-sword, Deut. 4:35.

Israel and the Gentiles

2. In Israel and in Israel's seed [Seed] will all nations be blessed. Gen. 18:18 22:18 Gal. 3:8–9
3. The God of Israel is the God of all the earth. At some point, all peoples and all nations will worship Him. Psalm 22:27–28 86:9 Daniel 7:14 Romans 9:22–25
4. God's mercy and grace extends to gentiles. Rom. 15:9–12
5. Even those who were not called God's people can become God's people. Hosea 2:23 1Peter 2:10
6. Jesus Christ is the God of all nations. Isa. 42:1–4 Mal. 1:11
7. God calls upon all of the nations to rejoice with Israel. Deuteronomy 32:43
8. Jesus is a light to all nations. Isa. 9:2 42:1 49:6 60:1–3 Matt. 12:18–21
9. Israel was to be a light to the nations. This means that they had the truth and they were to allow for this truth to shine. Isa. 42:6 60:3
10. Foreigners in Israel were not to be oppressed or exploited. Ex. 22:21 23:9
11. Foreigners were allowed to live under the same laws as the Israelites. Lev. 24:22 Deut. 27:19
12. Israel was to use a portion of their taxes for the widows, the orphans and foreigners who were struggling. Deut. 26:12–15
13. Private farms were to leave the corners of their land unharvested for the poor and for strangers. Lev. 19:9–10
14. Foreigners could celebrate the Passover with Israel, but they must be circumcised. Ex. 12:48–49 Num. 9:14
15. Foreigners could participate in burnt offerings. Num. 15:13–16
16. People from outside of Israel will hear of their God and come to the Temple and worship. 1Kings 8:41–43
17. God's Temple was to be a house of prayer for all peoples. Isa. 56:6–8
18. **On that day, the root of Jesse will stand as a banner for the peoples. The nations will seek him out, and his resting place will be glorious.** (Isa. 11:10; ULLB)
19. In the Millennium and during the 1st advent of Jesus Christ, Gentiles will be called to Him. Hosea 2:23 **"I will sow her for Myself in the land I will also have compassion on her who had not obtained compassion, And I will say to those who were not My people, 'You are My people!' And they will say, 'You are my God!'"**
20. In the Millennium, worship of Jesus Christ will include Gentiles. Psalm 22:27 86:9 Daniel 7:14

Old Testament presented the very same message: Isa. 2:3 56:7 60:2–3 Jer. 3:17 Micah 4:2–3. Zech. 8:20.

In the NT economy, it is clear that there is no distinction between Jew and Gentile. Gal. 3:28 Rom. 3:29 10:12 Col. 3:11

The Pulpit Commentary: *In the time of the second temple there were several instances of strangers (e.g; Alexander the Great, Ptolemy Philadelphus, and Seleucus; see Keil in loc.) worshipping the God of Jacob in Jerusalem.*⁴²²

The Pulpit Commentary: ***For they will hear of Your great name [Cf. Joshua 7:9; Psalm 76:1; Psalm 99:3], and of Your strong hand [cf. Ex. 6:6; Ex. 13:9; Deut. 9:26, Deut. 9:29; cf. Deut. 7:19.***⁴²³

Gentiles have never been excluded from God's plan. Rom. 15:9 Psalm 22:27 72:11 86:9 98:3 102:15 117:1 Isa. 49:6 52:10.

God's treatment of Israel was often a message to other nations. Jer. 7:10, 11, 14 25:29 Deut. 28:10 Isa. 4:1.

Chapter Outline

Charts, Graphics and Short Doctrines

⁴²² The Pulpit Commentary; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, 1Kings 8:41.

⁴²³ The Pulpit Commentary; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, 1Kings 8:42 (slightly edited).

1Kings 8:41–43 Furthermore, regarding the foreigner who is not a part of nation Israel—he has come into this nation from afar because of Your name—they have heard of Your great name and of Your strong hand and of Your arm being stretched out to them—therefore, he has traveled to Israel and he has prayed toward this Temple. You can hear all of this, even from Your place in the heavens, and You have always acted according to Your reputation, so that all the people of the earth will know Your name, and that they will come to fear You just as Your people Israel do; and these foreigners will come to know Your name as it is proclaimed from this Temple which I have built.

The disposition of the God of Israel towards gentiles (various commentators)

The Cambridge Bible: *Consideration for the stranger was a marked feature of the Jewish legislation. Cf. Ex. 22:21; Ex. 23:9; Ex. 23:12, &c. So he is not to be excluded from spiritual privileges.*⁴²⁴

Josephus (expanding upon Solomon's message, as if a part of Solomon's prayer): *[W]e [Jews] are not unnatural nor hostile to strangers, but gladly desire that Your help and the advantage of Your blessings should be shared by all.*⁴²⁵

Barnes: *Nothing is more remarkable in the Mosaic Law than its liberality with regard to strangers, both in general Ex. 22:21; Lev. 25:35; Deut. 10:19 and in religious matters Num. 15:14–16; Deut. 31:12. It is quite in the spirit of these enactments that Solomon, having first prayed to God on behalf of his fellow-countrymen, should next go on to intercede for the strangers, and to ask for their prayers the same acceptance which he had previously begged for the prayers of faithful Israelites.*⁴²⁶

Benson: *[Solomon presents the] case of an alien, who is not an Israelite is next mentioned; a proselyte that might come to the temple to pray to the God of Israel, being convinced of the folly and wickedness of worshipping the gods of his country. He supposes there would be many such; that the fame of God's great works which he had wrought for Israel; by which he had proved himself to be above all gods, nay, to be God alone, would reach distant countries.*⁴²⁷

Whedon: *Moses had made provision for the pious Gentiles to worship and sacrifice at the tabernacle, (Num. 15:14–16,) and Solomon presumes that strangers will of course learn of the God of Israel, and come to worship at his temple. That strangers did thus come we not only infer from such provisions being made for them in the Old Testament, but also know from the facts recorded John 12:20; Acts 8:27.*⁴²⁸

Dr. John Gill: *[God] dwelt in the Temple, granted His presence, heard and received the supplications of men, answered their requests, and accepted of their sacrifices here. Solomon seems to have had knowledge of the calling of the Gentiles, and to desire it.*⁴²⁹

Wesley: *It is observable, that Solomon's prayer for the strangers is more large, and comprehensive, than for the Israelites; that thereby he might both shew his public - spiritedness, and encourage strangers to the worship of the true God. Thus early were the indications of God's favour, toward the sinners of the Gentiles. As there was then one law for the native and for the stranger, so there was one gospel for both.*⁴³⁰

⁴²⁴ The Cambridge Bible for Schools and Colleges; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, 1Kings 8:41.

⁴²⁵ The Cambridge Bible for Schools and Colleges; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, 1Kings 8:41 (slightly edited).

⁴²⁶ Albert Barnes, Barnes' Notes on the Old Testament; from e-Sword, 1Kings 8:41.

⁴²⁷ Rev. Joseph Benson, Commentary of the Old and New Testaments; 1857; from e-Sword, 1Kings 8:41–42.

⁴²⁸ Whedon's Commentary on the Old and New Testaments; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; 1Kings 8:41.

⁴²⁹ Dr. John Gill, John Gill's Exposition of the Entire Bible; from e-Sword, 1Kings 8:43 (slightly edited).

⁴³⁰ John Wesley, Explanatory Notes on the Whole Bible; courtesy of e-sword, 1Kings 8:43 (slightly edited).

The disposition of the God of Israel towards gentiles (various commentators)

Whedon: *[This passage] is one of the Old Testament intimations of the universality of the true religion and true worship of God. Though the national consciousness of Israel was that of separateness from all other nations, yet at times the Spirit lifted it above that exclusiveness, and thrilled it with a momentary grasping after universal brotherhood.*⁴³¹

From James Burton Coffman: *"There is no record of any foreigner ever worshipping in Solomon's Temple,^{¶[Keil]} but after the captivity, Alexander the Great, and Ptolemaeus Philadelphus are reported by Josephus to have worshipped in the Second Temple.^{¶[Josephus]} Also 2 Maccabees 3:2,3 states that Seleucus worshipped there.*⁴³²

It is the God of the Jews Who is wholly and totally exclusive; not the nation Israel.

Treasury of Scriptural Knowledge gives many examples from Scripture: Ex. 18:8–12 Ruth 1:16 2:11 1Kings 10:1–2 2Kings 5:1–7, 16–17 2Chron. 6:32 Isa. 56:3–7 60:1–10 Matt. 2:1 8:5, 10–11 12:42 15:22–28 Luke 17:18 John 12:20 Acts 8:27–40 10:1–4.⁴³³

More from Treasury of Scriptural Knowledge: 1Sam. 17:46 2Kings 19:19 2Chron. 6:33 Psalm 22:27 67:2 72:10–11 86:9 102:15 117:1–2 Isa. 11:9 Rev. 11:15.⁴³⁴

Chapter Outline

Charts, Maps and Short Doctrines

Given that Y^ehowah Elohim is the God of all mankind, and given that He has chosen to associate Himself with nation Israel, then it is particularly important for them to treat foreigners with grace. But, just so there is no misunderstanding, when a nation attacked Israel, they were to fight back and destroy these enemies. Hostile gentiles were to be met with a greater force.

Application: The United States is also a nation which is associated with Christianity almost throughout the world. Therefore, our treatment of immigrants ought to be gracious. This does not mean that we never use our military; nor does this mean that we have no borders. There should be a balance between law and order and compassion.

When Jesus cleansed the Temple, sending out the moneychangers, it is possible that this was taking place in the outer courts, which was where the Gentiles who believed in the God of Abraham could come and worship.⁴³⁵ Matt. 21:13

1Kings 8:44–45 When Your people go out to battle against their enemy in the way that You send them, they will pray to Jehovah toward the city which You have chosen here, and toward the Temple which I have built in Your name. Even from the heavens, You will hear their prayers and supplications and you will respond with justice for them.

James Burton Coffman: *[Title] Petition for Success in Battles Against Enemies.*⁴³⁶

⁴³¹ Whedon's Commentary on the Old and New Testaments; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; 1Kings 8:43.

⁴³² From <https://www.studylight.org/commentaries/bcc/1-kings-8.html> accessed March 20, 2018. See link for citations from Coffman.

⁴³³ Treasury of Scriptural Knowledge; by Canne, Browne, Blayney, Scott, and others about 1880; from E-sword, 1Kings 8:41.

⁴³⁴ Treasury of Scriptural Knowledge; by Canne, Browne, Blayney, Scott, and others about 1880; from E-sword, 1Kings 8:43.

⁴³⁵ This is from David Guzik's Commentary on the Old Testament; courtesy of e-sword; ©2006; 1Kings 8:41–43. I have not put in the study to determine if this is the correct interpretation.

⁴³⁶ From <https://www.studylight.org/commentaries/bcc/1-kings-8.html> accessed March 20, 2018.

Petition #6: Preliminary discussion of 1Kings 8:44–45 (various commentators)

L. M. Grant: *In cases where Israel went out to battle and they prayed to the Lord toward Jerusalem and the temple, then Solomon also asks the Lord to hear their prayer and maintain their cause (vs.44-45).*⁴³⁷

Lange: *The sixth petition (1Kings 8:44–45)...relates to [when]...the people cannot pray at Jehovah's house, because they are far from it. The first case is, when the people should be wherever Jehovah should send them, i.e., in war, according to Jehovah's appointment and approbation; they were then to pray towards the city in which the temple was... The outward turning was the sign of the inward turning to the God of Israel, who as such has His dwelling-place in the temple, and is a real confession to this God, who never leaves His people, if they do not forsake Him.*⁴³⁸

The College Press Bible Study: *The last two petitions concern prayers directed towards the Temple by those far distant from Jerusalem. The sixth petition refers to those who might be called upon to go into war at the appointment of God (1Kings 8:44–45). Wherever they might be, if they prayed toward Jerusalem and the Temple, Solomon called upon God to hear their supplication in heaven and intervene on their behalf to defend their cause.*⁴³⁹

Keil and Delitzsch: *Finally, in 1Kings 8:44–50 Solomon also asks, that when prayers are directed towards the temple by those who are far away both from Jerusalem and the temple, they may be heard. The sixth case, in 1Kings 8:44, 1Kings 8:45, is, if Israel should be engaged in war with an enemy by the appointment of God; and the seventh, in 1Kings 8:46–50, is, if it should be carried away by enemies on account of its sins.*⁴⁴⁰

Clarke: *The Sixth case refers to wars undertaken by Divine appointment: wheresoever thou shalt send them; for in no other wars could they expect the blessing and concurrence of the Lord; in none other could the God of truth and justice maintain their cause.*⁴⁴¹

Chapter Outline

Charts, Maps and Short Doctrines

For go out Your people to the battle against his enemy in the way which You will send them; and they have prayed unto Y^ehowah a way of the city which You have chosen in her and the house which I have built to Your name. And so You have heard [from] the [two] heavens their prayer and their supplication and You have done their justice.

1Kings
8:44–45

When Your people go out to battle against their enemy in the way that You send them; they will pray to Y^ehowah toward the city that You have chosen there [lit., *in her*] and the Temple which I have built in Your name. You will hear [from] the heavens their prayers and their supplications and you will respond [lit., *You will do, make, construct*] with justice [for them].

When Your people go out to battle against their enemy in the way that You send them, they will pray to Jehovah toward the city which You have chosen here, and toward the Temple which I have built in Your name. Even from the heavens, You will hear their prayers and supplications and you will respond with justice for them.

Here is how others have translated this verse:

⁴³⁷ From <https://www.studylight.org/commentaries/lmg/1-kings-8.html> accessed March 19, 2018.

⁴³⁸ The Rev. Dr. John P. Lange, *Lange's Commentary*; 1857–1864; in the Public Domain; from E-sword; 1Kings 8:44–50 (Exegetical and Critical) (slightly edited).

⁴³⁹ *The College Press Bible Study Textbook Series*; (a compilation of many commentaries); from e-sword; 1Kings 8:31–53.

⁴⁴⁰ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 1Kings 8:44–45.

⁴⁴¹ Adam Clarke, *Adam Clarke's Commentary on the Bible*; from e-Sword, 1Kings 8:44.

Ancient texts:

Masoretic Text (Hebrew)	For go out Your people to the battle against his enemy in the way which You will send them; and they have prayed unto Y ^e howah a way of the city which You have chosen in her and the house which I have built to Your name. And so You have heard [from] the [two] heavens their prayer and their supplication and You have done their justice.
Revised Douay-Rheims	If your people go out to war against their enemies, by what way soever you shall send them, they shall pray to you towards the way of the city, which you have chosen, and towards the house, which I have built to your name: And then hear you in heaven their prayers, and their supplications, and do judgment for them.
Peshitta (Syriac)	When thy people go out to battle against their enemies, by whatever way thou shalt send them, and shall pray to the LORD toward the city which thou hast chosen and toward the house that I have built for thy name; Then hear thou in heaven their prayer and their supplication, and <u>maintain their cause</u> .
Septuagint (Greek)	<i>If it be</i> that Your people will go forth to war against their enemies in the way by which You will turn them, and pray in the name of the Lord toward the city which you have chosen, and the house which I have built to Your name, then will You hear from heaven their supplication and their prayer, and will execute judgment for them.
Significant differences:	The Syriac has <i>maintain their cause</i> rather than <i>You have done justice to [for] them</i> . However, I found that same translation done by many of the very literal translations.

Limited Vocabulary Translations:

Bible in Basic English	If your people go out to war against their attackers, by whatever way you may send them, if they make their prayer to the Lord, turning their faces to this town of yours and to this house which I have made for your name: Give ear in heaven to their prayer and their cry for grace, and see right done to them.
Easy English	Sometimes, your people will go to fight against their enemies. (They will go) to where you send them. And when they pray to the LORD, they will look towards the city (Jerusalem). You chose (this city). And I built the temple in it for you. 45 When they pray (to you), listen to them (from your home) in heaven. Do what they ask. And give them help.
Easy-to-Read Version—2006	“Sometimes you will command your people to go and fight against their enemies. Then your people will turn toward the city that you have chosen and the Temple that I built in your honor, and they will pray to you, Lord. Please listen to their prayers from your home in heaven, and help them.
<i>The Message</i>	When your people go to war against their enemies at the time and place you send them and they pray to God toward the city you chose and this Temple I’ve built to honor your Name, Listen from heaven to what they pray and ask for, and do what’s right for them.
Names of God Bible	“When your people go to war against their enemies (wherever you may send them) and they pray to you, O Yahweh , toward the city you have chosen and the temple I built for your name, then hear their prayer for mercy in heaven, and do what is right for them.
NIRV	“Suppose your people go to war against their enemies. It doesn’t matter where you send them. And suppose they pray to you toward the city you have chosen. They pray toward the temple I’ve built for your Name. Then listen to them from heaven. Listen to their prayer for your help. Stand up for them.

Thought-for-thought translations; paraphrases:

Contemporary English V.	Our LORD, sometimes you will order your people to attack their enemies. Then your people will turn toward this temple I have built for you in your chosen city, and they will pray to you. Answer their prayers from heaven and give them victory.
New Century Version	"When your people go out to fight their enemies along some road on which you send them, your people will pray to you, facing the city which you have chosen and the Temple I have built for you. Then hear in heaven their prayers, and do what is right.
New Life Version	"When your people go out to battle against those who hate them, by whatever way You send them, when they pray to the Lord toward the city You have chosen and the house I have built for Your name, then hear their prayer and their cry in heaven. See that the right thing is done to them.

Partially literal and partially paraphrased translations:

American English Bible	'And if Your people must go to war against their enemies (following Your directions), and if they pray in the Name of the Lord in this city that You've chosen and in this [Temple] that I've built to Your Name; please listen to their prayers and supplications from heaven and bring them justice.
International Standard V	"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, 45then hear their prayer and their request in heaven, and fight for their cause.
New Advent (Knox) Bible	Sometimes thy people will go out to levy war upon their enemies, here and there at thy bidding. Then, as they fall to prayer, let them but turn in the direction of the city thou hast chosen, the temple I have built there in thy honour, 45 and thou, in heaven, wilt listen to their prayer for aid, wilt maintain their cause.
Translation for Translators	And if you send your people to go to fight against their enemies, if they pray to you, wherever they are, if they turn toward this city that you have chosen and toward this temple that I have caused to be built for you, listen in heaven to their prayers; listen to what they plead for you to do, and assist them.

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	Were your people to lead out to battle they being their enemy, by the direction you was to send them out, and they are to have prayed to Jehovah, the direction of the city you is to have selected, the house I am to have built in your name, then is you to have heard from the expanse, their imploring and petition, and are to have prepared their vindication.
Ferrar-Fenton Bible	" When Your People go out to war with their enemies, in the way that You send them, and pray to the EVER-LIVING toward the City that You have chosen, and the House which I have built to Your NAME ; then hear from the Heavens their prayer and supplication, and grant them their right.
God's Truth (Tyndale)	And when they go out to battle against their enemies where [=what ever place, result, or condition] soever you shall send them, and shall pray unto the Lord toward the city which you have chosen and toward the house that I have built for your name: hear you their prayers and supplications, up to heaven, and judge their cause.
The Urim-Thummim Version	If your people go out to battle against their enemy, wherever you will send them, and will pray to YHWH toward the city that you have chosen, and toward the Temple that I have constructed for your Name: Then hear in the cosmos their prayer and their supplication, and maintain their cause.

Catholic Bibles (those having the imprimatur):

New American Bible (2002)	"Whatever the direction in which you may send your people forth to war against their enemies, if they pray to you, O LORD, toward the city you have chosen and the temple I have built in your honor, listen in heaven to their prayer and petition, and defend their cause.
New Jerusalem Bible	'If your people go out to war against the enemy, on whatever missions you send them, and they pray to Yahweh, turning towards the city which you have chosen and towards the Temple which I have built for your name, then listen from heaven to their prayer and their entreaty, and uphold their cause.
Revised English Bible	"When your people go to war against an enemy, wherever you send them, and when they pray to the LORD, turning towards this city which you have chosen and towards this house which I have built for your name, then hear in heaven their prayer and supplication, and maintain their cause.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	"If your people go out to fight against their enemy, no matter by which way you send them, and they pray to <i>ADONAI</i> toward the city you chose, toward the house I built for your name; then, in heaven, hear their prayer and plea, and uphold their cause.
The Complete Tanach	If Your people go out to battle against their enemy, by what way You send them, and pray to the Lord toward the city that You have chosen, and (toward) the house that I have built for Your name. <div style="background-color: #fff9c4; padding: 5px; margin: 5px 0;">Toward the city: [while in the land of the enemy, they shall pray] facing towards Jerusalem.</div> And you shall hear in heaven their prayer and supplication, and maintain their cause. <div style="background-color: #fff9c4; padding: 5px; margin: 5px 0;">And maintain their cause: their vengeance against their enemy.</div>
exeGeses companion Bible	When your people go out to war against their enemy in the way you send them, and pray to Yah Veh toward the city you chose and toward the house I built for your name, then in the heavens hear their prayer and their supplication and work their judgment:...
Hebraic Roots Bible	If Your people shall go out to battle against its enemy, in the way that You have sent them, and they have prayed to YAHWEH the way of the city which You have chosen, and of the house which I have built for Your name, then hear their prayer and their supplication in Heaven, and perform their cause.
The Israel Bible (beta)	"When Your people take the field against their enemy by whatever way You send them, and they pray to Hashem in the direction of the city which You have chosen, and of the House which I have built to Your name, oh, hear in heaven their prayer and supplication and uphold their cause.
Orthodox Jewish Bible	If Thy people go out to milchamah against their oyev (enemy), in the derech that Thou shalt send them, and shall daven unto Hashem in the Derech HaIr which Thou hast chosen, and toward the Bayit that I have built for Thy Shem; Then hear Thou in Shomayim their tefillah and their techinnah, and uphold their mishpat.

Expanded/Embellished Bibles:

The Expanded Bible	“When your people go out to fight their enemies ·along some [by whatever] road on which you send them, your people will pray to you, facing the city which you have chosen and the ·Temple [^l house] I have built for ·you [^l your name]. Then hear in heaven their prayer and their ·plea [supplication], and ·do what is right [uphold/maintain their cause].
Kretzmann's Commentary	If thy people go out to battle against their enemy, wheresoever 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, the outward turning of the face and body being a sign of the inward turning of the heart, then hear Thou in heaven their prayer and their supplication, and maintain their cause, causing right and justice to take their course upon them.
NET Bible®	“When you direct your people to march out and fight their enemies [<i>Heb</i> “When your people go out for battle against their enemies in the way which you send them.”], and they direct their prayers to the Lord [Or perhaps “to you, O Lord.” See 2 Chr 6:34.] toward his chosen city and this temple I built for your honor [<i>Heb</i> “your name.” See the note on the word “reputation” in v. 41.], then listen from heaven to their prayers for help [<i>Heb</i> “their prayer and their request for help.”] and vindicate them [<i>Heb</i> “and accomplish their justice.”].
The Pulpit Commentary	So far the royal suppliant has spoken of prayers offered in or at the temple. He now mentions two eases where supplications will be offered by penitents far distant from the holy city or even from the Holy Land. And first, he speaks of the armies of Israel on a campaign. If thy people go out to battle against their enemy, wheresoever [<i>Heb.</i> in the way which] thou shalt send them [These words clearly imply that the war, whether defensive or offensive (i.e; for the chastisement of other nations), is one which had God's sanction, and indeed was waged by His appointment], and shall pray unto the Lord toward [<i>Heb.</i> in the way of. Same expression as above. The repetition is significant. "They have gone in God's way. They may therefore look the way of God's house for help." Executing God's commission, they might justly expect His blessing] the city which thou hast chosen, and toward the house that I have built for thy name. Then hear thou in heaven their prayer and their supplication, and maintain their cause. [<i>Heb.</i> do their judgments, i.e; secure them justice, defend the right. Same words, Deut. 10:18; cf. Psalm 9:5, <i>Heb.</i>].
The Voice	Solomon: When Your people enter the battlefield to face their enemies along the path You have sent them, when they pray to the Eternal in the direction of the city You have appointed and the temple I have raised in honor of Your reputation; hear their prayers and requests in heaven, and You will do justice on their behalf.

Literal, almost word-for-word, renderings:

<i>Emphasized Bible (updated)</i>	When your people go forth to war against their enemy, wherever you may send them,—and will pray unto Yahweh, in the direction of the city which you have chosen, and the house which I have built for your Name, then will you hear, in the heavens, their prayer and their supplication,—and maintain their cause?.
Modern English Version	“If Your people go out to battle against their enemy wherever You send them, and they pray to the Lord toward the city which You have chosen and toward the house that I have built for Your name, then may You hear their prayer and supplication in heaven and maintain their cause.
Young's Updated LT	“When Your people does go out to battle against its enemy, in the way that You will send them, and they have prayed unto Jehovah the way of the city which you have fixed on, and of the house which I have built for Your name; then You have heard in the heavens their prayer and their supplication, and have maintained their cause.

The gist of this passage: There will be times when the army of Israel is guided by God into battle against their enemy, and they will pray to Y^ehowah, to the city and towards the Temple which Solomon has built. Solomon asks that God hears their prayer and acts justly on their behalf.

44-45

1Kings 8:44a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kîy (כִּי) [pronounced <i>kee</i>]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
yâtsâ' (יָצָא) [pronounced <i>yaw-TZAWH</i>]	<i>to go [come] out, to go [come] forth; to rise; to flow, to gush up [out]</i>	3 rd person masculine singular, Qal imperfect	Strong's #3318 BDB #422
'am (עַם) [pronounced <i>gahm</i>]	<i>people; race, tribe; family, relatives; citizens, common people; companions, servants; entire human race; herd [of animals]</i>	masculine singular collective noun with the 2 nd person masculine singular suffix	Strong's #5971 BDB #766
lâmed (ל) [pronounced <i>l'</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
mil ^e châmâh (מִלְחָמָה) [pronounced <i>mil-khaw-MAW</i>]	<i>battle, war, fight, fighting; victory; fortune of war</i>	feminine singular noun with the definite article	Strong's #4421 BDB #536
'al (עַל) [pronounced <i>gah]</i>	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5921 BDB #752
'âyab (אֵיבָיִם) [pronounced <i>aw-YA^BV</i>]	<i>enemy, the one being at enmity with you; enmity, hostility</i>	Qal active participle with the 3 rd person masculine singular suffix	Strong's #340 & #341 BDB #33
E. W. Bullinger: <i>Some codices, with Aramaean, Septuagint, Syriac, and Vulgate, read "enemies"</i> ⁴⁴² Some words and phrases use a singular in one language and a plural in another. For instance, if I speak of <i>your face</i> , I use the singular. However, if someone speaking Hebrew said, <i>your face</i> , he would use the plural form of <i>face</i> .			
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
derek ^e (דֶּרֶךְ) [pronounced <i>DEH-rek^e</i>]	<i>way, distance, road, path; journey, course; direction, towards; manner, habit, way [of life]; of moral character</i>	masculine singular noun with the definite article	Strong's #1870 BDB #202
'âsher (אֲשֶׁר) [pronounced <i>ash-ER</i>]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81

⁴⁴² E. W. Bullinger, *Companion Bible Notes*; 1909 in the Public Domain; from e-Sword, 1Kings 8:44.

1Kings 8:44a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
shâlach (שָׁלַח) [pronounced shaw-LAKH]	to send, to send for [forth, away], to dismiss, to deploy, to put forth, to stretch out, to direct, to extend; to reach out	2 nd person masculine singular, Qal imperfect; what is sent (messengers, a message) is implied; with the 3 rd person masculine plural suffix	Strong's #7971 BDB #1018

Translation: When Your people go out to battle against their enemy in the way that You send them;... Solomon continues speaking to God publically in prayer. What Solomon is doing is speaking of the future, of different things that would occur in the life of Israel, and how the people would learn to respond to these ever changing circumstances. The threat of warfare is one of those circumstances. They will go out to battle against their enemy, and they will travel along the way that God guides them (which indicates that God is still working with and through Israel).

Moses talks about the Israelites going out to battle in Deut. 20:1–4 "When you go out to war against your enemies, and see horses and chariots and an army larger than your own, you shall not be afraid of them, for the LORD your God is with you, who brought you up out of the land of Egypt. And when you draw near to the battle, the priest shall come forward and speak to the people and shall say to them, 'Hear, O Israel, today you are drawing near for battle against your enemies: let not your heart faint. Do not fear or panic or be in dread of them, for the LORD your God is He who goes with you to fight for you against your enemies, to give you the victory.' Also in Deut. 31:3–6 The LORD your God Himself will go over before you. He will destroy these nations before you, so that you shall dispossess them, and Joshua will go over at your head, as the LORD has spoken. And the LORD will do to them as he did to Sihon and Og, the kings of the Amorites, and to their land, when he destroyed them. And the LORD will give them over to you, and you shall do to them according to the whole commandment that I have commanded you. Be strong and courageous. Do not fear or be in dread of them, for it is the LORD your God who goes with you. He will not leave you or forsake you." (ESV; capitalized)

God sent the Israelites to war on many occasions, some of which the Treasury of Scriptural Knowledge cites: Num. 31:1–12 Joshua 6:2–5 8:1–2 Judges 1:1–2 4:6 6:14 1Sam. 15:3, 18 30:8 2Sam. 5:19, 23. Some prayers are recorded here: 2Chron. 14:9–12 18:31 20:6–13 32:20.⁴⁴³ These instances would be the very definition of a just war, given that God knows all of the facts, and the end from the beginning.

1Kings 8:44–45 When Your people go out to battle against their enemy in the way that You send them, they will pray to Jehovah toward the city which You have chosen here, and toward the Temple which I have built in Your name. Even from the heavens, You will hear their prayers and supplications and you will respond with justice for them.

A just war (a discussion)

Application: Warfare does not mean a country is out of God's will. However, note the qualifying phrase: *in the way that You send them*. This must be a just war.

Dr. John Gill: *In a foreign country, threatening to invade them, or having trespassed on their borders, or some way or other infringed on their liberties and privileges, and so given them just occasion to go to war with them.*⁴⁴⁴

⁴⁴³ Treasury of Scriptural Knowledge; by Canne, Browne, Blayney, Scott, and others about 1880; from E-sword, 1Kings 8:44.

⁴⁴⁴ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 1Kings 8:44.

A just war (a discussion)

The Cambridge Bible: *The case here is of a war undertaken by God's direction, and therefore in a righteous cause. Under such circumstances the people may trust in Him for support.*⁴⁴⁵

Benson: *In this is implied, that it was unlawful for them to undertake any war merely for their own pleasure or profit, or the gratification of their own worldly or ambitious desires; or to enlarge their empire beyond its due bounds; and that they could not, with a good conscience, pray to God for his blessing on such a war.*⁴⁴⁶

Matthew Poole: *[The implication is, they are at war for a] just cause, and by Your warrant or commission; whereby God implies that it was unlawful for them to undertake any war merely for their own glory or lust, or to enlarge their empire beyond its due bounds; and that they could not with safe conscience pray to God for his blessing upon such a war.*⁴⁴⁷

Whedon: *Wherever You send them* — This indicates that the battle referred to is one undertaken by Divine counsel or sanction, as was every righteous war for the defence or honour of the nation.⁴⁴⁸

Matthew Poole: *And [the soldiers] shall pray unto the Lord;* whereby God instructs them that they should not trust either to the strength or justice of their arms, but only to God's help and blessing, which they were to pray for.⁴⁴⁹

There is a great deal to study about war in **2Samuel 8** ([HTML](#)) ([PDF](#)) ([WPD](#)). See also the **Doctrine of the Military** ([HTML](#)) ([PDF](#)) ([WPD](#)).

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

1Kings 8:44b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
pâlal (פָּלַל) [pronounced paw-LAHL]	to pray, to intercede, to make intercession for, to ask for a favorable determination	3 rd person plural, Hithpael perfect	Strong's #6419 BDB #813
'el (אֵל) [pronounced eh]	unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
YHWH (יהוה) [pronunciation is possibly yhoh-WAH]	transliterated variously as Jehovah, Yahweh, Y ^e howah	proper noun	Strong's #3068 BDB #217

⁴⁴⁵ *The Cambridge Bible for Schools and Colleges*; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, 1Kings 8:44.

⁴⁴⁶ Rev. Joseph Benson, *Commentary of the Old and New Testaments*; 1857; from e-Sword, 1Kings 8:44–45.

⁴⁴⁷ Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, 1Kings 8:44.

⁴⁴⁸ *Whedon's Commentary on the Old and New Testaments*; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; 1Kings 8:44 (slightly edited).

⁴⁴⁹ Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, 1Kings 8:44 (slightly edited).

1Kings 8:44b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
derek ^e (דֶּרֶךְ) [pronounced DEH-rek ^e]	way, distance, road, path; journey, course; direction, towards; manner, habit, way [of life]; of moral character	masculine singular construct	Strong's #1870 BDB #202
ġyr (רִיעַ) [pronounced ġeer]	city, encampment, town; fortified height; a place of walking; a guarded place	feminine singular noun with the definite article	Strong's #5892 BDB #746
’āsher (אֲשֶׁר) [pronounced ash-ER]	that, which, when, who, whom; where	relative pronoun	Strong's #834 BDB #81
bāchar (בָּחַר) [pronounced baw-KHAHR]	to choose; Gesenius also lists to prove, to try, to examine, to approve, to choose, to select; to love, to delight in [something], to desire	2 nd person masculine singular, Qal perfect	Strong's #977 BDB #103
b ^e (ב) [pronounced b ^{eh}]	in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within	a preposition of proximity with the 3 rd person feminine singular suffix	No Strong's # BDB #88
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wāw conjunction	No Strong's # BDB #251
bayith (בַּיִת) [pronounced BAH-yith]	house, residence; household, habitation as well as inward	masculine singular noun with the definite article	Strong's #1004 BDB #108
’āsher (אֲשֶׁר) [pronounced ash-ER]	that, which, when, who, whom; where	relative pronoun	Strong's #834 BDB #81
bânâh (בָּנָה) [pronounced baw-NAWH]	to build, to construct; to erect; to rebuild, to restore	1 st person singular, Qal perfect	Strong's #1129 BDB #124
lâmed (ל) [pronounced l ^e]	to, for, towards, in regards to, with reference to, as to, with regards to, belonging to	directional/relational preposition	No Strong's # BDB #510
shêm (שֵׁם) [pronounced shame]	name, reputation, character; fame, glory; celebrated; renown; possibly memorial, monument	masculine singular noun with the 2 nd person masculine singular suffix	Strong's #8034 BDB #1027

Translation: ...they will pray to Y^ehowah toward the city that You have chosen there [lit., in her] and the Temple which I have built in Your name. For guidance and for strength, the army will pray towards the city Jerusalem and towards the Temple which Solomon has built.

Benson: Soldiers in the field must not think it enough that others pray for them; they must pray for themselves; and they are here encouraged to expect a gracious answer. Praying should always go along with fighting.⁴⁵⁰

⁴⁵⁰ Rev. Joseph Benson, *Commentary of the Old and New Testaments*; 1857; from e-Sword, 1Kings 8:44–45.

Dr. John Gill: *[Having a] justness of their cause, and having a warrant from God to go to war,...[the soldiers of Israel] were to pray to Him for success when at a distance, even in a foreign land, and about to engage the enemy; and this they were to do, turning their faces towards the city of Jerusalem, and the temple there; declaring thereby that their dependence was upon the Lord that dwelt there, and their expectation of victory was only from Him.*⁴⁵¹

1Kings 8:44–45 When Your people go out to battle against their enemy in the way that You send them, they will pray to Jehovah toward the city which You have chosen here, and toward the Temple which I have built in Your name. Even from the heavens, You will hear their prayers and supplications and you will respond with justice for them.

The direction of prayer (a discussion)

Matthew Poole: *Toward the house that I have built for Your name; for to it they were to turn their faces in prayer; partly thereby to profess themselves to be the worshippers of the true God, in opposition to idols; and that they sought help from him, and from no other; and partly to strengthen faith in God's promises and covenant, the tables whereof were contained in that house.*⁴⁵²

The Cambridge Bible: *Not only the Jews but other people were wont to turn their faces toward some sacred spot when praying in a distant land, as Daniel did in Babylon (Dan. 6:10).*⁴⁵³

This is not some magic formula. It simply means that the people will be thinking about God; and focusing in on God and what He is to them.

The Temple was brand new, and just finished. Let's say someone prayed *towards* the Temple, but was 30° off; would that affect the prayer? Of course not! The key is a focus upon the God of Israel and His character; not upon the exact correct direction.

Chapter Outline

Charts, Maps and Short Doctrines

1Kings 8:45a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וַ) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
shâma' (שָׁמָע) [pronounced shaw-MAHG]	<i>to listen [intently], to hear, to listen and obey, [or, and act upon, give heed to, take note of], to hearken to, to be attentive to, to listen and be cognizant of</i>	2 nd person masculine singular, Qal perfect	Strong's #8085 BDB #1033

⁴⁵¹ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 1Kings 8:44.

⁴⁵² Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, 1Kings 8:44 (slightly edited).

⁴⁵³ *The Cambridge Bible for Schools and Colleges*; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, 1Kings 8:44.

1Kings 8:45a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
shâmayîm (שָׁמַיִם) [pronounced shaw-MAH-yim]	heaven, heavens, skies; the visible heavens, as in as abode of the stars or as the visible universe, the sky, atmosphere, etc.; Heaven (as the abode of God)	masculine dual noun with the definite article	Strong's #8064 BDB #1029
'êth (אֶת) [pronounced ayth]	Indicates next word is the object of the verb; sometimes translated to	untranslated mark of a direct object	Strong's #853 BDB #84
t ^e phillâh (תְּפִלָּה) [pronounced t ^e -phil-LAWH]	prayer, intercession, supplication for any one; prayer or supplication in general; a hymn or inspired song	feminine singular noun with the 3 rd person masculine plural suffix	Strong's #8605 BDB #813
w ^e (or v ^e) (וְ, or וּ) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
'êth (אֶת) [pronounced ayth]	Indicates next word is the object of the verb; sometimes translated to	untranslated mark of a direct object	Strong's #853 BDB #84
t ^e chinnâh (תְּחִנָּה) [pronounced t ^e -khin-NAW]	grace, supplication for grace; an entreaty, request, petition, or appeal for grace or favor or mercy	feminine singular noun with the 3 rd person masculine plural suffix	Strong's #8467 BDB #337

Translation: You will hear [from] the heavens their prayers and their supplications... God, even from the heavens, would hear their prayers and their requests.

Again, this has to do with the prayees properly praying to the correct God; not the exact direction they are praying.

1Kings 8:45b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וְ, or וּ) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
'âsâh (עָשָׂה) [pronounced ġaw-SAWH]	to do, to make, to construct, to fashion, to form, to prepare, to manufacture; accomplish	2 nd person masculine singular, Qal perfect	Strong's #6213 BDB #793

The full set of Qal meanings from BDB: to do, work, make, produce; to do; to work; to deal (with); to act, act with effect, effect; to produce; to prepare; to make (an offering); to attend to, put in order; to observe, celebrate; to acquire (property); to appoint, ordain, institute; to bring about; to use; to spend, pass. It is possible that this ought to be to provide for.

1Kings 8:45b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
mîshêpâṭ (מִשְׁפָּט) [pronounced <i>mîshê-PAWT</i>]	<i>judgement, justice, a verdict rendered by a judge, a judicial decision, a judicial sentence, a verdict, a judgement of the court</i>	masculine singular noun	Strong's #4941 BDB #1048

Gesenius organizes the meanings as follows:

(1) *a judgement*; including:

(a) *the act of judging*; (b) *the place of judgment*; (c) *a forensic cause, the setting forth of a cause, to appeal a judgment*; (d) *the sentence of a judge*; (e) *the fault or crime one is judged for*;

(2) *a right, that which is just, lawful according to law*; which set of meanings would include:

(a) *a law, a statute; a body of laws*; (b) *that which is lawfully due a person, a privilege, a legal privilege, the right of redemption, the right of primogeniture*; (c) *a manner, a custom*; (d) *a fashion, a kind, a plan*.

We could possibly add the meanings for the plural: *laws, responsibilities, privileges*. From the standpoint of the one under judgment, mîshepâṭ could mean *appeal*.

Translation: ...and you will respond [lit., *You will do, make, construct*] with justice [for them]. God would respond to their prayers; He will honor their requests. He will provide justice for the people of Israel.

Our point of contact with God is His justice.⁴⁵⁴ And regarding the outcome of battles, “*Shall not the Judge of all the earth do what is right?*” (Gen. 18:25b; ESV)

Dr. Robert Dean, Jr.: *The sixth petition is in verses 44 and 45. “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, then hear in heaven their prayer and their supplication, and maintain their cause.” So the situation is when Israel is going into battle in a just war that God would listen to their prayer and would give them victory in the battle. The prerequisite for this is that Israel would not be in a position of disobedience which would call for defeat in that situation, but that it would be a situation where they would be obedient to God and that God would be protecting them from their enemies as was promised in the Law.*⁴⁵⁵

In the ESV, vv. 46–51 are given as one sentence. The UPDV and the WEB continue this sentence into v. 52. The paragraph divisions in the CEV and the CEB to go v. 51 (see [Paragraph Divisions](#) above). My intention with combining verses is to maintain the context, but without biting off chunks that are too large, which is why. I have separated vv. 46–47 and 48–51. Originally, I tried combining all 6 verses together, but it ended up being a bit much; then I tried a different combination of verses and that was not right either. No matter what approach I take, there will be many translations which continue forward without a period. Stopping at v. 47 is a logical place for a temporary stop. Many translations treat vv. 46–51 as a single, but very complex, sentence. I included some additional verses in other translations, to allow for context.

⁴⁵⁴ R. B. Thieme, Jr. has said this many times.

⁴⁵⁵ From deanbible.org; accessed March 18, 2018.

1Kings 8:46–51 Your people will, at some point, sin against You (for every man sins); and You will be angry with them and you will give them over to their enemy, who will carry them away as captives to his land, be it near or far. At some point, Your people will recover their spiritual focus, even when in the land of their captors; and they will turn to You in their hearts and they will petition You for grace, saying, ‘We know that we have sinned against You; we have done that which was wrong; we have acted with malevolence.’ And having said that, they turn back toward You with all their heart and soul, even while in the land of their enemies who took them captives. Then they will pray to You and towards the land that You gave their fathers, and towards the city that You have chosen, and toward the Temple which I have built, dedicated to You. Even from the heavens where You dwell, You will hear their prayers and their requests for grace, and You will act justly and with grace. You will forgive Your people who have sinned against You; and you will forgive them for all their infractions when they rebelled against You. Further, You will show them great compassion and grace before their captors, for they are Your people and Your inheritance. You brought them out of Egypt, out from the midst of the iron furnace.

James Burton Coffman: *[Title] Petition for Israel When They Are Made Captives and Carried Away to Another Land.*⁴⁵⁶

Petition #7: Preliminary discussion of 1Kings 8:46–51 (various commentators)

L. M. Grant: Again, in verse 46, Solomon says, "When they sin against You," not "If" and God in anger delivers them into an enemy's hand, so that they are carried captive, then they repent and supplicate the Lord, he asked that God may hear in heaven and forgive them. This section (vs.46-53) has direct bearing on Israel's condition at the present time, having grievously sinned against God in rejecting His beloved Son, and therefore carried away into other lands. Solomon likely did not realize that a dispersion would last for centuries, as it has.⁴⁵⁷

Lange: The...seventh [petition] (1Kings 8:46–50) relates to [when]...the people cannot pray at Jehovah's house, because they are far from it...[Here, they have] grievously sinned against Jehovah, and in consequence, being vanquished and led away captive to another land. They were then to repent, and direct their prayers towards the country, the city, and the house where Jehovah dwelt. The outward turning was the sign of the inward turning to the God of Israel, who as such has His dwelling-place in the temple, and is a real confession to this God, who never leaves His people, if they do not forsake Him.⁴⁵⁸

The College Press Bible Study: In the last petition, Solomon contemplated the captivity of the Hebrew nation (1Kings 8:46–50). Long before, Moses had warned of the possibility of Israel going into captivity if the nation persisted in disobedience (Lev. 26:33; Lev. 26:44; Deut. 28:25; Deut. 28:36; Deut. 28:64). Solomon's plea is that God might show mercy to those captives when they (1) came to their senses, (2) made supplication unto the Lord, confessing their iniquity, (1Kings 8:47) and (3) returned unto their God with all their heart and soul (1Kings 8:48). Divine mercy in this case would take the form of intervening on their behalf (1Kings 8:49), and causing their captors to have compassion upon them. God would thereby demonstrate that He had forgiven their sins and their rebellions (1Kings 8:50).⁴⁵⁹

College Press footnote: In 1Kings 8:50 Solomon uses two terms to describe the reason for the captivity: (1) Their "sins" (Heb. *chata*)—which may denote an unwitting or unwilling delinquency; and (2) their "rebellions" (Heb. *pesha*)—a stronger word indicating rebellion against the known will of God. Note also in 1Kings 8:47 "to do iniquity" (lit., twist, distort) and "to do wickedness" (lit., be loose, disjointed, abnormal).⁴⁶⁰

⁴⁵⁶ From <https://www.studylight.org/commentaries/bcc/1-kings-8.html> accessed March 20, 2018.

⁴⁵⁷ From <https://www.studylight.org/commentaries/lmg/1-kings-8.html> accessed March 19, 2018.

⁴⁵⁸ The Rev. Dr. John P. Lange, *Lange's Commentary*; 1857–1864; in the Public Domain; from E-sword; 1Kings 8:44–50 (Exegetical and Critical) (edited).

⁴⁵⁹ *The College Press Bible Study Textbook Series*; (a compilation of many commentaries); from e-sword; 1Kings 8:31–53.

⁴⁶⁰ *The College Press Bible Study Textbook Series*; (a compilation of many commentaries); from e-sword; 1Kings 8:31–53.

Petition #7: Preliminary discussion of 1Kings 8:46–51 (various commentators)

Keil and Delitzsch: *In the seventh prayer, viz., if Israel should be given up to its enemies on account of its sins and carried away into the land of the enemy, Solomon had the threat in Lev. 26:33, Lev. 26:44 in his eye, though he does not confine his prayer to the exile of the whole nation foretold in that passage and in Deut. 28:45., Deut. 28:64, and Deut. 30:1–5, but extends it to every case of transportation to an enemy's land.*⁴⁶¹

Clarke: *This Seventh case must refer to some general defection from truth, to some species of false worship, idolatry, or corruption of the truth and ordinances of the Most High; as for it they are here stated to be delivered into the hands of their enemies and carried away captive, which was the general punishment for idolatry, and what is called, 1Kings 8:47, acting perversely and committing wickedness.*⁴⁶²

Chapter Outline

Charts, Maps and Short Doctrines

For they sin to You (for [there is] no man who does not sin) and You have been angry with them and You have given them to faces of an enemy and they have carried them away as their captives unto a land of the enemy far or near. And they have recovered unto their heart in the land where they have been captive there and they have returned and they have petitioned for grace unto You in a land of their captors, to say, 'We have sinned and we have done wrong and we have been malevolent;'

1Kings
8:46–47

They will sin regarding You (for [there is] no man who does not sin) and You will be angry with them and You will give them over to [their] enemy; and [their enemies] will carry them away as their captives to the enemy's land, [whether it be] near or far. [At some point] they will recover regarding their heart in the land where they have been held captive and they will return [in their hearts] and they will petition You for grace from the land of their captors, saying, 'We have sinned; we have done wrong; and we have acted with malevolence.'

Your people will, at some point, sin against You (for every man sins); and You will be angry with them and you will give them over to their enemy, who will carry them away as captives to his land, be it near or far. At some point, Your people will recover their spiritual focus, even when in the land of their captors; and they will turn to You in their hearts and they will petition You for grace, saying, 'We know that we have sinned against You; we have done that which was wrong; we have acted with malevolence.'

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

For they sin to You (for [there is] no man who does not sin) and You have been angry with them and You have given them to faces of an enemy and they have carried them away as their captives unto a land of the enemy far or near. And they have recovered unto their heart in the land where they have been captive there and they have returned and they have petitioned for grace unto You in a land of their captors, to say, 'We have sinned and we have done wrong and we have been malevolent;'

Revised Douay-Rheims

But if they sin against you (for there is no man who sins not) and you being angry deliver them up to their enemies, so that they be led away captives into the land of their enemies far or near; Then if they do penance in their heart in the place of

⁴⁶¹ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 1Kings 8:46–49.

⁴⁶² Adam Clarke, *Adam Clarke's Commentary on the Bible*; from e-Sword, 1Kings 8:46.

Peshitta (Syriac)	captivity, and being converted make supplication to you in their captivity, saying: We have sinned, we have done unjustly, we have committed wickedness:...
Septuagint (Greek)	When they sin against thee (for there is no man who does not sin), and thou be angry with them and deliver them to the enemy so that they carry them away captives to the land of their enemies, far or near; Yet if they shall reckon it in their heart in the land to which they have been carried captives, and repent and make supplication to thee in the land of their captivity, saying, We have sinned and have done perversely, we have committed wickedness;...
Significant differences:	<i>If it be</i> that they will sin against You, (for there is not a man who will not sin,) and You will bring them and deliver them up before their enemies, and they <u>that take them captive</u> will carry them to a land far or near, and they will turn their hearts in the land where they have been carried captives, and turn in the land of their sojourning, and supplicate You, saying, We have sinned, we have done unjustly, we have transgressed,...
Significant differences:	The Greek leaves out God being angry, and has the verb <i>bring</i> instead. Instead of the enemies carrying away captive (active voice in the Hebrew), the Latin has the Hebrews being carried away (passive voice). The Greek adds in the modifying clause <i>that take them captive</i> .

Limited Vocabulary Translations:

Bible in Basic English	If they do wrong against you, (for no man is without sin,) and you are angry with them and give them up into the power of those who are fighting against them, so that they take them away as prisoners into a strange land, far off or near; And if they take thought, in the land where they are prisoners, and are turned again to you, crying out in prayer to you in that land, and saying, We are sinners, we have done wrong, we have done evil;...
Easy English	There is nobody that does not sin (against God). When (your people) sin against you, you will become angry with them. You will give them to their enemies. (The enemies) will take them to their own country. Perhaps it will be far; perhaps it will be near. (Your people will be) in the enemy's prisons. Then, they may become sorry that they have sinned. They may change their minds and they may pray to you. They will be in the country of the people who put them into prisons. In that country, they may pray (these words): "We have sinned. We have done what is wrong. We have been very bad."
Easy-to-Read Version–2006	"Your people will sin against you. I know this because everyone sins. And you will be angry with your people. You will let their enemies defeat them. Their enemies will make them prisoners and carry them to some faraway land. In that faraway land, your people will think about what happened. They will be sorry for their sins, and they will pray to you. They will say, 'We have sinned and done wrong.'
God's Word™	"They may sin against you. (No one is sinless.) You may become angry with them and hand them over to an enemy who takes them to another country as captives, whether it is far or near. If they come to their senses, are sorry for what they've done, and plead with you in the land where they are captives, saying, 'We have sinned. We have done wrong. We have been wicked,'...
Good News Bible (TEV)	"When your people sin against you—and there is no one who does not sin—and in your anger you let their enemies defeat them and take them as prisoners to some other land, even if that land is far away, listen to your people's prayers. If there in

The Message

that land they repent and pray to you, confessing how sinful and wicked they have been, hear their prayers, O LORD. This appears to have a little bit of v. 48 included. When they sin against you—and they certainly will; there's no one without sin!—and in anger you turn them over to the enemy and they are taken captive to the enemy's land, whether far or near, but repent in the country of their captivity and pray with changed hearts in their exile, "We've sinned; we've done wrong; we've been most wicked,"...

NIRV

"Suppose your people sin against you. After all, there isn't anyone who doesn't sin. And suppose you get angry with them. You hand them over to their enemies. They take them as prisoners to their own lands. It doesn't matter whether those lands are near or far away. But suppose your people change their ways in the land where they are held as prisoners. They turn away from their sins. They beg you to help them in the land of those who won the battle over them. They say, 'We have sinned. We've done what is wrong. We've done what is evil.'

Thought-for-thought translations; paraphrases:

Common English Bible

When they sin against you (for there is no one who doesn't sin) and you become angry with them and hand them over to an enemy who takes them away as prisoners to enemy territory, whether distant or nearby, if they change their heart in whatever land they are held captive, changing their lives and begging for your mercy [Heb adds *in the land they are held captive*], saying, "We have sinned, we have done wrong, we have acted wickedly!"

Contemporary English V.

Everyone sins. But when your people sin against you, suppose you get angry enough to let their enemies drag them away to foreign countries. Later, they may feel sorry for what they did and ask your forgiveness. Answer them when they pray toward this temple I have built for you in your chosen city, here in this land you gave their ancestors. From your home in heaven, listen to their sincere prayers and do what they ask. The CEV combines vv. 46–49.

The Living Bible

"If they sin against you (and who doesn't?) and you become angry with them and let their enemies lead them away as captives to some foreign land, whether far or near, and they come to their senses and turn to you and cry to you saying, 'We have sinned, we have done wrong';...

New Berkeley Version

When they sin against Thee — for there is no one who does not sin — and in Thy wrath Thou dost abandon them to the enemy, so that their captors take them away as prisoners into a foreign land, near or far, and then they think it over in the land where they have been taken as prisoners, repent, and implore Thy favor in the land of their captors, saying, 'We have sinned, done wrong, and transgressed,' repenting with all their heart and soul in the land of their captors, where they took them, and pray to Thee toward their land which Thou gavest their fathers, the city Thou has chosen and the house which I have built to Thy name, then hear Thou their prayer and supplication in heaven, Thy dwelling place, support their cause, forgive all the transgressions of Thy people who have sinned and transgressed against Thee, and grant them compassion before their captors so that they may show mercy toward them — for they are Thy people, Thy heritage, whom Thou hast brought out of Egypt, out of the iron furnace. Vv. 48–51 are include for context.

New Century Version

"Everyone sins, so your people will also sin against you. You will become angry with them and hand them over to their enemies. Their enemies will capture them and take them away to their countries far or near. Your people will be sorry for their sins when they are held as prisoners in another country. They will be sorry and pray to you in the land where they are held as prisoners, saying, 'We have sinned. We have done wrong and acted wickedly.'

New Life Version

"When they sin against You (for there is no man who does not sin), and You will be angry with them, give them to those who hate them, so they will be taken away to

another land, far away or near. When they do some thinking in the land where they have been taken, and pray to You in the land of those who hate them, saying, 'We have sinned and have done wrong and have done bad things,'...

New Living Translation "If they sin against you—and who has never sinned?—you might become angry with them and let their enemies conquer them and take them captive to their land far away or near. But in that land of exile, they might turn to you in repentance and pray, 'We have sinned, done evil, and acted wickedly.'

Partially literal and partially paraphrased translations:

American English Bible 'And when they sin against You (for there is no man who doesn't sin) and You hand them over to their enemies who thereafter carry them away as captives into a land that is nearby or far away; and if, in the land where they are, they turn back and start begging for Your [help], saying, *We have sinned; We have done wrong; We have acted lawlessly*;...

International Standard V "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, if they turn their hearts back to you [The Heb. lacks *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,'...

New Advent (Knox) Bible But what, if they have offended thee by their faults? No man but is guilty of some fault; it may be thou wilt give them up, in thy anger, into the power of their enemies, and as prisoners they will endure exile in neighbouring countries, or countries far away. But ere long, in their banishment, they will come back to thee with repentant hearts, crying out, poor exiles, We are sinners, we have done amiss, rebels all!

Translation for Translators *It is true that everyone sins.* So, if your people sin against you, and you become angry with them, you may allow their enemies to defeat them and capture them and take them away to their enemies' country, even to countries that are far away. If that happens, while they are in those countries to which they were forced to go, if they sincerely repent and plead with you there saying 'We have sinned and have done things that are very wicked,'...

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible Was their to be made clean of mankind, a being made clean, for you is to have been blustering against them, and is to have given them to they being their enemy. Even are they to have been led captive, being in captivity on the solid grounds, of they being their enemy, distant or near, and are they to have turned back, on the solid grounds they are to have been led captive, even are they to have turned back in the sensibility of their heart, and are they to have sought favor, on the solid grounds they are being led captive, with the intent: We are to have been made clean, for we are to have committed iniquity, even are we to have been guilty!

Ferrar-Fenton Bible " When they sin against You,—for there is no man who does not sin,— and You are angry with them, and deliver them to the face of their enemies, and drive them to the country of their enemies, afar off or near; when they turn their hearts in the land of their enemies, where they dwell, and repent, and supplicate You in the land of their dwelling, saying, ' We have sinned, and been passionate, and done wrong;'...

God's Truth (Tyndale) And finally when they shall have sinned against you (for there is no man that sins not) and you are angry with them and have delivered them to their enemies, that they be carried away prisoners unto the land of their enemies, whether far or near, yet if they turn again unto their hearts in the land where they be in captivity, and return and pray unto you in the land of them that hold them captive, saying: we have

HCSB	<p>sinned and have done wickedly and have trespassed, and so turn again unto you with all their hearts and all their souls in the land of their enemies which hold them captive,... A portion of the next verse is included for context.</p> <p>When they sin against You— for there is no one who does not sin— and You are angry with them and hand them over to the enemy, and their captors deport them to the enemy's country— whether distant or nearby— and when they come to their senses[jj] in the land where they were deported and repent and petition You in their captors' land: "We have sinned and done wrong; we have been wicked,"...</p>
Unlocked Literal Bible	<p>Suppose that they sin against you, since there is no one who does not sin, and suppose that you are angry with them and deliver them to the enemy, so that the enemy takes them away captive to their land, whether distant or near. Then suppose that they realize they are in the land where they have been exiled, and suppose that they repent and seek favor from you from the land of their captors. Suppose that they say, 'We have acted perversely and sinned. We have behaved wickedly.'</p>

Catholic Bibles (those having the imprimatur):

New American Bible (2002)	<p>"When they sin against you (for there is no man who does not sin), and in your anger against them you deliver them to the enemy, so that their captors deport them to a hostile land, far or near, may they repent in the land of their captivity and be converted. If then they entreat you in the land of their captors and say, 'We have sinned and done wrong; we have been wicked';...</p>
New Jerusalem Bible	<p>"When they sin against you -- for there is no one who does not sin -- and you are angry with them and abandon them to the enemy, and their captors carry them off to a hostile country, be it far away or near, if they come to their senses in the country to which they have been taken as captives and repent and entreat you in the country of their captors, saying, "We have sinned, we have acted perversely and wickedly,"...</p>
Revised English Bible	<p>"Should they sin against you (and who is free from sin?) and should you in your anger give them over to an enemy who carries them captive to his own land, far or near, and should they then in the land of their captivity have a change of heart and make supplication to you there and say, 'We have sinned and acted perversely and wickedly,'...</p>

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	<p>"If they sin against you — for there is no one who doesn't sin — and you are angry with them and hand them over to the enemy, so that they carry them off captive to the land of their enemy, whether far away or nearby; then, if they come to their senses in the land where they have been carried away captive, turn back and make their plea to you in the land of those who carried them off captive, saying, 'We sinned, we acted wrongly, we behaved wickedly,'...</p>
exeGesés companion Bible	<p>...when they sin against you - for no human sins not - and you become angry with them and give them to face the enemy so that their captors capture them</p>

to the land of the enemy - far or near;
and they turn their hearts
to the land they were captured
and turn and beseech to you
in the land of them who captured them,
saying, We sinned and perverted;
we did wickedly;...

Hebraic Roots Bible

When they sin against You (for there is not a man who does not sin) and You have been angry with them, and have given them up before an enemy, and they have been led away into captivity to the land of the enemy, far off or near; and they have turned their heart back in the land where they have been taken captive, and have repented, and made supplication to You in the land of their captors, saying, We have sinned and done perversely; we have done wickedly;...

The Israel Bible (beta)

“When they sin against You—for there is no man who does not sin—and You are angry with them and deliver them to the enemy, and their captors carry them off to an enemy land, near or far; and then they take it to heart in the land to which they have been carried off, and they repent and make supplication to You in the land of their captors, saying: ‘We have sinned, we have acted perversely, we have acted wickedly,’...

Orthodox Jewish Bible

If they sin against Thee, (for there is no adam that sinneth not), and Thou be angry with them, and deliver them to the oyev (enemy), so that they carry them away captives unto the eretz of the oyev, far or near;

Yet if they make in their lev teshuvah in HaAretz where they were carried captives, and turn, and make techinnah unto Thee in the eretz of them that carried them captives, saying, We have sinned, and have done perversely, we have committed wickedness;...

The Scriptures 1998

“When they sin against You – for there is no one who does not sin – and You become enraged with them and give them to the enemy, and they take them captive to the land of the enemy, far or near; and they shall turn back unto their heart in the land where they have been taken captive, and shall turn, and make supplication to You in the land of those who took them captive, saying, ‘We have sinned and acted crookedly, we have committed wrong,’...

Expanded/Embellished Bibles:

The Expanded Bible

“When ·your people [^Lthey] sin against you (for there is no one who does not sin), you will become angry with them and ·hand them over [abandon/give them] to their enemies. Their enemies will capture them and take them away to their countries far or near. But if they ·become sorry for their sins [or come to their senses; or have a change of heart; ^Lreturn to their heart] and ·are sorry [repent] and ·pray [plead; make supplications] to you in the land ·where they are held as prisoners [of their captors], saying, ‘We have sinned; we have ·done wrong [committed iniquity] and acted wickedly.’

Kretzmann’s Commentary

If they sin against Thee, (for there is no man that sinneth not, a truth which is properly emphasized at all times,) 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, deportations of this kind being the custom in Oriental lands at that time; yet if they shall bethink themselves in the land where they were carried captives, return to sense and reason, 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, such a free and unequivocal confession being required in case of real sorrow over sins,...

NET Bible®

“The time will come when your people [*Heb* “they”; the referent (your people) has been specified in the translation for clarity.] will sin against you (for there is no one

who is sinless!) and you will be angry with them and deliver them over to their enemies, who will take them as prisoners to their own land [Heb “the land of the enemy.”], whether far away or close by. When your people [Heb “they”; the referent (your people) has been specified in the translation for clarity.] come to their senses [Or “stop and reflect”; Heb “bring back to their heart.”] in the land where they are held prisoner, they will repent and beg for your mercy in the land of their imprisonment, admitting, ‘We have sinned and gone astray [Or “done wrong.”]; we have done evil.’

The Pulpit Commentary

The last petition—the second of those which speak of prayers addressed towards the temple, or the Holy Presence which dwelt there, from a foreign land—contemplates as possible the captivity of the Hebrew nation. It has hence been too readily inferred that this portion of the prayer, at least, if not the preceding petition also, has been interpolated by a post-captivity writer. But there is really no solid reason for doubting its genuineness. Not only is it the seventh petition (see on verse 31), but the captivity of Israel had been denounced as the punishment of persistent disobedience long before by Moses, and in the chapters to which such constant reference is made (Lev. 26:33, 44; Deut. 28:25, Deut. 28:36, Deut. 28:64; cf. Deut. 4:27)—a fact which is in itself an indirect proof of genuineness, as showing that this petition is of a piece with the rest of the prayer. And when to this we add that the carrying of a conquered and refractory race into captivity was an established custom of the East, we shall be inclined to agree with Bōhr, that “it would have been more remarkable if Solomon had not mentioned it.”

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 [Heb. give them before an enemy], so that they carry them away captives unto the land of the enemy, fax or near;

Yet if they shall bethink themselves [Heb. as marg; bring back to their heart. Same phrase, Deut. 4:39; Deut. 30:1. The latter passage, it should be noticed, treats of the captivity, so that Solomon, consciously or unconsciously, employs some of the very words used by Moses in contemplating this contingency. These repeated coincidences lead to the belief that the prayer was based upon and compiled from the Pentateuch] in the land where 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 is full of paronomasia, ובישה ובשנ ובש, etc. Words almost identical with this confession were used (Dan. 9:5; Psalm 106:6) by the Jews in their captivity at Babylon, from which it has been concluded that this part of the prayer must belong to the time of the captivity. But surely it is, to say the least, just as likely that the Jews, when the captivity of which Solomon spoke befel them, borrowed the phrase in which their great king by anticipation expressed their penitence. Seeing in the captivity a fulfilment of his prediction, they would naturally see in this formula, which no doubt had been preserved in the writings of the prophets, a confession specially appropriate to their case, and indeed provided for their use.]

The Voice

Solomon: When they sin against You (for there is not one person who will not sin), and in Your anger You hand them over to their enemies who take them away to enemy territory, whether it is near or far away, if they repent from their wrongdoings during their captivity, confess to You that they have been sinful and acted wickedly, give their hearts back to You, offer You their entire beings while being held captive by their enemies, and send their prayers to You in the direction of the land You gave to their ancestors (the city you appointed to be sacred) in the direction of the temple... Portions of the following verse were included for context.

Literal, almost word-for-word, renderings:

Context Group Version	If they disgrace you, for there is none among man that does not disgrace, and you are angry with them, and deliver them to the enemy, so that they carry them away captive to the land of the enemy, far off or near; yet if they shall bethink themselves in the land where they are carried captive, and turn again, and plead to you for generosity in the land of those that carried them captive, saying, We have disgraced [God], and have done perversely, we have dealt wickedly;...
Emphasized Bible	When they sin against thee—for there is, no son of earth, that sinneth not, and thou shalt be angry with them, and deliver them up before an enemy,—who shall carry them away as their captives, into the land of the enemy, far or near; and they come back to their right mind, in the land where they have been taken captive,—and so turn and make supplication unto thee, in the land of their captors, saying, We have sinned and done perversely, we have been lawless;...
Modern English Version	“If they sin against You (for there is no man who does not sin), and You get angry with them and hand them over to the enemy so that they are carried away as captives to the land of the enemy, far or near, yet when they come to their senses while in the land where they were carried captives and repent and make supplication to You, saying, ‘We have sinned and have acted perversely and have committed wickedness,’...
NASB	“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 [x]they take them away captive to the land of the enemy, far off or near; if they [y]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’;...
Young’s Updated LT	“When they sin against You (for there is not a man who sins not), and You have been angry with them, and have given them up before an enemy, and they have taken captive their captivity unto the land of the enemy far off or near. And they have turned it back unto their heart in the land where they have been taken captive, and have turned back, and made supplication unto You, in the land of their captors, saying, We have sinned and done perversely—we have done wickedly;...

The gist of this passage: When Israel sins against God (and all men sin), God will give them over to their enemies for discipline.

1Kings 8:46a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kîy (כִּי) [pronounced kee]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
châtâ' (חָטָא) [pronounced khaw-TAW]	<i>to sin, to miss, to miss the mark, to violate the law, to err; to do wrong, to commit a transgression</i>	3 rd person masculine plural, Qal imperfect	Strong's #2398 BDB #306
lâmed (ל) [pronounced lə]	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	directional/relational preposition with the 2 nd person masculine singular suffix	No Strong's # BDB #510

Translation: *They will sin regarding You...* *They* refers to Israel. At some point in time, Solomon said that Israel would sin against God. I think that he was more looking at this as an historical trend rather than as a prophetic message.

One way that God would deal with Israel's sin is, allowing them to be defeated in battle.

Application: God deals with a client nation in much the same way. As a client nation to God, we suffered the Great Depression, while other nations, for the most part, did not suffer a depression of the same time length. We had problems in the Korean War and in the Vietnam War; and, quite obviously, in WWII. Our nation, during these times, or prior to these times, was not turned towards God—and often, it takes a great war to turn us toward God.

Application: After the 2016 election, it ought to be clear that a significant portion of the United States is very confused about freedom and America's client nation status. So, despite the best candidate being elected, that does not mean that we are home free. We have suffered several national disasters and we should not think that this is over yet.

Application: Our nation has become more and more anti-God in my lifetime. I noticed this many years ago, when I observed the dearth of young people in most churches. That is not a good sign. I noticed a change in the students (and, of course, parents) over the course of many years that I was a teacher. And now, in the age of the internet, I have seen actual outright hatred expressed for the Lord Jesus Christ. In past times, when someone was an unbeliever, they often had respect for Jesus—for what He said at the very least. However, in the past few years, I have encountered many people who actually view the Lord very negatively—a position which has surprised me.

1Kings 8:46b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kîy (כִּי) [pronounced <i>kee</i>]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
'êyn (אֵין) [pronounced <i>ān</i>]	<i>nothing, not, [is] not; not present, not ready; expresses non-existence, absence or non-possession; [there is] no [none, not one, no one, not]</i>	particle of negation; substantive of negation	Strong's #369 BDB #34
'ādām (אָדָם) [pronounced <i>aw-DAWM</i>]	<i>a man, a human being, mankind; transliterated Adam</i>	masculine singular noun	Strong's #120 & #121 BDB #9
'ăsher (אֲשֶׁר) [pronounced <i>ash-ER</i>]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
lô' (לֹא or לוֹ) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
châtâ' (חָטָא) [pronounced <i>khaw-TAW</i>]	<i>to sin, to miss, to miss the mark, to violate the law, to err; to do wrong, to commit a transgression</i>	3 rd person masculine singular, Qal imperfect	Strong's #2398 BDB #306

Translation: *...(for [there is] no man who does not sin)...* Solomon bases his previous statement upon the recognition that all men sin.

1Kings 8:46a-b Your people will, at some point, sin against You (for every man sins);...

The ESV; capitalized is used below:

There is no man who does not sin (various commentators)

This particular fact is found throughout Scripture. All men have sinned and fall short of the glory of God. (Rom. 3:23)

J. Vernon McGee: *This, by the way, is God's estimate of you and me — "there is no man who does not sin." Don't tell me that you don't sin. God says you do.*⁴⁶³

Clarke: *[T]here is no man impeccable, none infallible, none that is not liable to transgress.*⁴⁶⁴

Gill: *there is no man who does not sin; such are the depravity of human nature, the treachery of the heart, and the temptations of Satan, of which Solomon had early notice, and was afterwards still more confirmed in the truth of, Eccles. 7:20 (Surely there is not a righteous man on earth who does good and never sins.—ESV).*⁴⁶⁵

Whedon: *The statement is not made with reference to the possibilities of gracious attainment in the Christian life, but to the ordinary facts of human history. The meaning is. There is no man, and no nation, that can claim to be beyond the possibility of sinning. Israel must not assume, that because they are the chosen people they may not, by running into sin, draw down the Divine anger in bitter judgments upon them. But here is surely no such universal proposition as to involve, (as some assume,) that even the New Testament saint whose life is hid with Christ in God, sees never in this life the hour in which he does not sin. Such teaching is as absurd as it is unscriptural.*⁴⁶⁶

Treasury of Scriptural Knowledge: 2Chron. 6:36 Job 14:4 15:14–16 (What is man, that he can be pure? Or he who is born of a woman, that he can be righteous? Behold, God puts no trust in his holy ones, and the heavens are not pure in his sight; how much less one who is abominable and corrupt, a man who drinks injustice like water!) Psalm 19:12 130:3 143:2 Prov. 20:9 Eccles. 7:20 Isa. 53:6 (All we like sheep have gone astray; we have turned—every one—to his own way; and the LORD has laid on him the iniquity of us all.) 64:6 Rom. 3:19 Gal. 3:22 James 3:2 1John 1:8–10.⁴⁶⁷

The Interpreter's Bible: *It is nevertheless an observed and undeniable fact that all men are sinners. If we say that we have not sinned, we make him a liar, and his word is not in us. (1 John 1:10).*⁴⁶⁸

This is a clear absolute in Scripture: 2Chron. 6:36 Job 14:4 15:14–16 Psalm 19:12 130:3 143:2 Prov. 20:9 Eccles. 7:20 Isa. 53:6 64:6 Rom. 3:19 Gal. 3:22 James 3:2 1John 1:8–10.⁴⁶⁹

Chapter Outline

Charts, Maps and Short Doctrines

⁴⁶³ From http://archive.org/stream/11-1King/11-1Kings_djvu.txt (Chapter 8); accessed March 22, 2018 (slightly edited).

⁴⁶⁴ Adam Clarke, *Adam Clarke's Commentary on the Bible*; from e-Sword, 1Kings 8:46.

⁴⁶⁵ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 1Kings 8:46 (edited).

⁴⁶⁶ *Whedon's Commentary on the Old and New Testaments*; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; 1Kings 8:46.

⁴⁶⁷ *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880; from E-sword, 1Kings 8:46 (slightly edited).

⁴⁶⁸ From <https://www.studylight.org/commentaries/bcc/1-kings-8.html> accessed March 20, 2018. See link for citations from Coffman.

⁴⁶⁹ *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880; from E-sword, 1Kings 8:46.

1Kings 8:46c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'ânaph (אָנַף) [pronounced <i>aw-NAHF</i>]	<i>to breathe [hard], to breathe through the nostrils, to snort; to be angry</i>	2 nd person masculine singular, Qal perfect	Strong's #599 BDB #60
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity with the 3 rd person masculine plural suffix	No Strong's # BDB #88

Translation: ...and You will be angry with them... *Anger* is a mental attitude sin; and God does not sin. So we would understand this as a feeling or emotion which God does not have, but He is said to have it so that we can better understand or relate to His actions.

In all actuality, divine discipline is what is best for the believer. For those of us who have raised children, the last thing that most parents want to do is discipline their children (particularly with spanking), but doing so is in their best interest. In the United States, Generation Y and the Millennials have, for the most part, been raised without strong discipline (but they have great self-esteem) and they are a seriously confused and warped pair of generations.

1Kings 8:46d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
nâthan (נָתַן) [pronounced <i>naw-THAHN</i>]	<i>to give, to grant, to place, to put, to set; to make</i>	2 nd person masculine singular, Qal perfect with the 3 rd person masculine plural suffix	Strong's #5414 BDB #678
lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
pânîym (פָּנִים) [pronounced <i>paw-NEEM</i>]	<i>face, faces, countenance; presence</i>	masculine plural construct (plural acts like English singular)	Strong's #6440 BDB #815

Together, they mean *upon the face of, before, before the face of, in the presence of, in the sight of, in front of*. When used with God, it can take on the more figurative meaning *in the judgment of*. This can also mean *forwards; the front part* [or, the edge of a sword]. L^epânîym (לפָּנֵי) can take on a temporal sense as well: *before, of old, formerly, in the past, in past times*. Literally, this means *to faces of*.

'âyab (אֵיב) [pronounced <i>aw-YA^BV</i>]	<i>enemy, the one being at enmity with you; enmity, hostility</i>	Qal active participle	Strong's #340 & #341 BDB #33
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Translation: ...and You will give them over to [their] enemy;... When Israel gets too far out of line, God gives them over to their enemies. He allows Israel to be defeated in battle and in war (which has happened previously in Israel's history).

It might be a good idea to put together a two-column comparison between Israel's sins and Israel suffering defeat in battle.⁴⁷⁰

1Kings 8:46e			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
shâbâh (שָׁבַח) [pronounced <i>shaw^b-VAW</i>]	<i>to lead away captives, to take captive</i>	3 rd person masculine plural, Qal imperfect with the 3 rd person masculine plural suffix	Strong's #7617 BDB #985
shâbâh (שָׁבַח) [pronounced <i>shaw^b-VAW</i>]	<i>their captors, those taking them captive</i>	masculine plural, Qal active participle with a 3 rd person masculine plural suffix	Strong's #7617 BDB #985
'el (לָא) [pronounced <i>eh</i>]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
'erets (אֶרֶץ) [pronounced <i>EH-rets</i>]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	masculine singular construct	Strong's #776 BDB #75
'âyab (אֵיָב) [pronounced <i>aw-YA^BV</i>]	<i>enemy, the one being at enmity with you; enmity, hostility</i>	Qal active participle with the definite article	Strong's #340 & #341 BDB #33
râchôwq (רָחוֹק) [pronounced <i>raw-KHOHK</i>]	<i>distant, far; as a noun, it means distance (which can be a reference to time or space)</i>	Noun/adjective	Strong's #7350 BDB #935
'ôw (וּא) [pronounced <i>oh</i>]	<i>or, or rather, otherwise, also, and; if, perchance; except, or else; whether, not the least</i>	disjunctive conjunction	Strong's #176 BDB #14
q ^e rôbâh (רְבִיחַ) [pronounced <i>k^e-roh^b-VAW</i>]	<i>near [in place or time], contiguous, imminent, within a short pace; short, shortness; near in relation, intimate acquaintance; that which is familiar to us; one who brings aide to another; soon, presently</i>	feminine adjective; can be used as a substantive	Strong's #7138 BDB #898

⁴⁷⁰ Although I believe that there would be quite a correlation, we may not find the reason for every defeat.

Translation: ...and [their enemies] will carry them away as their captives to the enemy's land, [whether it be] near or far. The worst case scenario is, God allows Israel's enemies to defeat them and haul them away into their own land. This is how many countries were able to completely defeat their enemies—they removed them from their own land and homes. Therefore, they would become dependent on their captors for food and shelter. This makes them more compliant.

Israel being removed from her homeland is known as the **5th cycle of discipline** (or the **5th stage of national discipline**), as delineated in Lev. 26 and Deut. 28.

NIV Study Bible: *Solomon knew that stubborn disobedience would lead to exile from the promised land.*⁴⁷¹

Treasury of Scriptural Knowledge lists some of the related Scriptures: Lev. 26:34–39 Deut. 4:26–27 28:36, 64–68 Deut. 29:28 2Kings 17:6, 18, 23 25:21 Dan. 9:7–14 Luke 21:24.⁴⁷²

Solomon's prayer is following out the stages of national discipline, more or less, in order; each of his prayers relate to the Temple and how future sons of Israel might pray towards the Temple. And, as so often is the case, the people of Israel had to be brought to a place of strong discipline before they would turn from their sin and apostasy and turn towards their God. Back in vv. 35–36, God withholds rain from Israel, in discipline; then in vv. 37–40, there are even more national disasters which have come upon Israel. In vv. 44–45, Israel's military is suffering defeat in battle; but in vv. 46–51, they are carried away captive to another land. So, even though Solomon's 7 petitions do not match up one-for-one with the 5 stages of national discipline, there are some clear parallels.

1Kings 8:47a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wāw conjunction	No Strong's # BDB #251
shûwb (שׁוּב) [pronounced <i>shoo^bv</i>]	<i>to cause to return, to bring, to be caused to turn back mentally, reminisce, to return something, to restore, to bring back, to send back, to regain, to recover, to make restitution, reconsider, think again, to be caused to return</i>	3 rd person plural, Hiphil perfect	Strong's #7725 BDB #996
'el (אֶל) [pronounced <i>eh</i>]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
lêb (לֵב) [pronounced <i>lay^bv</i>]	<i>heart, inner man, mind, will, thinking; midst</i>	masculine singular noun with the 3 rd person masculine plural suffix	Strong's #3820 BDB #524
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88

⁴⁷¹ The NIV Study Bible; ©1995 by The Zondervan Corporation; p. 483 (footnote).

⁴⁷² Treasury of Scriptural Knowledge; by Canne, Browne, Blayney, Scott, and others about 1880; from E-sword, 1Kings 8:46.

1Kings 8:47a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'erets (אֶרֶץ) [pronounced EH-rets]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	masculine singular noun with the definite article	Strong's #776 BDB #75
'ăsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
shâbâh (שָׁבַח) [pronounced shaw ^b -VAW]	<i>led away as captives, taken away captive</i>	3 rd person plural, Niphal perfect	Strong's #7617 BDB #985
shâm (שָׁמָּה) [pronounced shawm]	<i>there; at that time, then; therein, in that thing</i>	adverb of place	Strong's #8033 BDB #1027

Translation: [At some point] they will recover regarding their heart in the land where they have been held captive... Israel has an eternal future. They will always enjoy a recovery, even though this recovery may be apply only to individuals.

The ultimate recovery of Israel, in the Tribulation, is going to be significant, with 144,000 evangelists, 12,000 from each tribe (there will be many millions saved as a result).

Benson: *If they shall bring back their hearts from their idols and vanities; from going out after, and trusting in, any creature.*⁴⁷³

Nation Israel would recover on several occasions after falling far away from God. Israel looks up, recognizes their sin, recognizes Who God is, and they change their mind about their sins and their relationship with God (Whom they had rejected, in one way or another). This is rebound, both on an individual and a national scale. When they acknowledge their sins, God is listening and God will restore them to the land which He gave them.

This turnaround by Israel is found in principle and by example in Lev. 26:40–45 Deut. 4:29–31 30:1–2 2Chron. 6:37 33:12–13 Ezra 9:6–7 Neh. 1:6–11 9:26–30 Psalm 106:6 Isa. 64:6–12 Jer. 31:18–20 Dan. 9:5–11 Ezek. 16:61–63 18:28 Zech. 12:10 Haggai 1:7 Luke 15:17–18.⁴⁷⁴

The primary national sin committed by Israel, when God put the most discipline on them, was idolatry. They turned away from their God and pursued the false gods of other nations.

1Kings 8:47b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251

⁴⁷³ Rev. Joseph Benson, *Commentary of the Old and New Testaments*; 1857; from e-Sword, 1Kings 8:47–49.

⁴⁷⁴ *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880; from E-sword, 1Kings 8:47.

1Kings 8:47b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
shûwb (שׁוּב) [pronounced shoo ^b v]	<i>to return, to turn, to turn back, to reminisce, to restore something, to bring back something, to revive, to recover something, to make restitution</i>	3 rd person masculine plural, Qal perfect	Strong's #7725 BDB #996

Translation: ...and they will return [in their hearts]... The people of Israel have not all packed up their bags and left the land of their captors and come back to Israel. Their return here is to God, and that occurs in their thinking. Many times, the sons of Israel had worshiped foreign gods rather than the True God; and that led to a whole host of bad behavior. Yet, when they turn to Jesus Christ (the Angel of Y^ehowah), God will favor them.

I have added the words *in their hearts*, referring to the thinking part of their souls. There may or may not be a physical return to the land (when they have been expelled from the land, then, ideally speaking, they physically return to the land). But first, they return to God in their thinking. Most of the spiritual life takes place in your thinking.

These afflictions placed upon the people are Israel are designed to turn them around, away from their idolatry and their anti-God thinking, and towards the God of their fathers; so that they have turned toward God, their minds are on God, and they name their sins to Him.

1Kings 8:47c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
chânan (חָנַן) [pronounced khaw-NAHN]	<i>to petition for grace, to make a request for grace, to make an appeal for grace, to entreat for mercy, to make a request as an inferior for something from a superior, to ask for gracious treatment</i>	3 rd person plural, Hithpael imperfect	Strong's #2603, #2589 BDB #335
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
'erets (אֶרֶץ) [pronounced EH-rets]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	masculine singular construct	Strong's #776 BDB #75
shâbâh (שָׁבָה) [pronounced shaw ^b -VAW]	<i>their captors, those taking them captive</i>	masculine plural, Qal active participle with a 3 rd person masculine plural suffix	Strong's #7617 BDB #985

Translation: ...and they will petition You for grace from the land of their captors,... Since their minds are turned towards God, they petition God to turn on the grace tap towards them.

Even though Solomon is praying before the Temple, and he continually speaks of prayers offered in the direction of the Temple, the key is not the direction or the proximity to the Temple which is key; but the attitude of the person who is praying. The Temple itself is emphasized (1) because this is the dedication of the Temple in the land of Israel and (2) because the Temple represents the Lord Jesus Christ, and so, it is unique and specific. Solomon, the human speaker, understands the first reason, and designed his prayer to focus upon the Temple; and God the Holy Spirit, Who has inspired Solomon's public prayer, is specifically focused upon the Temple as a representation of the Lord Jesus Christ. The people listening to Solomon appreciate his words as the dedication of the Temple; and we, believers in the Church Age, are able to look back and appreciate these words, but from a somewhat different perspective. We are interested in information about the Temple of God, and so we study it; but we recognize that it is a type, and that our focus in life is upon Jesus Christ, Who died for our sins and test drove the spiritual life for the Church Age believer.

When Israel has sinned against God (in whatever way), it does not deserve to be released from that sin (or set of sins); but God will do so based upon grace. As we know in the Church Age, it is based upon the Lord's death on the cross.

Solomon is very much teaching the warnings laid upon the people of Israel by Moses. Deut 30:1 [Moses is speaking to the people] "And when all these things come upon you, the blessing and the curse, which I have set before you, and you call them to mind among all the nations where the LORD your God has driven you, and return to the LORD your God, you and your children, and obey His voice in all that I command you today, with all your heart and with all your soul, then the LORD your God will restore your fortunes and have mercy on you, and He will gather you again from all the peoples where the LORD your God has scattered you. If your outcasts are in the uttermost parts of heaven, from there the LORD your God will gather you, and from there He will take you." Moses continues this warning: Deut. 30:16–20 "If you obey the commandments of the LORD your God that I command you today, by loving the LORD your God, by walking in His ways, and by keeping His commandments and His statutes and His rules, then you shall live and multiply, and the LORD your God will bless you in the land that you are entering to take possession of it. But if your heart turns away, and you will not hear, but are drawn away to worship other gods and serve them, I declare to you today, that you shall surely perish. You shall not live long in the land that you are going over the Jordan to enter and possess. I call heaven and earth to witness against you today, that I have set before you life and death, blessing and curse. Therefore choose life, that you and your offspring may live, loving the LORD your God, obeying his voice and holding fast to Him, for He is your life and length of days, that you may dwell in the land that the LORD swore to your fathers, to Abraham, to Isaac, and to Jacob, to give them." (ESV; capitalized)

The ESV; capitalized is used below.

Parallels between the public prayers of Solomon and Moses

Moses	Solomon
Ex. 15:11 "Who is like you, O LORD, among the gods? Who is like you, majestic in holiness, awesome in glorious deeds, doing wonders? Deut. 7:9 "Know therefore that the LORD your God is God, the faithful God who keeps covenant and steadfast love with those who love him and keep his commandments, to a thousand generations,..."	1Kings 8:23 ...and [Solomon] said, "O LORD, God of Israel, there is no God like you, in heaven above or on earth beneath, keeping covenant and showing steadfast love to your servants who walk before you with all their heart;..."
Deut. 10:14 "Behold, to the LORD your God belong heaven and the heaven of heavens, the earth with all that is in it."	1Kings 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!"

Parallels between the public prayers of Solomon and Moses

Moses	Solomon
<p>Deut. 19:16 If a malicious witness arises to accuse a person of wrongdoing, then both parties to the dispute shall appear before the LORD, before the priests and the judges who are in office in those days. The judges shall inquire diligently, and if the witness is a false witness and has accused his brother falsely, then you shall do to him as he had meant to do to his brother. So you shall purge the evil from your midst.</p>	<p>1Kings 8:31–32 "If a man sins against his neighbor and is made to take an oath and comes and swears his oath before your altar in this house, then hear in heaven and act and judge your servants, condemning the guilty by bringing his conduct on his own head, and vindicating the righteous by rewarding him according to his righteousness."</p>
<p>Deut. 28:25 "The LORD will cause you to be defeated before your enemies. You shall go out one way against them and flee seven ways before them. And you shall be a horror to all the kingdoms of the earth."</p>	<p>1Kings 8:33–34 "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, then hear in heaven and forgive the sin of your people Israel and bring them again to the land that you gave to their fathers."</p>
<p>Deut. 11:16 Take care lest your heart be deceived, and you turn aside and serve other gods and worship them; then the anger of the LORD will be kindled against you, and he will shut up the heavens, so that there will be no rain, and the land will yield no fruit, and you will perish quickly off the good land that the LORD is giving you.</p> <p>Deut. 28:23–24 And the heavens over your head shall be bronze, and the earth under you shall be iron. The LORD will make the rain of your land powder. From heaven dust shall come down on you until you are destroyed.</p>	<p>1Kings 8:35–36 "When heaven is shut up and there is no rain because they have sinned against you, if they pray toward this place and acknowledge your name and turn from their sin, when you afflict them, then hear in heaven and forgive the sin of your servants, your people Israel, when you teach them the good way in which they should walk, and grant rain upon your land, which you have given to your people as an inheritance."</p>
<p>Deut. 28:21–22, 25 The LORD will make the pestilence stick to you until he has consumed you off the land that you are entering to take possession of it. The LORD will strike you with wasting disease and with fever, inflammation and fiery heat, and with drought and with blight and with mildew. They shall pursue you until you perish....The LORD will cause you to be defeated before your enemies. You shall go out one way against them and flee seven ways before them. And you shall be a horror to all the kingdoms of the earth.</p>	<p>1Kings 8:37–40 "If there is famine in the land, if there is pestilence or blight or mildew or locust or caterpillar, if their enemy besieges them in the land at their gates, whatever plague, whatever sickness there is, 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, 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), that they may fear you all the days that they live in the land that you gave to our fathers."</p>

Parallels between the public prayers of Solomon and Moses

Moses	Solomon
<p>Deut. 28:25 "The LORD will cause you to be defeated before your enemies. You shall go out one way against them and flee seven ways before them. And you shall be a horror to all the kingdoms of the earth.</p> <p>Deut. 28:32 Your sons and your daughters shall be given to another people, while your eyes look on and fail with longing for them all day long, but you shall be helpless.</p> <p>Deut. 29:27–28 Therefore the anger of the LORD was kindled against this land, bringing upon it all the curses written in this book, and the LORD uprooted them from their land in anger and fury and great wrath, and cast them into another land, as they are this day.'</p>	<p>1Kings 8:46–48 "If they sin against you—for there is no one who does not sin—and you are angry with them and give them to an enemy, so that they are carried away captive to the land of the enemy, far off or near, yet if they turn their heart in the land to which they have been carried captive, and repent and plead with you in the land of their captors, saying, 'We have sinned and have acted perversely and wickedly,' if they repent with all their mind and with all their heart in the land of their enemies, who carried them captive, and pray to you toward their land, which you gave to their fathers, the city that you have chosen, and the house that I have built for your name,...</p>
<p>Moses also prayed to God, for the people of His choosing in Deut. 9:26–29 And I prayed to the LORD, 'O Lord GOD, do not destroy Your people and Your heritage, whom You have redeemed through Your greatness, whom You have brought out of Egypt with a mighty hand. Remember Your servants, Abraham, Isaac, and Jacob. Do not regard the stubbornness of this people, or their wickedness or their sin, lest the land from which you brought us say, "Because the LORD was not able to bring them into the land that He promised them, and because He hated them, He has brought them out to put them to death in the wilderness." For they are Your people and Your heritage, whom You brought out by Your great power and by Your outstretched arm.'</p>	<p>1Kings 8:49–52 "...then hear in heaven Your dwelling place their prayer and their plea, and maintain their cause and forgive Your people who have sinned against You, and all their transgressions that they have committed against You, and grant them compassion in the sight of those who carried them captive, that they may have compassion on them (for they are Your people, and Your heritage, which You brought out of Egypt, from the midst of the iron furnace). Let your eyes be open to the plea of Your servant and to the plea of Your people Israel, giving ear to them whenever they call to You."</p>
<p>It is just as if Solomon had been carefully reading and studying Deuteronomy before speaking before the people this day.</p>	

Some references were taken from E. W. Bullinger, *Companion Bible Notes*; 1909 in the Public Domain; from e-Sword, 1Kings 8:47 (somehow, they actual references got screwed up here). Bullinger presented only 3 parallels.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

1Kings 8:47d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
'âmar (אָמַר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	Qal infinitive construct	Strong's #559 BDB #55

1Kings 8:47d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
châtâ' (חָטָא) [pronounced khaw-TAW]	to sin, to miss, to miss the mark, to violate the law, to err; to do wrong, to commit a transgression	1 st person plural, Qal perfect	Strong's #2398 BDB #306
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
ʿâvâh (עָוָה) [pronounced gaw-VAW]	to do wrong; to commit iniquity	1 st person plural, Hiphil perfect	Strong's #5753 BDB #731
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
râsha' (רָשָׁא) [pronounced raw- SHAHG]	to act in malevolence, to behave in a reprehensible manner, to commit corrupt acts, to be guilty of same, to be wicked, to act wickedly, to be guilty of acting wickedly	1 st person plural, Qal perfect	Strong's #7561 BDB #957

The Interpreter's Bible: *There are three words for sin in this verse: [~chata'], meaning to miss the goal, [~`awah], meaning iniquity due to deliberate action, and [~rasha'], meaning irregular and abnormal wickedness.*⁴⁷⁵

Translation: ...saying, 'We have sinned; we have done wrong; and we have acted with malevolence.' A necessary part of recovery always involves rebound—naming one's sins to God. We have found this to be a part of several of Solomon's petitions—that one acknowledges their wrongdoing to God. Here, these are named generally; but every person names all of his (known) specific sins to God.

Barnes: *The words here used seem to have become the standard form of expressing contrition when the time of the captivity arrived and the Israelites were forcibly removed to Babylon (compare the margin reference). The three expressions are thought to form a climax, rising from negative to positive guilt, and from mere wrongful acts to depravation of the moral character.*⁴⁷⁶

We find historic confessions of sin in Neh. 1:5–7 And I said, "O LORD God of heaven, the great and awesome God Who keeps covenant and steadfast love with those who love Him and keep His commandments, let your ear be attentive and your eyes open, to hear the prayer of your servant that I now pray before you day and night for the people of Israel your servants, confessing the sins of the people of Israel, which we have sinned against You. Even I and my father's house have sinned. We have acted very corruptly against You and have not kept the commandments, the statutes, and the rules that You commanded Your servant Moses. Or Daniel 9:7–11 To You, O Lord, belongs righteousness, but to us open shame, as at this day, to the men of Judah, to the inhabitants of Jerusalem, and to all Israel, those who are near and those who are far away, in all the lands to which You have driven them, because of the treachery that they have committed against You. To us, O LORD, belongs open shame, to our kings, to our princes, and to our fathers, because we have sinned against You. To the Lord our God belong mercy and forgiveness, for we have rebelled against Him and have not obeyed the voice of the LORD our God by walking in His laws, which He set before us by His servants the prophets. All Israel has transgressed Your

⁴⁷⁵ From <https://www.studydrive.org/commentaries/bcc/1-kings-8.html> accessed March 20, 2018. See link for citations from Coffman.

⁴⁷⁶ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, 1Kings 8:47.

law and turned aside, refusing to obey Your voice. And the curse and oath that are written in the Law of Moses the servant of God have been poured out upon us, because we have sinned against Him. (ESV; capitalized)

L. M. Grant: *One captivity of Judah lasted for 70 years, but in answer to prayer when many were brought down to repentance, God restored them to their land (2 Chronicles 36:20-23). But their present dispersion has lasted for nearly 2000 years, which shows the stubbornness of the human heart, but God will yet work in the hearts of at least a remnant of Israel to cause them to be broken down in repentance and pray earnestly for His restoring mercy. Then He will answer according to the goodness of His heart.*

Grant continues: *God will indeed then grant them compassion before their enemies who will show compassion to those they have previously persecuted. Solomon pled with God on the basis that the children of Israel were God's people, God's inheritance, whom He had brought out of Egypt (v.51). Though Israel's failures were great, yet Solomon had confidence that God would not give them up. He had in fact separated them from all the peoples of the earth as His inheritance, and this sanctification would not be allowed to come to nothing (v.53). God had spoken of this to Moses, and God's Word will certainly be fulfilled.*⁴⁷⁷

In the ESV, the Berkeley Bible and many other translations, vv. 46–51 are given as one sentence (and some even add in v. 52). I first combined vv. 46–47 and then 48–51, as vv. 46–51 is just too much.

...and they have turned back unto You with all their heart and with all their soul in a land of their enemies who took them captive. And they have prayed unto You toward their land which You had given to their fathers—the city which You had chosen and the Temple which I have built for Your name. And You have heard [from] the [two] heavens a place of Your dwelling their prayer and their supplication (for grace) and You have done their justice. And You have forgiven Your people who have sinned to You and to all their infractions when they have rebelled against You and You have given them to compassions to faces of their captors; and You have shown them compassion. For Your people and Your inheritance, they whom You brought out from Egypt, from a midst of a furnace of the iron.

1Kings
8:48–51

Yet they turn back to You with all their heart and with all their soul [while] in the land of their enemies who took them captive. They will pray to You [and they will pray] toward the land which You have given to their fathers—[to] the city which You have chosen and [to] the Temple which I have built in Your name. From the heavens, [from] the place that You dwell, You will hear their prayers and their supplications (for grace) and You will act with justice [and grace]. You will forgive Your people who have sinned against You and [You will forgive] all their infractions when they rebelled against You; and You will show them compassion before their captors and You will show them grace—for [they are] Your people and Your inheritance. [They are the ones] whom You brought out of Egypt, from the midst of the iron furnace.

And having said that, they turn back toward You with all their heart and soul, even while in the land of their enemies who took them captives. Then they will pray to You and towards the land that You gave their fathers, and towards the city that You have chosen, and toward the Temple which I have built, dedicated to You. Even from the heavens where You dwell, You will hear their prayers and their requests for grace, and You will act justly and with grace. You will forgive Your people who have sinned against You; and you will forgive them for all their infractions when they rebelled against You. Further, You will show them great compassion and grace before their captors, for they are Your people and Your inheritance. You brought them out of Egypt, out from the midst of the iron furnace.

⁴⁷⁷ From <https://www.studydrive.org/commentaries/lmg/1-kings-8.html> accessed March 19, 2018.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	...and they have turned back unto You with all their heart and with all their soul in a land of their enemies who took them captive. And they have prayed unto You toward their land which You had given to their fathers—the city which You had chosen and the Temple which I have built for Your name. And You have heard [from] the [two] heavens a place of Your dwelling their prayer and their supplication (for grace) and You have done their justice. And You have forgiven Your people who have sinned to You and to all their infractions when they have rebelled against You and You have given them to compassions to faces of their captors; and You have shown them compassion. For Your people and Your inheritance, they whom You brought out from Egypt, from a midst of a furnace of the iron.
Revised Douay-Rheims	And return to you with all their heart, and all their soul, in the land of their enemies, to which <u>they had been led</u> captives: and pray to you towards the way of their land, which you gave to their fathers, and of the city which you have chosen, and of the temple which I have built to your name: Then hear you in heaven, <u>in the firmament of your throne, their prayers</u> , and their supplications, and do judgment for them: And forgive your people, that have sinned against you, and all their iniquities, by which they have transgressed against you: and give them mercy before them that have made them captives, that they may have compassion on them. For they are your people, and your inheritance, whom you have brought out of the land of Egypt, from the midst of the furnace of iron.
Peshitta (Syriac)	...And so return to thee with all their heart and with all their soul, in the land of their enemies who carried them away captive, and pray to thee <u>according to the religion</u> of their own land, which thou gavest to their fathers, the city which thou hast chosen and the house which I have built for thy name; Then hear thou in heaven, thy dwelling place, their prayer and their supplication, and maintain their cause, And forgive thy people who have sinned against thee and all their transgressions wherein they have transgressed against thee, and give them compassion in the presence of those who carried them captive, that they may have compassion on them; For they are thy people and thine inheritance, whom thou didst bring forth out of Egypt, from the midst of the furnace of iron...
Septuagint (Greek)	...and they will turn to You with all their heart, and with all their soul, in the land of their enemies where <u>You have carried</u> them captives, and will pray to You toward their land which You have given to their fathers, and the city which You have chosen, and the house which I have built to Your name: then will You hear from heaven your established dwelling-place, and You will be merciful to their unrighteousness wherein they have trespassed against You, and according to all their transgressions wherewith they have transgressed against You, and You will cause them to be pitied before them that carried them captives, and they will have compassion on them: for they are your people and your inheritance, whom You broughtest out of the land of Egypt, out of the midst of the furnace of iron.
Significant differences:	<p>Their enemies take them captive in the Hebrew; they are <i>taken captive</i> in the Latin; and God carried them away as captives in the Greek. The Aramaic adds <i>according to the religion</i>.</p> <p>The Latin has <i>in the firmament of your throne, their prayers</i> rather than a <i>place of Your dwelling</i>. The Greek leaves out the phrase <i>and You have done their justice</i>. The Hebrew has <i>rebelled against</i>; the Latin, Syriac and Greek have <i>transgressed</i>. The Hebrew has <i>shown compassion to</i>; the Greek has <i>cause them to be pitied</i>.</p>

Limited Vocabulary Translations:

Bible in Basic English	And with all their heart and soul are turned again to you, in the land of those who took them prisoners, and make their prayer to you, turning their eyes to this land which you gave to their fathers, and to the town which you took for yourself, and the house which I made for your name: Then give ear to their prayer and to their cry in heaven your living-place, and see right done to them; Answering with forgiveness the people who have done wrong against you, and overlooking the evil which they have done against you; let those who made them prisoners be moved with pity for them, and have pity on them; For they are your people and your heritage, which you took out of Egypt, out of the iron fireplace;...
Easy English	They may turn back to you in the country of their enemies, who put them into prisons. (They may want to obey you) with all their minds and bodies. They may pray to you. And they will look towards the country that you gave to their ancestors. (They will look) towards the city that you have chosen. (And they will look) towards the temple that I have built for your Name. Then hear them from your home in heaven, when they pray to you. Do what they ask you to do. And give help to them. And forgive your people who have sinned against you. Forgive all the wrong things that they have done against you. And cause their enemies to have mercy on them. (Do this) because they are your people. They belong to you. You brought them out of Egypt. And Egypt was like a very hot fire that could make iron like water.
Easy-to-Read Version–2006	They will be in that faraway land of their enemies, but they will turn back to you. They will feel sorry for their sins with their whole heart and soul. They will turn toward the land you gave their ancestors. They will look toward the city you chose and toward the Temple I built, and they will pray to you. Please listen to their prayers from your home in heaven, and do what is right. Forgive your sinful people for all the things they have done against you. Make their enemies be kind to them. Remember that they are your people and that you brought them out of Egypt. It was as if you saved them by pulling them out of a hot oven!.
Good News Bible (TEV)	If in that land they truly and sincerely repent and pray to you as they face toward this land which you gave to our ancestors, this city which you have chosen, and this Temple which I have built for you, then listen to their prayers. In your home in heaven hear them and be merciful to them. Forgive all their sins and their rebellion against you, and make their enemies treat them with kindness. They are your own people, whom you brought out of Egypt, that blazing furnace.
<i>The Message</i>	...we've been most wicked," and turn back to you heart and soul in the land of the enemy who conquered them, and pray to you toward their homeland, the land you gave their ancestors, toward the city you chose, and this Temple I have built to the honor of your Name, Listen from your home in heaven to their prayers desperate and devout and do what is best for them. Forgive your people who have sinned against you; forgive their gross rebellions and move their captors to treat them with compassion. They are, after all, your people and your precious inheritance whom you rescued from the heart of that iron-smelting furnace, Egypt!
NIRV	And they turn back to you with all their heart and soul. Suppose it happens in the land of their enemies who took them away as prisoners. There they pray to you toward the land you gave their people long ago. They pray toward the city you have chosen. And they pray toward the temple I've built for your Name. Then listen to them from heaven. It's the place where you live. Listen to their prayer. Listen to them when they ask you to help them. Stand up for them. Your people have sinned against you. Please forgive them. Forgive them for all the wrong things they've done against you. And make those who won the battle over them show mercy to them.

New Simplified Bible

After all, they are your people. They belong to you. You brought them out of Egypt. You brought them out of that furnace that melts iron down and makes it pure.
 »If they change their attitude toward you in the land of their enemies where they are captives, if they pray to you toward the land that you gave their ancestors, and the city you have chosen, and the temple I have built for your name, then in heaven, the place where you live, hear their prayer for mercy. Do what is right for them.
 »Forgive your people, who have sinned against you. Forgive all their wrongs when they rebelled against you. Cause those who captured them to have mercy on them.
 »They are your own people. You brought them out of Egypt from the middle of an iron smelter.

Thought-for-thought translations; paraphrases:

Contemporary English V.

Later, they may feel sorry for what they did and ask your forgiveness. Answer them when they pray toward this temple I have built for you in your chosen city, here in this land you gave their ancestors. From your home in heaven, listen to their sincere prayers and do what they ask. Forgive your people no matter how much they have sinned against you. Make the enemies who defeated them be kind to them. Remember, they are the people you chose and rescued from Egypt that was like a blazing fire to them. V. 47 is included for context.

The Living Bible

...if they honestly return to you and pray toward this land that you have given their fathers, and toward this city of Jerusalem that you have chosen, and toward this Temple that I have built for your name, hear their prayers and pleadings from heaven where you live, and come to their assistance.
 "Forgive your people for all of their evil deeds, and make their captors merciful to them; for they are your people—your inheritance that you brought out from the Egyptian furnace.

New Century Version

They will truly turn back to you in the land of their enemies. They will pray to you, facing this land you gave their ancestors, this city you have chosen, and the Temple I have built for you. Then hear their prayers from your home in heaven, and do what is right. Forgive your people of all their sins and for turning against you. Make those who have captured them show them mercy. Remember, they are your special people. You brought them out of Egypt, as if you were pulling them out of a blazing furnace.

New Life Version

...if they return to You with all their heart and soul in the land of those who hate them and have taken them there, and if they pray to You toward their land which You have given to their fathers, the city You have chosen, and the house I have built for Your name, then hear their prayer in heaven where You are. See that the right thing is done to them. Forgive Your people who have sinned against You and all the wrong they have done against You. Give them loving-pity in front of those who have taken them away, that they may have loving-pity on them. For they are Your people and Your children whom You have brought out of Egypt, from the iron fire-place.

New Living Translation

If they turn to you with their whole heart and soul in the land of their enemies and pray toward the land you gave to their ancestors—toward this city you have chosen, and toward this Temple I have built to honor your name— then hear their prayers and their petition from heaven where you live, and uphold their cause. Forgive your people who have sinned against you. Forgive all the offenses they have committed against you. Make their captors merciful to them, for they are your people—your special possession—whom you brought out of the iron-smelting furnace of Egypt.

Partially literal and partially paraphrased translations:

American English Bible	...and they turn back to You with their whole hearts and souls there in the land of their enemies who took them there, and pray to You in the direction of the land that You gave to their ancestors, to the city that You've chosen, and to the [Temple] that I built to Your Name; please listen from the heavens and from the home that has been prepared for You. Forgive the wrongs that they did when they sinned against You, and for the wicked ways in which they've disregarded You, then give compassion to the ones who took them as captives so they will pity them. For they are Your people and Your inheritance... they're the ones whom You led out of the land of Egypt and from the midst of that iron-foundry furnace.
International Standard V	...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, then hear their prayer and requests in heaven, where you reside, and fight for their cause, 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, since they are your people and your heritage, which you brought out of Egypt, from an iron fire furnace.
New Advent (Knox) Bible	In that alien land, the land of their captivity, they will come back to thee with all the purpose of their heart and soul. Then, if they turn in prayer towards the land thou gavest to their fathers, the city of thy choice, and the temple I have built there in thy honour, thou, in heaven, on thy peaceful throne, wilt once more listen to their prayer for aid, wilt maintain their cause still. Thou wilt relent towards thy people, though they have sinned against thee, wilt pardon the wrong their transgressions have done thee, wilt melt the hearts of their captors into pity. Are they not thy own people, thy coveted possession, the men thou didst rescue from Egypt's furnace of iron?
Translation for Translators	...if they very truly and sincerely repent, and turn toward this land that you gave to our ancestors, and toward this city that you have chosen <i>to be the place where we should worship you</i> , and toward this temple that I have <i>caused to be</i> built for you, and pray, then from your home in heaven listen to them while they plead <i>for your help</i> , and assist them. Forgive them for all the sins that they <i>have committed</i> against you, and cause their enemies to act kindly toward them. Do not forget that the Israelis are your people; they are your special possession; you brought our ancestors out of Egypt where <i>they were greatly suffering as though</i> they were in a blazing furnace.

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	Indeed are they to have turned back in their innermost breath, on the solid grounds of they being their enemy, that they are to have been led captive, and are they to have prayed the direction of these solid grounds, which you is to have granted to their fathers, the city you is to have selected, and the house I am to have built in your name, then you is to have heard their imploring and petition, from the expanse, the place you is to dwell, and is to have prepared for them judgment, and is to have forgiven your people, who are to have been made clean, of the transgressions they are to have rebelled against you. Even is you to have bestowed to them kindness, from being turned before where they are being led captive, indeed you is to have shown them your dear love. They are to be the people of your inheritance, whom you is to have led out of Egypt, from the midst of the furnace of iron;...
Ferrar-Fenton Bible	...and they turn to You with all their heart, and all their soul, in the country of their enemies, where they dwell, and pray to You towards the land that You gave to their fathers,—the city which You have chosen,—and this House which I have built to

Your NAME;—then listen from the Heavens,—Your fixed rest—their prayer and supplication, and grant them justice, and pardon Your People who have sinned against You for all their wickedness by which they have depraved themselves before You, and grant them the mercy to be converted and obtain mercy.

" For Your people, and Your inheritance that You brought out from the Mitzeraim [*Egypt*], from among the iron furnaces

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God's Truth (Tyndale)

...and pray unto you, toward the land which you gave unto their fathers, and toward the city which you have chosen, and the house which I have built for your name: then hear you their prayer and supplication up to heaven your dwelling place, and judge their causes, and be merciful unto your people that have sinned against you, and unto all their trespass that they have trespassed against you, and get them favor in the sight of them that hold them captive that they may have compassion on them. For they be your people and your inheritance which you brought out of Egypt, from the furnace of iron.

HCSB

...and when they return to You with their whole mind and heart in the land of their enemies who took them captive, and when they pray to You in the direction of their land that You gave their ancestors, the city You have chosen, and the temple I have built for Your name, may You hear in heaven, Your dwelling place, their prayer and petition and uphold their cause. May You forgive Your people who sinned against You and all their rebellions [*Lit rebellions that they have rebelled*] against You, and may You give them compassion in the eyes of their captors, so that they may be compassionate to them. For they are Your people and Your inheritance; You brought them out of Egypt, out of the middle of an iron furnace.

Jubilee Bible 2000

...and so convert themselves unto thee with all their heart and with all their soul in the land of their enemies, who led them away captive and pray unto thee toward their land, which thou didst give unto their fathers, toward the city which thou hast chosen and the house which I have built for thy name, thou shalt hear in the heavens, in the habitation of thy dwelling place, their prayer and their supplication and do what is right unto them and forgive thy people that have sinned against thee and all their rebellions by which they have rebelled against thee and cause those who carried them captive to have mercy on them, for they are thy people and thy inheritance, which thou didst bring forth out of Egypt, from the midst of the iron furnace.

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...and if they turn back to you with all their heart and soul in the land of their enemies who took them captive, and pray to you towards the land you gave their ancestors, towards the city you have chosen and the temple I have built for your Name; then from heaven, your dwelling-place, hear their prayer and their plea, and uphold their cause. And forgive your people, who have sinned against you; forgive all the offences they have committed against you, and cause their captors to show them mercy; for they are your people and your inheritance, whom you brought out of Egypt, out of that iron-smelting furnace.

Tree of Life Version

...and they return to You with all their heart and with all their soul in the land of their enemies who carried them into exile, and pray to You toward their land that You gave to their fathers, the city that You have chosen and the House which I have built for Your Name, then hear their prayer and their supplication in heaven Your dwelling

place, maintain their cause, and forgive Your people who have sinned against You as well as all their transgressions they have transgressed against You, and grant them mercy before their captors, so they may have mercy on them. For they are Your people and Your inheritance that You brought out of Egypt, out of the middle of the iron furnace.

The Urim-Thummim Version And so return to you with all their heart and with all their minds, in the land of their enemies that led them away captive. And pray to you toward their land, which you gave to their forefathers, the city that you have chosen, and the Temple that I have constructed for your Name: Then hear their prayer and their supplication in the cosmos of your Inhabited Place, and maintain their cause, and pardon your people that have sinned against you, and all their rebellion in which they have sinned against you, and give them compassion before them who carried them captive, that they may have compassion on them: Because they are your people and your inheritance, that you brought out of Egypt, from the midst of the smelting furnace of iron.

Catholic Bibles (those having the imprimatur):

The Heritage Bible ...if they do repent with sincerity while in the land of their captors and pray to you, turning towards the land which you gave to their ancestors, the city which you have chosen, and the house which I have built for your Name; then listen from heaven, your dwelling place, to their prayer and supplication and defend their cause. Forgive your people who have sinned against you; forgive all their offenses, and make their captors have compassion on them. (For they are your people—your heritage which you brought out of Egypt from the heart of the iron furnace).

New American Bible (2011) ...if with their whole heart and soul they turn back to you in the land of their enemies who took them captive, and pray to you toward the land you gave their ancestors, the city you have chosen, and the house I have built for your name, listen in heaven, your dwelling place, to their prayer and petition, and uphold their cause. Forgive your people who have sinned against you and all the offenses they have committed against you, and grant them mercy in the sight of their captors, so that these will be merciful to them. For they are your people and your heritage, whom you brought out of Egypt, from the midst of the iron furnace.

New Jerusalem Bible ...and turn back to you with all their heart and soul in the country of the enemies who have taken them captive, and pray to you, turning towards the country which you gave to their ancestors, towards the city which you have chosen and towards the Temple which I have built for your name, listen to their prayer and their entreaty from the place where you reside in heaven, uphold their case, forgive your people for having sinned against you and for all the crimes against you of which they have been guilty, and allow them to arouse the pity of their captors so that these may have pity on them: for they are your people and your heritage whom you brought out of Egypt, that iron foundry!.

New RSV ...if they repent with all their heart and soul in the land of their enemies, who took them captive, and pray to you towards their land, which you gave to their ancestors, the city that you have chosen, and the house that I have built for your name; then hear in heaven your dwelling-place their prayer and their plea, maintain their cause, and forgive your people who have sinned against you, and all their transgressions that they have committed against you; and grant them compassion in the sight of their captors, so that they may have compassion on them (for they are your people and heritage, which you brought out of Egypt, from the midst of the iron-smelter).

New English Bible—1970 ...if they turn back to thee with heart and soul in the land of their captors, and pray to thee, turning towards their land which thou gavest to their forefathers and towards this city which thou didst choose and this house which I have built in honour of thy name; then in heaven thy dwelling do thou hear their prayer and supplication,

and grant them justice. Forgive thy people their sins and transgressions against thee; put pity for them in their captors' hearts. For they are thy possession, thy people whom thou didst bring out of Egypt, from the smelting-furnace, 52and so thine eyes are ever open to the entreaty of thy servant and of thy people Israel, and thou dost hear whenever they call to thee. V. 52 is included for context.

Revised English Bible—1989 ...and turn back to you wholeheartedly in the land of their enemies who took them captive, and pray to you, turning towards their land which you gave to their forefathers and towards this city which you chose and this house which I have built for your name, then in heaven your dwelling-place hear their prayer and supplication, and maintain their cause. Forgive your people their sins and transgressions against you; put pity for them in their captors' hearts. For they are your possession, your people whom you brought out of Egypt, from the smelting furnace.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible ...if, in the land of their enemies who carried them off captive, they return to you with all their heart and being and pray to you toward their own land, which you gave to their ancestors, toward the city you chose and toward the house I have built for your name; then, in heaven where you live, hear their prayer and plea, uphold their cause, and forgive your people who have sinned against you — forgive their transgressions which they have committed against you, and give them compassion in the sight of their captors, so that they will show compassion toward them; for they are your people, your inheritance, whom you brought out of Egypt, out of the flames of the iron furnace.

The Complete Tanach And they shall return to You with all their heart, and with all their soul, in the land of their enemies, who led them away captive, and pray to You toward their land, which You gave to their fathers, the city that You have chosen, and the house which I have built for Your Name. And you shall hear their prayer and their supplication in heaven, Your dwelling place, and maintain their cause. And forgive Your people what they have sinned against You, and all their transgressions that they have transgressed against You, and give mercy before their captors, that they may have mercy on them. For they are Your people, and Your inheritance, whom You have taken out of Egypt, from within the smelting furnace of iron.

The melting furnace of iron: An earthenware utensil used to purify gold of its impurities.

exeGeses companion Bible ...and return to you with all their heart
and with all their soul
in the land of their enemies who captured them;
and pray to you toward the land
you gave their fathers
- the city you chose
and the house I built for your name:
then hear their prayer and their supplication
in the heavens the place of your settlement
and work their judgment;
and forgive your people who sinned against you
and all the rebellions they rebelled against you
and give them mercies at the face of their captors
that they mercy them:
for they are your people and your inheritance,
whom you brought from Misrayim
from midst the furnace of iron:...

The Israel Bible (beta)

...and they turn back to You with all their heart and soul, in the land of the enemies who have carried them off, and they pray to You in the direction of their land which You gave to their fathers, of the city which You have chosen, and of the House which I have built to Your name oh, give heed in Your heavenly abode to their prayer and supplication, uphold their cause, and pardon Your people who have sinned against You for all the transgressions that they have committed against You. Grant them mercy in the sight of their captors that they may be merciful to them. For they are Your very own people that You freed from Egypt, from the midst of the iron furnace.

Orthodox Jewish Bible

...And so return unto Thee with all their lev, and with all their nefesh, in the eretz of their enemies, which led them away captive, and daven unto Thee in the derech (direction) of their land, which Thou gavest unto their Avot, the Ir which Thou hast chosen, and the Bayit which I have built for Thy Shem; Then hear Thou their tefillah and their techinnah in Shomayim, the Makom of Thy dwelling, and uphold their cause, And forgive Thy people that have sinned against Thee, and all their peysha'im wherein they have rebelled against Thee, and give them rachamim before them who carried them captive, that they may have rachamim on them; For they are Thy people, and Thine nachalah, which Thou broughtest forth out of Mizrayim, from the midst of the Kur HaBarzel (Furnace of Iron):...

Expanded/Embellished Bibles:*The Amplified Bible*

...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 they pray to You toward their land [of Israel] which You gave to their fathers, the city [of Jerusalem] which You have chosen, and the house which I have built for Your Name and Presence; then hear their prayer and their supplication in heaven Your dwelling place, and maintain their right and defend their cause, and forgive Your people who have sinned against You and all the transgressions which they have committed against You, and make them objects of compassion before their captors, that they will be merciful to them (for they are Your people and Your heritage, whom You brought out of Egypt, from the midst of the iron furnace [of slavery and oppression]),...

The Expanded Bible

If they truly turn back to you [^Lrepent with all their heart and all their soul] in the land of their enemies who have taken them captive and pray to you, facing this [toward their] land you gave their ancestors, this city you have chosen, and the Temple [^Lhouse] I have built for you [^Lyour name], then hear their prayers and their requests [pleas; supplications] from your home [dwelling place] in heaven, and do what is right [act with justice/judgment; or uphold/maintain their cause]. Forgive your people of all their sins and for turning [^Lall their transgressions/offenses they have committed] against you. Make those who have captured them show them mercy [compassion]. Remember, they are your special people [^Linheritance]. You brought them out of Egypt, as if you were pulling them out of a blazing [^Lfrom the midst of the iron-smelting] furnace.

Kretzmann's Commentary

...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: then hear Thou their prayer and their supplication in heaven, Thy dwelling-place, and maintain their cause, uphold their right, 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; for they be Thy people and Thine inheritance, Deu_9:29, which Thou broughtest forth out of Egypt, from the midst of the furnace of iron, Deu_4:20;...

NET Bible®

When they return to you with all their heart and being [Or “soul.”] in the land where they are held prisoner [Heb “in the land of their enemies.”], and direct their prayers to you toward the land you gave to their ancestors, your chosen city, and the temple I built for your honor [Heb “your name.” See the note on the word “reputation” in v. 41.], then listen from your heavenly dwelling place to their prayers for help [Heb “their prayer and their request for help.”] and vindicate them [Heb “and accomplish their justice.”]. Forgive all the rebellious acts of your sinful people and cause their captors to have mercy on them [Heb “and forgive your people who have sinned against you, [forgive] all their rebellious acts by which they rebelled against you, and grant them mercy before their captors so they will show them mercy.”]. After all [Or “for.”], they are your people and your special possession [Heb “inheritance.”] whom you brought out of Egypt, from the middle of the iron-smelting furnace.

The Pulpit Commentary

And so return unto thee with all their heart [almost the words of Deut. 30:1–20. Deut. 30:2, as those in verse 47 are of Deut. 30:1], and with all their soul, in the land of their enemies, Which led them away captive [observe the paronomasia—ובט is here used in two senses], and pray unto thee toward [Heb. the way of] their land [see Dan. 6:10] which thou gavest unto their fathers, the city which thou hast chosen, and the house which I have built for thy name. [There is apparently a climax here, “land,” “city,” “house.”]

Then hear thou their prayer and their supplication in heaven thy dwelling place, and maintain their cause. [Heb. do their judgments, as in verse 45.]

And forgive thy people that have sinned against thee, and all their transgressions wherein they have transgressed against thee, and give them compassion [Heb. to compassion or bowels מִחֲנּוּן = τὰ σπλάγχνα, 2Cor. 6:12; Php. 1:8; Php. 2:1, etc.] before them who carried them captive, that they may have compassion on them. [For the fulfilment of this prayer, see Ezra 1:3, Ezra 1:7; Ezra 6:13; Neh. 2:6. Compare Psalm 106:46.]

In the three following verses we have a sort of general conclusion to the dedication prayer. It is hardly correct to say that these last words apply to all the preceding petitions—the plea “they are thy people” manifestly cannot apply in the case of Psalm 106:41–43. On the other hand, as little are they to be limited to the persons last mentioned in Psalm 106:46–50, though it is highly probable they were suggested by the thought of the captives. They are manifestly in close connection with the preceding verses.

For they be thy people [a citation or reminiscence of Deut. 4:10], and thine inheritance, which thou broughtest forth out of Egypt [cf. Deut. 4:21, 53. There is a constant recurrence throughout the Old Testament to this great deliverance, and with good reason, for it was the real birthday of the nation, and was also a pledge of future help and favour. God who had “wrought such great things for them in Egypt” could not well forsake them. Solomon’s constant plea is that they are the elect and covenant race] from the midst of the furnace of iron [i.e; a furnace for iron, heated and fierce as for smelting. Same phrase, Deut. 4:20].

The Voice

Solomon: I have raised in honor of Your name; then hear their prayers and requests in heaven where You live and do justice on their behalf, forgive Your people who have wronged You, erase all their sins, and transform them into examples of compassion in the sight of their captors so that their enemies might be compassionate toward them.

These are Your people, *the vessels of Your earthly legacy*, whom You led out of Egypt and away from the iron furnace of *slavery* so that Your eyes may be open to the requests of those who serve You—Your people Israel—and hear them whenever they call out to You. V. 52 is included for context.

Literal, almost word-for-word, renderings:

Modern English Version

...and so return to You with all their hearts and with all their souls in the land of their enemies, who carried them away as captives, and pray to You toward their land, which You gave to their fathers, the city which You have chosen and the house which I have built for Your name, then may You hear their prayers and supplications in heaven, Your dwelling place, and maintain their cause, and forgive Your people who have sinned against You and all their transgressions which they committed against You and grant them compassion before those who carried them away as captives, so they will have compassion on them. For they are Your people and Your inheritance whom You brought forth out of Egypt from the midst of the furnace of iron.

NASB

...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; then hear their prayer and their supplication in heaven Your dwelling place, and maintain their cause [Lit *judgment*], 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 (for they are Your people and Your inheritance which You have brought forth from Egypt, from the midst of the iron furnace),...

Young's Updated LT

"...yea, they have turned back unto You, with all their heart, and with all their soul, in the land of their enemies who have taken them captive, and have prayed unto You the way of their land, which You gave to their fathers, the city which You have chosen, and the house which I have built for Your name: "Then You have heard in the heavens, the settled place of Your dwelling, their prayer and their supplication, and have maintained their cause, and have forgiven Your people who have sinned against You, even all their transgressions which they have transgressed against You, and have given them mercies before their captors, and they have had mercy on them—(for Your people and Your inheritance are they, whom You didst bring out of Egypt, out of the midst of the furnace of iron).

The gist of this passage:

The people recognize that sin that they have committed and they turn back to God, confessing their sins. When they have turned fully towards God, it is time then for God to act. God will act because they are His people and His inheritance.

48-51

1Kings 8:48a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
shûwb (שׁוּב) [pronounced <i>shoo^bv</i>]	<i>to return, to turn, to turn back, to reminisce, to restore something, to bring back something, to revive, to recover something, to make restitution</i>	3 rd person masculine plural, Qal perfect	Strong's #7725 BDB #996
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	Strong's # none BDB #88

1Kings 8:48a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kôl (לֹךְ) [pronounced kohl]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
Literally, <i>in all</i> . Although I don't have this in the lexicons, it is rendered by the most literal translations as <i>among all, through all, throughout all, with all</i> .			
kôl (לֹךְ) [pronounced kohl]; also kol (לֵךְ) [pronounced kol]	<i>all, all things, the whole, totality, the entirety, everything</i>	masculine singular noun without the definite article	Strong's #3605 BDB #481
lêbab (בִּבְל) [pronounced lay-BAHB ^v]	<i>mind, inner man, inner being, heart</i>	masculine singular noun with the 3 rd person masculine plural suffix	Strong's #3824 BDB #523
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	Strong's# none BDB #88
kôl (לֹךְ) [pronounced kohl]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
Literally, <i>in all</i> . Although I don't have this in the lexicons, it is rendered by the most literal translations as <i>among all, through all, throughout all, with all</i> .			
nephesh (נֶפֶשׁ) [pronounced NEH-fesh]	<i>soul, life, living being; breath; mind; desire, volition; will</i>	feminine singular noun with the 3 rd person masculine plural suffix	Strong's #5315 BDB #659
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
'erets (אֶרֶץ) [pronounced EH-rets]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	masculine singular construct	Strong's #776 BDB #75
'âyab (אֵיָב) [pronounced aw-YA ^B V]	<i>enemy, the one being at enmity with you; enmity, hostility</i>	masculine plural, Qal active participle with the 3 rd person masculine plural suffix	Strong's #340 & #341 BDB #33
'âsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
shâbâh (שָׁבַח) [pronounced shaw ^b -VAW]	<i>to lead away captives, to take captive</i>	3 rd person masculine plural, Qal imperfect	Strong's #7617 BDB #985

1Kings 8:48a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾêth (אֵת) [pronounced ayth]	<i>them</i> ; untranslated mark of a direct object; occasionally <i>to them, toward them</i>	sign of the direct object affixed to a 3 rd person masculine plural suffix	Strong's #853 BDB #84

Translation: Yet they turn back to You with all their heart and with all their soul [while] in the land of their enemies who took them captive. Even while they are under the control of their enemies, they turn back towards God in their thinking. First the northern kingdom was removed from the land; then the southern kingdom. Those in the southern kingdom did turn towards the Lord, and God restored them to their land, but not to their independence. And finally, the Jews were removed from the land and scattered in A.D. 70.

God often used Israel's enemies to discipline them, even though God did not necessarily approve of their enemies. The primary difference is, the sons of Israel were God's people.

Now let's look at 1Kings 8:46–48a "If they sin against you—for there is no one who does not sin—and you are angry with them and give them to an enemy, so that they are carried away captive to the land of the enemy, far off or near, yet if they turn their heart in the land to which they have been carried captive, and repent and plead with You in the land of their captors, saying, 'We have sinned and have acted perversely and wickedly,' if they repent with all their mind and with all their heart in the land of their enemies, who carried them captive,... (ESV; capitalized) So, the people of Israel have sinned so much that they were given over to one of their enemies and carried away into the land of their enemy as a captive. But, they change their minds and turn toward God in the land of their captors. They confess their sins to God—they admit to their wrongdoing. Even though they are in the land of their enemies, they completely change their minds and hearts.

Solomon will pray that, as a result, God will accept them and take them back as His people.

1Kings 8:48b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
pâlal (פָּלַל) [pronounced paw-LAHL]	<i>to pray, to intercede, to make intercession for, to ask for a favorable determination</i>	3 rd person plural, Hithpael perfect	Strong's #6419 BDB #813
ʾel (אֶל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied) with the 2 nd person masculine singular suffix	Strong's #413 BDB #39
derek ^e (דֶּרֶךְ) [pronounced DEH-rek ^e]	<i>way, distance, road, path; journey, course; direction, towards; manner, habit, way [of life]; of moral character</i>	masculine singular construct	Strong's #1870 BDB #202

1Kings 8:48b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'erets (אֶרֶץ) [pronounced EH-rets]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	masculine singular noun with the 3 rd person masculine plural suffix	Strong's #776 BDB #75
'ăsher (אֲשֶׁר) [pronounced uh-SHER]	<i>that, which, when, who, whom; where; in that, in which, in what</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81
nāthan (נָתַן) [pronounced naw-THAHN]	<i>to give, to grant, to place, to put, to set; to make</i>	2 nd person masculine singular, Qal perfect	Strong's #5414 BDB #678
lāmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
'ābōwth (אֲבוֹתָם) [pronounced aw ^b -VOOTH]	<i>fathers, ancestors, both as the heads of households, clans or tribes; founders, civil leaders, military leaders</i>	masculine plural noun with the 3 rd person masculine plural suffix	Strong's #1 BDB #3

Translation: *They will pray to You [and they will pray] toward the land which You have given to their fathers...* Again, the direction that they pray in is not a key factor here. That simply indicates that their minds are on the land which God has given them. They realize that, in God's plan, that is where they belong.

The sons of Israel will always be associated with a specific plot of ground (actually, one much larger than the nation Israel, even at its zenith). They turn toward the land to pray, indicating that they are believing their God; they are believing that this is the land He has given them.

J. Vernon McGee: *This is what they are to do when their temple is destroyed and they are captives in a strange land. This is exactly what Daniel will do over in Babylon. He will open his window toward Jerusalem and pray toward that temple, confessing the sins of his people and his own sins.*⁴⁷⁸

There is nothing magical about the direction in which they pray. The concept here is, their minds and hearts are now directed towards God—their God, the God of the Universe. What is going on in their thinking is expressed by the direction that they turn. In v. 47, it reads: *if they turn their heart in the land to which they have been carried captive*; and v. 48 reads: *if they return to you with all their heart and with all their soul in the land of their enemies*. The true key is in their thinking is, turning to God in their thinking. Much of the Christian life (or the spiritual life, in this era) occurs in a person's thinking; in his soul.

1Kings 8:48c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'îyr (עִיר) [pronounced gear]	<i>city, encampment, town; fortified height; a place of walking; a guarded place</i>	feminine singular noun with the definite article	Strong's #5892 BDB #746

⁴⁷⁸ From http://archive.org/stream/11-1King/11-1Kings_djvu.txt (Chapter 8); accessed March 22, 2018.

1Kings 8:48c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾăsher (אֲשֶׁר) [pronounced uh-SHER]	<i>that, which, when, who, whom; where; in that, in which, in what</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81
bâchar (בָּחַר) [pronounced baw-KHAHR]	<i>to choose; Gesenius also lists to prove, to try, to examine, to approve, to choose, to select; to love, to delight in [something], to desire</i>	2 nd person masculine singular, Qal perfect	Strong's #977 BDB #103

Translation: ...—[to] the city which You have chosen... The city chosen by God will be the city Jerusalem wherein the Temple of God is built.

Now it was David and Solomon who chose to build the Temple; and David chose where it would be (it is my guess that David was very particular about everything to do with the Temple, and had all of it figured out, even though he knew he would not be the man to build it.

1Kings 8:48d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
bayith (בַּיִת) [pronounced BAH-yith]	<i>house, residence; household, habitation as well as inward</i>	masculine singular noun with the definite article	Strong's #1004 BDB #108
ʾăsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
bânâh (בָּנָה) [pronounced baw-NAWH]	<i>to build, to construct; to erect; to rebuild, to restore</i>	1 st person singular, Qal perfect	Strong's #1129 BDB #124
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	directional/relational preposition	No Strong's # BDB #510
shêm (שֵׁם) [pronounced shame]	<i>name, reputation, character; fame, glory; celebrated; renown; possibly memorial, monument</i>	masculine singular noun with the 2 nd person masculine singular suffix	Strong's #8034 BDB #1027

Translation: ...and [to] the Temple which I have built in Your name. This is how Solomon ties this to the Temple; their minds will be upon the Temple and the Temple worship that they have participated in.

Solomon built the Temple, and it was dedicated to the God of Israel; to the True God, the Creator God.

V. 49 is almost a word-for-word repetition of v. 45, except that the words *your dwelling place* are added.

1Kings 8:49a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
shâma' (שָׁמַע) [pronounced <i>shaw-MAHG</i>]	<i>to listen [intently], to hear, to listen and obey, [or, and act upon, give heed to, take note of], to hearken to, to be attentive to, to listen and be cognizant of</i>	2 nd person masculine singular, Qal perfect	Strong's #8085 BDB #1033
shâmayîm (שָׁמַיִם) [pronounced <i>shaw-MAH-yim</i>]	<i>heaven, heavens, skies; the visible heavens, as in as abode of the stars or as the visible universe, the sky, atmosphere, etc.; Heaven (as the abode of God)</i>	masculine dual noun with the definite article	Strong's #8064 BDB #1029
mâkôwn (מִקְוֵה) [pronounced <i>maw-KOWN</i>]	<i>fixed, established place; place [habitation, dwelling] [of God] [e.g., a temple]; foundation; basis</i>	masculine singular construct	Strong's #4349 BDB #467
yâshab (יָשַׁב) [pronounced <i>yaw-SHAHV</i>]	<i>to remain, to stay; to dwell, to live, to inhabit, to reside; to sit</i>	Qal infinitive construct with the 2 nd person masculine singular suffix	Strong's #3427 BDB #442
'êth (אֵת) [pronounced <i>ayth</i>]	Indicates next word is the object of the verb; sometimes translated <i>to</i>	untranslated mark of a direct object	Strong's #853 BDB #84
t ^e phillâh (תְּפִלָּה) [pronounced <i>t^e-phil-LAWH</i>]	<i>prayer, intercession, supplication for any one; prayer or supplication in general; a hymn or inspired song</i>	feminine singular noun with the 3 rd person masculine plural suffix	Strong's #8605 BDB #813
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'êth (אֵת) [pronounced <i>ayth</i>]	Indicates next word is the object of the verb; sometimes translated <i>to</i>	untranslated mark of a direct object	Strong's #853 BDB #84
t ^e chinnâh (תְּחִנָּה) [pronounced <i>t^e-khin-AW</i>]	<i>grace, supplication for grace; an entreaty, request, petition, or appeal for grace or favor or mercy</i>	feminine singular noun with the 3 rd person masculine plural suffix	Strong's #8467 BDB #337

Translation: From the heavens, [from] the place that You dwell, You will hear their prayers and their supplications (for grace)... We have come across this particular circumstance several times in this address. God is in his place, in the heavens, and He will hear the prayers from His people, coming from that foreign land.

Just as God does not physically inhabit the Temple as we would if we walked inside of it; similarly, He does not actually inhabit the heavens. There is not a planet out there, 40,000 light years away, and that is God's planet

where He hangs out. Nor is He floating about in space. God, being a Spirit, inhabits space differently than we do, as we have physical bodies.

Keil and Delitzsch suggest⁴⁷⁹ that the similar phrasing here in vv. 48–49 (“...if they repent with all their mind and with all their heart in the land of their enemies, who carried them captive, and **pray to You toward** their land, which You gave to their fathers, the city that You have chosen, and the **house that I have built for Your Name**, then hear in heaven Your dwelling place their prayer and their plea, and maintain their cause.”) to vv. 28–29 (“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, that Your eyes may be open night and day **toward this house, the place of which You have said, 'My name shall be there,'** that You may listen to the prayer that Your servant offers toward this place.”—ESV; capitalized) suggests that this prayer is drawing to a close.

1Kings 8:49b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
‘âsâh (עָשָׂה) [pronounced ġaw-SAWH]	<i>to do, to make, to construct, to fashion, to form, to prepare, to manufacture; accomplish</i>	2 nd person masculine singular, Qal perfect	Strong's #6213 BDB #793
The full set of Qal meanings from BDB: <i>to do, work, make, produce; to do; to work; to deal (with); to act, act with effect, effect; to produce; to prepare; to make (an offering); to attend to, put in order; to observe, celebrate; to acquire (property); to appoint, ordain, institute; to bring about; to use; to spend, pass.</i> It is possible that this ought to be <i>to provide for</i> .			
mîsh ^e pâṭ (מִשְׁפָּט) [pronounced mish ^e -PAWT]	<i>judgement, justice, a verdict rendered by a judge, a judicial decision, a judicial sentence, a verdict, a judgement of the court</i>	masculine singular noun	Strong's #4941 BDB #1048

Gesenius organizes the meanings as follows:

(1) *a judgement*; including:

(a) *the act of judging*; (b) *the place of judgment*; (c) *a forensic cause, the setting forth of a cause, to appeal a judgment*; (d) *the sentence of a judge*; (e) *the fault or crime one is judged for*;

(2) *a right, that which is just, lawful according to law*; which set of meanings would include:

(a) *a law, a statute; a body of laws*; (b) *that which is lawfully due a person, a privilege, a legal privilege, the right of redemption, the right of primogeniture*; (c) *a manner, a custom*; (d) *a fashion, a kind, a plan*.

We could possibly add the meanings for the plural: *laws, responsibilities, privileges*. From the standpoint of the one under judgment, mîshepâṭ could mean *appeal*.

The KJV has *and maintain their cause*. Benson: *Then hear and maintain their cause* — Hebrew, *their right against their invaders and oppressors; for they had forfeited all their rights to God only, but not to their enemies; whom though God used as scourges to chastise his people's sins, yet they had no pretense of right to their land*.⁴⁸⁰

Translation: ...and You will act with justice [and grace]. As a result of these prayers, God will act in justice. God cannot act simply because of maudlin sentimentality. Given that the people have sinned against Him, that cannot be simply set aside.

⁴⁷⁹ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 1Kings 8:50–53.

⁴⁸⁰ Rev. Joseph Benson, *Commentary of the Old and New Testaments*; 1857; from e-Sword, 1Kings 8:47–49 (slightly edited).

It is difficult to find a parallel circumstance in our world, but let's say that someone has committed murder, and of his guilt, there is no doubt. Now, let's say that we can somehow be assured that he will never commit that crime again. Does this mean that he should have no punishment? Does this mean, he ought to get off scot free? Of course not! So, when these sons of Israel sin against God, God can act graciously towards them, but it must be based upon justice, first and foremost. Justice, not love, is God's primary point of contact with humankind.

God operates in righteousness, justice and love; and these characteristics are essential to His relationship with us. Righteousness is the principle; justice is the action; and love is the motivation. We must meet God's righteous standards; and if we do not, God's character requires His justice to pronounce judgment and then to carry out that judgment. We are condemned (all of this is true of the people of Israel).

Because Jesus Christ has died for our sins (and for the sins of the world), Israel (meaning, *the people of Israel*) can stand sinless before God. Israel must meet God's righteous standards; God will accept nothing less. But Israel is redeemed through her Savior, Jesus Christ. God's love is the motivation. God is motivated from His Own character, not because He looks at you and me, and says, "These are some pretty cool dudes; I want them to be with Me in heaven." He looks at us and sees His Son; His Son has taken on the penalty which we deserve, so that we are made righteous in Him.

1Kings 8:50a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
çâlach (סלח) [pronounced saw-LAHKH]	<i>to forgive, to pardon; to overlook, to not hold responsible for, to not hold to</i>	2 nd person masculine singular, Qal perfect	Strong's #5545 BDB #699
lâmed (ל) [pronounced <i>leh</i>]	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	directional/relational preposition	No Strong's # BDB #510
'am (עם) [pronounced <i>gahm</i>]	<i>people; race, tribe; family, relatives; citizens, common people; companions, servants; entire human race; herd [of animals]</i>	masculine singular collective noun with the 2 nd person masculine singular suffix	Strong's #5971 BDB #766
'âsher (אשר) [pronounced <i>ash-ER</i>]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
châtâ' (חטא) [pronounced <i>khaw-TAW</i>]	<i>to sin, to miss, to miss the mark, to violate the law, to err; to do wrong, to commit a transgression</i>	3 rd person masculine plural, Qal imperfect	Strong's #2398 BDB #306
lâmed (ל) [pronounced <i>leh</i>]	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	directional/relational preposition with the 2 nd person masculine singular suffix	No Strong's # BDB #510

Translation: *You will forgive Your people who have sinned against You...* God can forgive those who have sinned against Him because Jesus Christ died for our sins on the cross. Since God is outside of time, the reality of that event is always before the Lord.

God's forgiveness of us is related to His righteousness, justice and love. God does not forgive us (or Israel) out of sentimentality—that would violate His justice and righteousness.

1Kings 8:50b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
lâmed (ל) [pronounced <i>leh</i>]	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	directional/relational preposition	No Strong's # BDB #510
kôl (כֹּל) [pronounced <i>kohl</i>]	with a plural noun, it is rendered <i>all of, all; any of</i>	masculine singular construct with a masculine plural noun	Strong's #3605 BDB #481
pesha' (פֶּשַׁע) [pronounced <i>PEH-shahg'</i>]	<i>violation, infraction, disobedience, insubordination, rebellion, transgression, trespass</i>	masculine plural noun with the 3 rd person masculine plural suffix	Strong's #6588 BDB #833
'âsher (אֲשֶׁר) [pronounced <i>ash-ER</i>]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
pasha' (פָּשַׁע) [pronounced <i>paw-SHAHG'</i>]	<i>to fall away; to break away; to rebel, to revolt; to transgress, to sin</i>	3 rd person masculine plural, Qal imperfect	Strong's #6586 BDB #833
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity with the 2 nd person masculine singular suffix	No Strong's # BDB #88

Translation: ...and [You will forgive] all their infractions when they rebelled against You;... God can forgive man's infractions based upon the cross.

Now, God does not simply willy nilly forgive His people. They have turned towards Him; they have named their sins to Him; they are looking to Him for forgiveness because God has told Israel that He would forgive them.

Solomon is essentially praying to God, saying, *stay within Your character, God*. Although this may seem arrogant, we are given the Word of God and we can demand that God be God; that God operate according to His character as revealed in the Bible.

The sons of Israel continue to be God's people; and He will work with them. If you have children, then they remain your children. You may have to discipline them; you may have to reprove them; but in the end, they are still your children.

1Kings 8:50c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251

1Kings 8:50c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
nāthan (נָתַן) [pronounced naw-THAHN]	<i>to give, to grant, to place, to put, to set; to make</i>	2 nd person masculine singular, Qal perfect with the 3 rd person masculine plural suffix	Strong's #5414 BDB #678
lāmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	directional/relational preposition	No Strong's # BDB #510
rachāmîym (רַחֲמִים) [pronounced rah-khuh-MEEM]	<i>tender affections; pity, grace, favor; compassion, mercies; literally, bowels, inner parts</i>	masculine plural noun	Strong's #7356 BDB #933
lāmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
pânîym (פָּנִים) [pronounced paw-NEEM]	<i>face, faces, countenance; presence</i>	masculine plural construct (plural acts like English singular)	Strong's #6440 BDB #815
Together, they mean <i>upon the face of, before, before the face of, in the presence of, in the sight of, in front of</i> . When used with God, it can take on the more figurative meaning <i>in the judgment of</i> . This can also mean <i>forwards; the front part</i> [or, the edge of a sword]. L ^e pânîym (לפָּנֶיךָ) can take on a temporal sense as well: <i>before, of old, formerly, in the past, in past times</i> . Literally, this means <i>to faces of</i> .			
shābāh (שָׁבָהּ) [pronounced shaw ^b -VAW]	<i>their captors, those taking them captive</i>	masculine plural, Qal active participle with a 3 rd person masculine plural suffix	Strong's #7617 BDB #985

Translation: ...and You will show them compassion before their captors... God will show His people compassion; so that even their captors recognize it.

1Kings 8:48–51 Then they will pray to You and towards the land that You gave their fathers, and towards the city that You have chosen, and toward the Temple which I have built, dedicated to You. Even from the heavens where You dwell, You will hear their prayers and their requests for grace, and You will act justly and with grace. You will forgive Your people who have sinned against You; and you will forgive them for all their infractions when they rebelled against You. Further, You will show them great compassion and grace before their captors, for they are Your people and Your inheritance. You brought them out of Egypt, out from the midst of the iron furnace.

1Kings 8:50—Compassion shown during captivity (various commentators)

The Cambridge Bible: So God stirred up the heart of Cyrus to permit Israel to return from Babylon (Ezra 1:1).⁴⁸¹

⁴⁸¹ The Cambridge Bible for Schools and Colleges; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, 1Kings 8:50.

1Kings 8:50—Compassion shown during captivity (various commentators)

Barnes: *Not merely such compassion as Evil-Merodach showed toward Jehoiachin 2Kings 25:27–30; Jer. 52:31–34, but such as Cyrus and Artaxerxes showed in allowing the captive Jews to return to their own land Ezra 1:3; Neh. 2:6.*⁴⁸²

Clarke: *[Solomon] does not pray that they may be delivered out of that captivity, but that their enemies may use them well; and that they may, as formerly, be kept a separate and distinct people.*⁴⁸³

Gill: *[I]t is in the power of God to work upon the affections of men, and dispose their minds to use his people well, and to pity them under their distresses, as the Chaldeans did the Jews in Babylon, Psalm 106:46.*⁴⁸⁴

Trapp: *This prayer was answered for the good of God's poor people in Babylon, where they found much favour, and had at length leave to return; like as Jacob's prayer {Gen. 43:14} was abundantly answered when Joseph fell upon Benjamin's neck weeping.*⁴⁸⁵

Hezekiah in a message to his people said, "For if you return to the LORD, your brothers and your children will find compassion with their captors and return to this land. For the LORD your God is gracious and merciful and will not turn away His face from you, if you return to Him." (2Chron. 30:9; ESV; capitalized)

The Geneva Bible: *[Solomon] understood by faith, that God of enemies would make friends with them who converted to him.*⁴⁸⁶

[Chapter Outline](#)

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1Kings 8:50d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
râcham (רַחַם) [pronounced raw-KHAHM]	to have compassion, to behold with the tenderest affection	3 rd person masculine singular, Piel perfect with the 3 rd person masculine plural suffix	Strong's #7355 BDB #933

Translation: ...and You will show them grace... God will show them compassion or grace; but it is based upon His justice. He is showing grace to His people Israel, those who originally turned away from Him.

Much that Solomon is saying suggests that he has been studying the Pentateuch. Lev. 26:40–42 "But if they confess their iniquity and the iniquity of their fathers in their treachery that they committed against Me, and also in walking contrary to Me, so that I walked contrary to them and brought them into the land of their enemies—if then their uncircumcised heart is humbled and they make amends for their iniquity, then I will remember My covenant with Jacob, and I will remember My covenant with Isaac and My covenant with Abraham, and I will remember the land." (ESV; capitalized)

⁴⁸² Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, 1Kings 8:50.

⁴⁸³ Adam Clarke, *Adam Clarke's Commentary on the Bible*; from e-Sword, 1Kings 8:50.

⁴⁸⁴ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 1Kings 8:50.

⁴⁸⁵ John Trapp *A Commentary on the Old and New Testaments*; Edited by W. Webster and Hugh Martin; e-sword, 1Kings 8:50.

⁴⁸⁶ Geneva Bible Translation Notes; courtesy of e-sword; 1599; 1Kings 8:50.

Solomon appears to be offering up intercessory prayer much as Moses did, on behalf of a wayward people. Ex. 32:11–12 Num. 14:13–19 Deut. 9:26–29. Others have made similar prayers: Neh. 1:10 Isa. 63:16–18 64:9.

The fulfillment of Solomon's prayer: Ezra 1:1–7 6:13 7:6, 27–28 Neh. 1:11 2:4–8 Psalm 106:46 Prov. 16:7 Daniel 1:9–10 Acts 7:10.

1Kings 8:46–51 Your people will, at some point, sin against You (for every man sins); and You will be angry with them and you will give them over to their enemy, who will carry them away as captives to his land, be it near or far. At some point, Your people will recover their spiritual focus, even when in the land of their captors; and they will turn to You in their hearts and they will petition You for grace, saying, 'We know that we have sinned against You; we have done that which was wrong; we have acted with malevolence.' And having said that, they turn back toward You with all their heart and soul, even while in the land of their enemies who took them captives. Then they will pray to You and towards the land that You gave their fathers, and towards the city that You have chosen, and toward the Temple which I have built, dedicated to You. Even from the heavens where You dwell, You will hear their prayers and their requests for grace, and You will act justly and with grace. You will forgive Your people who have sinned against You; and you will forgive them for all their infractions when they rebelled against You. Further, You will show them great compassion and grace before their captors, for they are Your people and Your inheritance. You brought them out of Egypt, out from the midst of the iron furnace.

Explaining the 7th and Final Petition (by Dr. Robert Dean, Jr.)

The seventh and last petition again turns to the scene of sin and discipline, God's judgment on them. The backdrop to this is Leviticus 26:27-35 NASB "Yet if in spite of this you do not obey Me, but act with hostility against Me, then I will act with wrathful hostility against you, and I, even I, will punish you seven times for your sins. Further, you will eat the flesh of your sons and the flesh of your daughters you will eat. I then will destroy your high places, and cut down your incense altars, and heap your remains on the remains of your idols, for My soul shall abhor you. I will lay waste your cities as well and will make your sanctuaries desolate, and I will not smell your soothing aromas. I will make the land desolate so that your enemies who settle in it will be appalled over it. You, however, I will scatter among the nations and will draw out a sword after you, as your land becomes desolate and your cities become waste. Then the land will enjoy its sabbaths all the days of the desolation, while you are in your enemies' land; then the land will rest and enjoy its sabbaths. All the days of {its} desolation it will observe the rest which it did not observe on your sabbaths, while you were living on it."

It goes on to explain in verses 36-38 "As for those of you who may be left [alive], I will also bring weakness into their hearts in the lands of their enemies. And the sound of a driven leaf will chase them, and even when no one is pursuing they will flee as though from the sword, and they will fall. They will therefore stumble over each other as if {running} from the sword, although no one is pursuing; and you will have {no strength} to stand up before your enemies. But you will perish among the nations, and your enemies' land will consume you." This is the promise of divine discipline.

1 Kings 8:46–47 NASB "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; 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.'" One thing we want to note is the basis for divine judgment. Again and again as we go through both the Hebrew Old Testament and the Greek New Testament we come across terminology related to God's judgment. We see this in revelation where we use the term "anger" and we use the term "wrath." When most people see those terms they think in terms of human emotion, in terms of God's witnessing disobedience in a sort of real time scenario and then God gets mad at Israel or at believers because of what they do, and so out of anger God judges. But this doesn't fit a sound understanding of the character of God. God does not judge out of emotion; God does not discipline out of emotion; God judges from the basis of His legal contracts and brings discipline on the basis of His character. He is slow to bring discipline and He is slow to bring judgment and is constantly extending grace to the sinner. One of the things that is brought out in these kinds of passages

Explaining the 7th and Final Petition (by Dr. Robert Dean, Jr.)

is demonstrated in this word that is translated "anger." These kinds of words are anthropopathisms, where human emotions are ascribed to God and He doesn't possess those emotions but they are used that way in order to give man a point of contact or comparison in order to better understand the plans and policies of God. What is behind all of the idioms is not to say that God is losing His temper or that he gets all emotional because man is disobedient. You never want a judge to execute judgment from emotion but rather from a position of objectivity and integrity.

Once they are captive, verse 47 describes what happens after they have been disciplined. 1 Kings 8:47 NASB "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'." This is their confession. They admit their sin and how they have violated the Law and have acted wickedly. So the petition is expressed through the "if" clause. [48–50] "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; then hear their prayer and their supplication in heaven Your dwelling place, and maintain their cause, 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." This is what happened when Cyrus issued a decree in 538 BC. [51–52] "(for they are Your people and Your inheritance which You have brought forth from Egypt, from the midst of the iron furnace), 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."

A parallel passage for this is found in Deuteronomy 28:36, 37 which talks about the judgment of God and His discipline. But in Deuteronomy 28:49ff NASB "Deut 28:49 "The LORD will bring a nation against you from afar, from the end of the earth, as the eagle swoops down, a nation whose language you shall not understand" – this is the backdrop for Isaiah 28 where the Jews are warned of divine discipline and they would hear a foreign language in the streets of Jerusalem. That is picked up in the New Testament in 1 Corinthians 14 when the apostle Paul is talking about the gift of languages and that one of the purpose for the gift of tongues was that when the Jews would hear Gentile languages in Jerusalem it would be a sign of impending judgment. [50] "a nation of fierce countenance who will have no respect for the old, nor show favor to the young." So there is a long description here down to the end of the chapter as to how God is going to bring discipline upon Israel.

Deuteronomy 28:62 NASB "Then you shall be left few in number, whereas you were as numerous as the stars of heaven, because you did not obey the LORD your God." That will be fulfilled at the end of the Tribulation period. At least half of the Jews who are alive at the beginning of the Tribulation will die during the Tribulation. [63] "It shall come about that as the LORD delighted over you to prosper you, and multiply you, so the LORD will delight over you to make you perish and destroy you; and you will be torn from the land where you are entering to possess it."

Then God's grace is mentioned in verse 68 NASB "The LORD will bring you back to Egypt in ships, by the way about which I spoke to you, 'You will never see it again!' And there you will offer yourselves for sale to your enemies as male and female slaves, but there will be no buyer." Then in chapter 29 there is the promise of the land again restated and how God is going to give them the land, and in chapter 30:5 there is the promise of restoration. NASB "The LORD your God will bring you into the land which your fathers possessed, and you shall possess it; and He will prosper you and multiply you more than your fathers." This is also the first hint of the New covenant: how the Lord will change them from the inside.

So in the seventh petition there is an emphasis on the forgiveness of God and his ultimate restoration of the people.

Chapter Outline

Charts, Graphics and Short Doctrines

I may need to rethink my translation, as most commentators begin the conclusion with v. 51. On the other hand, the ESV presents v. 51 as parenthetical.

I will primarily list translations which are literal or very nearly literal. The idea is to discover the thinking of the Hebrew, which has no punctuation, and translate that into English, with our various markings.

Different approaches to translating 1Kings 8:50–51

ESV; capitalized: 1Kings 8:50–51 ...and forgive your people who have sinned against you, and all their transgressions that they have committed against you, and grant them compassion in the sight of those who carried them captive, that they may have compassion on them (for they are your people, and your heritage, which you brought out of Egypt, from the midst of the iron furnace). Similar parenthetical approach in VW.

The Context Group Version understands v. 51 to be parenthetical, and continues the thought of v. 50 in v. 52: 1Kings 8:50–52 ...and forgive your people who have disgraced you, and all their transgressions in which they have transgressed against you; and give them compassion before those who carried them captive, that they may have compassion on them (for they are your people, and your inheritance, which you brought out of Egypt, from the midst of the furnace of iron); that your eyes may be open to the supplication of your slave, and to the supplication of your people Israel, to listen to them whenever they cry to you. See also the Modern Literal Version, the Niobi Study Bible, the Updated Bible Version 2.0, and the WEB.

Awful Scroll Bible: 1Kings 8:50–52 ...and is to have forgiven your people, who are to have been made clean, of the transgressions they are to have rebelled against you. Even is you to have bestowed to them kindness, from being turned before where they are being led captive, indeed you is to have shown them your dear love. They are to be the people of your inheritance, whom you is to have led out of Egypt, from the midst of the furnace of iron; for your eyes are being open to the petitions of your servant, and the petitions of your people Israel, to listen to that they call for.

God's Word treats these verses as a single sentence: 1Kings 8:50–51 Forgive your people, who have sinned against you. Forgive all their wrongs when they rebelled against you, and cause those who captured them to have mercy on them because they are your own people whom you brought out of Egypt from the middle of an iron smelter.

The Modern KJV ends one thought in v. 50, and treats vv. 51–52 as a single sentence. 1Kings 8:50 ...and forgive Your people who have sinned against You, even all their sins which they have done against You, and give them pity before their captors, so that they may have pity on them.

1Kings 8:51–52 For they are Your people, and Your inheritance, which You brought out of Egypt, from the middle of the furnace of iron, for Your eyes shall be open to the prayer of Your servant, and to the prayer of Your people Israel, to listen to them in all that they call for to You.

The Hebrew Roots Bible treats vv. 51–53 as separate but related thoughts (separating them with semi-colons). 1Kings 8:50–53 ...and shall forgive Your people who have sinned against You, even all their transgressions which they have transgressed against You, and shall give them mercy before their captors, and they shall have mercy on them. For they are Your people and Your inheritance, whom You brought out of Egypt, out of the midst of the furnace of iron; for Your eyes shall be open to the supplication of Your servant, and to the supplication of Your people Israel, to listen to them in all that they call to You for; for You have separated them to Yourself for an inheritance out of all the peoples of the earth, as You spoke by the hand of Your servant Moses when You brought out our fathers from Egypt, O Adonai YAHWEH. Similar approach by KJV3, LitV.

Different approaches to translating 1Kings 8:50–51

The Unlocked Literal Bible simple treats these verses as separate thoughts:

1Kings 8:49 Then from heaven, the place where you live, listen to their prayer and their request for help, and you will make matters right for them.

1Kings 8:50 Forgive your people, who have sinned against you, and all their sins with which they have transgressed against your commands. Have compassion on them before their enemies who carried them captive, so that their enemies may also have compassion on your people.

1Kings 8:51 They are your people whom you have chosen, whom you rescued out of Egypt as if from the middle of a furnace where iron is forged.

1Ki 8:52 I pray that your eyes may be open to the request of your servant and to the requests of your people Israel, to listen to them whenever they cry to you.

The International Standard Version treats the middle of v. 50 as a new paragraph, which continues into v. 51.
1Kings 8:50–51 ...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, since they are your people and your heritage, which you brought out of Egypt, from an iron fire furnace.

Clearly, there is no nearly universal way of connecting these verses together.

The College Press Bible Study: *1Kings 8:51–53 are a fitting conclusion to this magnificent prayer. Here Solomon recited several reasons why God should hearken to the present prayer and all future prayers which God’s servant (i.e., a special intercessor) or the people of Israel should offer before Him (1Kings 8:52). Israel is God’s people (Deut. 4:10), His inheritance among the nations of the earth (cf. Deut. 32:8 f). God had rescued them from the furnace of Egyptian bondage and He could not well forsake them now (1Kings 8:51). The Lord had set them apart from all other peoples (Lev. 20:24; Lev. 20:26) and had declared, by His servant Moses, that they were His special possession (1Kings 8:53). In Chronicles this prayer closes with an appeal to the Lord to cause salvation and grace to go forth from the Temple over His people (2Chron. 6:40–42).*⁴⁸⁷

The approach found most often is treating v. 51 as parenthetical.

Chapter Outline

Charts, Maps and Short Doctrines

1Kings 8:51a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kîy (כִּי) [pronounced kee]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
‘am (עַם) [pronounced gahm]	<i>people; race, tribe; family, relatives; citizens, common people; companions, servants; entire human race; herd [of animals]</i>	masculine singular collective noun with the 2 nd person masculine singular suffix	Strong's #5971 BDB #766
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251

⁴⁸⁷ The College Press Bible Study Textbook Series; (a compilation of many commentaries); from e-sword; 1Kings 8:31–53.

1Kings 8:51a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
nachălâh (נַחֲלָה) [pronounced nah-khuh-LAW]	<i>inheritance, possession, property, heritage</i>	feminine singular noun with the 2 nd person masculine singular suffix	Strong's #5159 BDB #635

Translation: ...—for [they are] Your people and Your inheritance. God's people are the sons of Jacob. They are His inheritance.

Those who are regenerate belong to God; they are His inheritance.

1Kings 8:51b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
hêm (הֵם) [pronounced haym]	<i>they, those; themselves; these</i> [with the definite article]	3 rd person masculine plural personal pronoun; sometimes the verb <i>to be</i> is implied	Strong's #1992 BDB #241
'ăsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
yâtsâ' (יָצָא) [pronounced yaw-TZAWH]	<i>to cause to go out, to lead out, to bring out, to carry out, to draw out, to take out [of money]; to put forth, to lay out, to exact; to promulgate; to produce</i>	2 nd person masculine singular, Hiphil perfect	Strong's #3318 BDB #422
min (מִן) [pronounced mihn]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577
Mits ^e rayim (מִצְרַיִם) [pronounced mits-RAH-yim]	<i>double straights; transliterated Mizraim; also Egypt, Egyptians</i>	masculine singular, proper noun	Strong's #4714 BDB #595

Translation: [They are the ones] whom You brought out of Egypt,... God brought His people out of Egypt. His history with the children of Abraham, Isaac, and Jacob is long and based upon His promises.

Solomon focuses on nation Israel because, at that point in time, they knew nothing of the dispensation to come. In fact, Jesus Christ did not really teach the dispensation of the church until the Upper Room Discourse—there, He taught a great deal of Church Age doctrine. I don't believe that there is any teaching of the church to come anywhere in the Old Testament; or doctrine which is exclusively Church Age doctrine.

1Kings 8:51c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
min (מִן) [pronounced <i>mihn</i>]	<i>from, away from, out from, out of, from, off, on account of, since, above, than, so that not, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577
tâvek ^e (תַּבֵּק) [pronounced <i>taw-VEK^e</i>]	<i>midst, among, middle</i>	masculine singular construct	Strong's #8432 BDB #1063
With the min preposition, this can mean <i>from the midst [of anything]; out from, out of</i> .			
kûwr (כּוּר) [pronounced <i>kuhr</i>]	<i>furnace, forge, smelting furnace, pot</i>	masculine singular construct	Strong's #3564 BDB #468
bar ^e zel (בַּרְזֶל) [pronounced <i>bar^e-ZEL</i>]	<i>iron [ore, implements, utensils, furniture]; metaphorically to denote hardness, firmness; obstinance</i>	masculine singular noun with the definite article	Strong's #1270 BDB #137

Lange: *The iron furnace is not = a furnace of iron, but the furnace in which the iron is melted, which requires the greatest heat, therefore = glowing furnace.*⁴⁸⁸

Translation: ...from the midst of the iron furnace. The iron furnace refers to the slavery that His people endured.

1Kings 8:51 ...for they are Your people and Your inheritance. You brought them out of Egypt, out from the midst of the iron furnace.

The use of this terminology is evidence that Solomon had been studying the Pentateuch (See Deut. 4:20; also Jer. 11:4).

1Kings 8:51—the midst of the iron furnace (various commentators)

Barnes: *Egypt is so called as a place of severe trial and affliction.*⁴⁸⁹

Albert Barnes: *This is a metaphorical reference to Egypt as a place of severe trial and affliction.*⁴⁹⁰

Benson: *[Solomon here] compares Egypt to a furnace in which iron and other metals are melted, or which, being made of iron, is more hot and terrible than one of brick and stone, to signify the misery and torment which the Israelites endured there.*⁴⁹¹

The Cambridge Bible: *The bondage of Egypt is so called, Deut. 4:20. The idea is of the intense heat needed to melt iron in a furnace, and that with this the suffering of Israel might be compared. Cf. Isa. 48:10; Jer. 11:14.*⁴⁹²

⁴⁸⁸ The Rev. Dr. John P. Lange, *Lange's Commentary*; 1857–1864; in the Public Domain; from E-sword; 1Kings 8:51–54 (Exegetical and Critical).

⁴⁸⁹ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, 1Kings 8:51.

⁴⁹⁰ From <https://www.studylight.org/commentaries/bcc/1-kings-8.html> accessed March 20, 2018. See link for citations from Coffman.

⁴⁹¹ Rev. Joseph Benson, *Commentary of the Old and New Testaments*; 1857; from e-Sword, 1Kings 8:50–51.

⁴⁹² *The Cambridge Bible for Schools and Colleges*; 1882–1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, 1Kings 8:51.

1Kings 8:51—the midst of the iron furnace (various commentators)

Gill: *...whom You brought forth out of Egypt, from the midst of the furnace of iron; hard and cruel bondage in Egypt: See...Deut. 4:20.*⁴⁹³

Matthew Poole: *The furnace of iron; so called, either from the metal melted in it; or rather, from the matter of which it consisted, an iron furnace being more hot and terrible than one of brick or stone. He understands hereby their cruel bondage and painful labours.*⁴⁹⁴

The NET Bible: *The Hebrew term כור (kur, "furnace," cf. Akkadian ku,,ru) is a metaphor for the intense heat of purification. A כור was not a source of heat but a crucible ("iron-smelting furnace") in which precious metals were melted down and their impurities burned away (see I. Cornelius, NIDOTTE 2:618-19). Thus Egypt served not as a place of punishment for the Israelites, but as a place of refinement to bring Israel to a place of submission to divine sovereignty.*

The NET Bible then adds: *The metaphor of a furnace suggests fire and heat and is an apt image to remind the people of the suffering they endured while slaves in Egypt.*⁴⁹⁵

Whedon: *The Furnace of iron [is a] Metaphorical description of the bitter bondage and inhuman persecutions of Egypt.*⁴⁹⁶

The Open Bible: *A figure of speech for terrible affliction.*⁴⁹⁷

Chapter Outline

Charts, Maps and Short Doctrines

The theological views of Solomon are crystal clear in this prayer:

The Theology of King Solomon (by James Burton Coffman)

- (1) The omnipotence of God is evident in his conviction that God was able to hear and answer prayer in any land on earth "far or near" (1 Kings 8:46).
- (2) Although God's name was associated with the house Solomon built, God's "dwelling place" is emphatically declared to be "in heaven" (1 Kings 8:32,34,36,39,43,45,48) no less than seven times.
- (3) Both the ubiquitousness and the omniscience of God appear in the declaration that God knows "the hearts of all the children of men" (1 Kings 8:39). Also in the view that "the heaven of heavens" (1 Kings 8:27) cannot contain him, there is further evidence that God is everywhere throughout his whole universe.
- (4) The fact of God's displeasure with sin and the certainty of his punishing it appear in such verses as 1Kings 8:33,35,1 Kings 8:46.
- (5) That God's forgiveness is contingent upon the condition of the sinner's turning away from his transgressions is a major thesis of the prayer (1 Kings 8:33,35,48).
- (6) That God is not merely the God of the Jews but of all the peoples of the earth is the burden of 1 Kings 8:41-43.
- (7) God's forgiveness of sins is repeatedly promised upon the condition of its being prayed for. "If they make supplication" (1 Kings 8:33,47); "if they pray" (1 Kings 8:35,48); "when he shall pray" (1 Kings 8:42); "if thy people pray," (1 Kings 8:44).

These profoundly beautiful and correct thoughts regarding God's nature and character were not the result of,

⁴⁹³ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 1Kings 8:51 (slightly edited).

⁴⁹⁴ Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, 1Kings 8:51.

⁴⁹⁵ From <https://bible.org/netbible/index.htm?1ki7.htm> (footnote); accessed December 16, 2017.

⁴⁹⁶ *Whedon's Commentary on the Old and New Testaments*; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; 1Kings 8:51 (slightly edited).

⁴⁹⁷ *The Open Bible*; the New Living Translation; Thomas Nelson Publishers, Nashville, TN; ©1996, p. 458 (footnote).

The Theology of King Solomon (by James Burton Coffman)

"The Deuteronomic editors having placed these words upon Solomon's lips," as claimed by Dentan and other critical writers. As a matter of fact, Solomon's prayer was recorded in this same form independently of the Biblical books, namely, in The Acts of Solomon (1 Kings 11:41), of which the account here is obviously an abridged account. And certainly that mythical "Deuteronomist" never had anything to do with The Acts of Solomon!

Elsewhere, I have explained the spiritual life in the Old Testament; and I have illustrated what was known about God in the Age of Israel.

From <https://www.studylight.org/commentaries/bcc/1-kings-8.html> accessed March 20, 2018. See link for citations from Coffman.

Chapter Outline

Charts, Graphics and Short Doctrines

The College Press Bible Study: [Vv. 51–53 mark the] general conclusion and final appeal.⁴⁹⁸

As you saw in the previous verse, some translations treat v. 51 as parenthetical, and v. 52 seems to pick up where v. 50 left off. Although this is found in 5 or 6 translations, it is not the only approach to this passage. However, the odd beginning of v. 52 suggests that it is a continuation of a previous thought, where from v. 50 or 51.

<p>To be Your eyes were opened unto a supplication of Your servant and unto a supplication of Your people Israel, to listen unto them in all their calling unto You, for You [even] You separated them to You for an inheritance from all peoples of the earth as which You spoke by a hand of Moses Your servant in Your bringing out our fathers from Egypt, my Adonai Y^ehowah.”</p>	<p>1Kings 8:52–53</p>	<p>Your eyes were opened to the supplication of Your servant and to the supplication of Your people Israel, to listen to them when they call to You, for You Yourself separated them out as an inheritance from all the peoples of the earth, just as You proclaimed through Moses Your servant when You brought our fathers out from Egypt, my Adonai Y^ehowah.”</p>
<p>You have always been open to the supplications of Your servant and of Your people Israel; You hear them when they call out to You, because You Yourself distinguished them from all other peoples of the earth, just as when You proclaimed through Moses that they were Your inheritance, and You brought our fathers out from Egypt, my LORD Jehovah.”</p>		

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	To be Your eyes were opened unto a supplication of Your servant and unto a supplication of Your people Israel, to listen unto them in all their calling unto You, for You [even] You separated them to You for an inheritance from all peoples of the earth as which You spoke by a hand of Moses Your servant in Your bringing out our fathers from Egypt, my Adonai Y ^e howah.
Revised Douay-Rheims	That your eyes may be open to the supplication of your servant, and of your people Israel, to hear them in all <u>things for which</u> they shall call upon you. For you have separated them to yourself for an inheritance from <u>among</u> all the people of the

⁴⁹⁸ The College Press Bible Study Textbook Series; (a compilation of many commentaries); from e-sword; 1Kings 8:31–53.

	earth, as you have spoken <u>by</u> Moses your servant, when you brought our fathers out of Egypt, O Lord God.
Peshitta (Syriac)	That Your eyes may be open to the supplication of Your <u>servants</u> and to the supplication of Your people Israel, to hearken to them in all that they call for unto You. For You separated them from among all the people of the earth, to be Your inheritance, as You spoke <u>through</u> Moses your servant, when you brought our fathers out of Egypt, O LORD God.
Septuagint (Greek)	And let thine eyes and thine ears be opened to the supplication of thy servant, and to the supplication of thy people Israel, to hearken to them in all things for which they shall call upon thee. Because thou hast set them apart for an inheritance to thyself out of all the nations of the earth, as thou spakest by the hand of thy servant Moses, when thou broughtest our fathers out of the land of Egypt, O Lord God.— <u>Then spoke Solomon concerning the house, when he had finished building it—He manifested the sun in the heaven: the Lord said he would dwell in darkness: build thou my house, a beautiful house for thyself to dwell in anew. Behold, is not this written in the book of the song?</u>
Significant differences:	The double use of <i>to be</i> at the beginning is very difficult to translate and to make good English sense. The Latin, Syriac and Greek did not appear to try. The Syriac has <i>servants</i> rather than <i>servant</i> . <i>Supplication</i> is found twice in the Hebrew; once in the Latin. The Greek and Latin add the phrase <i>things for which</i> . The Latin adds the word <i>among</i> . These additional words and phrases really do not change the meaning.

The Latin has *by* and the Syriac has *through* rather than *by the hand of [Moses]*. That is not a bad interpretation. The Greek adds a lot of additional text at the end.

Limited Vocabulary Translations:

Bible in Basic English	Let your eyes be open to your servant's prayer for grace and to the prayer of your people Israel, hearing them when their cry comes to you. For you made them separate from all the peoples of the earth, to be your heritage, as you said by Moses your servant, when you took our fathers out of Egypt, O Lord God.
Easy English	I pray that your eyes will always be open (to two things): · to what your servant (Solomon) asks you. · to what your people, Israel, ask you. I hope that you will always listen to them. (Do this) when they pray to you. (Do this) because you chose them from all the countries in the world, to be your own people. This is what you promised to your servant Moses. You did it when you, Lord, our LORD, brought our ancestors out of Egypt.'
Easy-to-Read Version—2006	"Please listen to my prayers and to the prayers of your people Israel. Listen to their prayers any time that they ask you for help. You have chosen them from all the peoples of the earth to be your own special people. Lord GOD, you promised to do that for us. You used your servant Moses to make that promise when you brought our ancestors out of Egypt."
Good News Bible (TEV)	"Sovereign LORD, may you always look with favor on your people Israel and their king, and hear their prayer whenever they call to you for help. You chose them from all the peoples to be your own people, as you told them through your servant Moses when you brought our ancestors out of Egypt."
The Message	O be alert and attentive to the needy prayers of me, your servant, and your dear people Israel; listen every time they cry out to you! You handpicked them from all the peoples on earth to be your very own people, as you announced through your servant Moses when you, O GOD, in your masterful rule, delivered our ancestors from Egypt.

Names of God Bible	<p>"May your eyes always see my plea and your people Israel's plea so that you will listen to them whenever they call on you. After all, you, Adonay Yahweh, set them apart from all the people of the world to be your own as you promised through your servant Moses when you brought our ancestors out of Egypt."</p>
NIRV	<p>"Let your eyes be open to me when I ask you to help us. Let them be open to your people Israel when they ask you to help them. Pay attention to them every time they cry out to you. After all, you chose them out of all the nations in the world. You made them your very own people. You did it just as you had announced through your servant Moses. That's when you brought out of Egypt our people of long ago. You are our LORD and King."</p>

Thought-for-thought translations; paraphrases:

Common English Bible	<p>Open your eyes to your servant's request and to the request of your people Israel. Hear them whenever they cry out to you. You set them apart from all the earth's peoples as your own inheritance, Lord, just as you promised through your servant Moses when you brought our ancestors out of Egypt.</p>
Contemporary English V.	<p>I am your servant, and the people of Israel belong to you. So listen when any of us pray and cry out for your help. When you brought our ancestors out of Egypt, you told your servant Moses to say to them, "From all people on earth, the LORD God has chosen you to be his very own."</p>
The Living Bible	<p>May your eyes be open and your ears listening to their pleas. O Lord, hear and answer them whenever they cry out to you, for when you brought our fathers out of the land of Egypt, you told your servant Moses that you had chosen Israel from among all the nations of the earth to be your own special people."</p>
New Century Version	<p>"Give your attention to my prayers and the prayers of your people Israel. Listen to them anytime they ask you for help. You chose them from all the nations on earth to be your very own people. This is what you promised through Moses your servant when you brought our ancestors out of Egypt, Lord God."</p>
New Life Version	<p>Let Your eyes be open to the prayer of Your servant and of Your people Israel. Listen to them when they call to You. For You have divided them from all the peoples of the earth as Your children. You have done what You said You would do through Your servant Moses, when You brought our fathers out of Egypt, O Lord God."</p>
New Living Translation	<p>"May your eyes be open to my requests and to the requests of your people Israel. May you hear and answer them whenever they cry out to you. For when you brought our ancestors out of Egypt, O Sovereign LORD, you told your servant Moses that you had set Israel apart from all the nations of the earth to be your own special possession."</p>

Partially literal and partially paraphrased translations:

American English Bible	<p>'May Your eyes and Your ears [always] be open to the cries of Your servants and to the pleas of Your people, IsraEl. Please listen to them, no matter why they are calling to You; because, You have drawn them and set them apart for Yourself as an inheritance from among all the peoples of the earth, and You spoke to them through Your servant Moses when You led our ancestors out of the land of Egypt, O Lord Jehovah.'</p>
Beck's American Translation	<p>Always give attention when You servant pleads and Your people Israel ask for mercy, and listen to them whenever they call on You, since You separated them from all the people of the world to be Your possession, as You promises through Your servant Moses when You, LORD God, brought our fathers out of Egypt."</p>

International Standard V	Do this [The Heb. lacks <i>Do this</i>] 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, 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.
New Advent (Knox) Bible	Ever let thy eyes be watchful, to look down upon me, thy servant, and upon thy people, when they cry for aid; give all their requests a hearing. Hast thou not set them apart, among all the peoples of the world, to be thy coveted possession? Was not this thy promise, given through thy servant Moses when thou didst rescue our fathers from Egypt, O Lord our God?
Translation for Translators	I request that you always listen to your Israeli people and to me, their king, and heed their prayers whenever they call out to you <i>to help them</i> . You chose them from all the other people-groups in the world to belong to you, which is what you told Moses to tell them when you brought our ancestors out of Egypt."

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	...for your eyes are being open to the petitions of your servant, and the petitions of your people Israel, to listen to that they call for. They are to have been set apart, from the people of the solid grounds, a possession to you, which you is to have spoken, as to the part of Moses, your servant, as you is to lead out our fathers from Egypt, Lord Jehovah.
Ferrar-Fenton Bible	...when Your eyes were open fountains of mercy to Your servants, and of mercies to Your People Israel, listening to them whenever they cried to You; for You selected them to be an inheritance for Yourself from all the peoples of the earth, as You said by the means of Moses, Your servant, when You brought our fathers out from among the Mitzeraim, EVER LIVING POWER ! "
The Urim-Thummim Version	That your eyes may be open to the supplication of your slave, and to the supplication of your people Israel, to listen to them in all that they call for unto you. Because you did separate them from among all the people of the land, to be your inheritance, as you spoke by the hand of Moses your slave, when you brought our ancestors out of Egypt, O Adonai YHWH.

Catholic Bibles (those having the imprimatur):

New American Bible (2011)	"Thus may your eyes be open to the petition of your servant and to the petition of your people Israel; thus may you listen to them whenever they call upon you. For you have set them apart from all the peoples of the earth to be your heritage, as you declared through Moses your servant when you brought our ancestors out of Egypt, Lord my GOD."
Revised English Bible	Let your eyes be ever open to the entreaty of your servant and of your people Israel, and hear whenever they call to you. You yourself have singled them out from all the peoples of the earth to be your possession; so, Lord GOD, you promised through your servant Moses when you brought our forefathers from Egypt.'

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	"May your eyes be open to the plea of your servant and to the plea of your people Isra'el, so that you will hear them whenever they cry out to you. For you made a distinction between them and all the peoples of the earth by making them your inheritance, as you said through Moshe your servant when you brought our ancestors out of Egypt, ADONAI ELOHIM."
exeGesés companion Bible	...for they are your people and your inheritance, whom you brought from Misrayim

from midst the furnace of iron:
that your eyes be open
to the supplication of your servant
and to the supplication of your people Yisra El;
to hearken to them in all they call to you.

The Israel Bible (beta)	May Your eyes be open to the supplication of Your servant and the supplication of Your people Yisrael, and may You heed them whenever they call upon You. For You, O Hashem, have set them apart for Yourself from all the peoples of the earth as Your very own, as You promised through Moshe Your servant when You freed our fathers from Egypt." No idea why this lacks the vocative <i>Adonai Y^ehowah</i> at the end.
Orthodox Jewish Bible	...That Thine eyes may be open unto the techinnah of Thy eved, and unto the techinnah of Thy people Yisroel, to pay heed unto them in all that they call for unto Thee. For Thou didst separate them from among all the peoples of HaAretz, to be Thine nachalah, as Thou spoke by the yad Moshe Thy Eved, when Thou broughtest Avoteinu out of Mitsrayim, Adonoi Hashem,...
<i>The Scriptures</i> 1998	"Let Your eyes be open to the supplication of Your servant and the supplication of Your people Yisra'ël, to listen to them whenever they call to You. "For You have separated them unto Yourself for an inheritance, out of all the peoples of the earth, as You spoke by the hand of Your servant Mosheh, when You brought our fathers out of Mitsrayim, O Master הוהי."

Expanded/Embellished Bibles:

The Expanded Bible	"Give your attention to my prayers and [^L May your eyes be open to] the prayers [pleas; requests; supplications] of your people Israel. Listen to them anytime they ask you for help [call/cry out to you]. You chose them [set them apart; separated them; singled them out] from all the nations [peoples] on earth to be your very own people [inheritance]. This is what you promised [spoke] through Moses your servant when you brought our ancestors out of Egypt, Lord GOD."
Kretzmann's Commentary	...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. For Thou didst separate them from among all the people of the earth, chose them out of all nations, 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. Thus Solomon, in seven petitions of his dedication prayer, had brought before the Lord the principal needs of his people, as they would find expression in prayer. Note: Christians call upon the Lord in the name of Jesus Christ, asking forgiveness and help for the sake of His redemption, being sure that He will in no wise cast them out.
NET Bible®	"May you be attentive [<i>Heb</i> "May your eyes be open."] to your servant's and your people Israel's requests for help and may you respond to all their prayers to you [<i>Heb</i> "to listen to them in all their calling out to you."]. After all [Or "For."], you picked them out of all the nations of the earth to be your special possession [<i>Heb</i> "your inheritance."], just as you, O sovereign Lord, announced through your servant Moses when you brought our ancestors out of Egypt."
The Pulpit Commentary	That thine eyes may be open [cf. 1Kings 8:29] unto the supplication of thy servant, and unto the supplication of thy people Israel [of. 1Kings 8:28, 1Kings 8:30], to hearken unto them in all that they call for unto thee. For thou didst separate them from [1Kings 20:24, 1Kings 20:26; cf. Ex. 19:5, Ex. 19:6] among all the people of the earth, to be thine inheritance [same expression, Deut. 4:20; Deut. 9:26, Deut. 9:29. This is no idle repetition of verse 51. The idea of that verse is deliverance, of this election. Cf. Num. 16:9; Num. 8:14],

as thou spakest by the hand [see note on Num. 2:25] of Moses thy servant [Ex. 19:5–6; Deut. 9:26, Deut. 9:29; Deut. 14:2], when thou broughtest our fathers out of Egypt, O Lord GOD.

In Chronicles (Deut. 6:1–25:41, 42) the prayer ends somewhat differently. "Now therefore arise, O Lord God," etc.—words which are found in substance in Psalm 132:8–10. These two verses look like an addition, and were probably inserted by the chronicler to form a connecting link with 1Kings 7:1–3 (Böhr). The LXX. has an extremely curious addition, said to be taken from the "Book of the Song." Stanley sees in its very abruptness and obscurity an evidence of its genuineness ("Jewish Ch." 2:218).

The Voice

Solomon: These are Your people, *the vessels of Your earthly legacy*, whom You led out of Egypt and away from the iron furnace of slavery so that Your eyes may be open to the requests of those who serve You—Your people Israel—and hear them whenever they call out to You. You have set them apart from all other people on the earth; You have chosen them as *vessels of Your earthly legacy*. *You revealed this to us* when You chose Your servant Moses to be Your mouthpiece. *It all began* when You led our ancestors out of Egypt, Eternal, our True God. V. 51 is included for context.

Literal, almost word-for-word, renderings:

English Standard Version	Let your eyes be open to the plea of your servant and to the plea of your people Israel, giving ear to them whenever they call to you. For you separated them from among all the peoples of the earth to be your heritage, as you declared through Moses your servant, when you brought our fathers out of Egypt, O Lord GOD."
Modern English Version	"Let Your eyes be open to the supplication of Your servant and to the supplication of Your people Israel, to listen to them regarding all for which they call upon You. For You did call them out from among all the people of the earth to be Your inheritance, as You spoke by the hand of Moses Your servant when You brought our fathers out of Egypt, O Lord GOD."
New King James Version	...that Your eyes may be open to the supplication of Your servant and the supplication of Your people Israel, to listen to them whenever they call to You. For You separated them from among all the peoples of the earth to be Your inheritance, as You spoke by Your servant Moses, when You brought our fathers out of Egypt, O Lord GOD."
Updated Bible Version 2.11	...that your eyes may be open to the supplication of your slave, and to the supplication of your people Israel, to listen to them whenever they cry to you. For you separated them from among all the peoples of the earth, to be your inheritance, as you spoke by Moses your slave, when you brought our fathers out of Egypt, O Sovereign Yahweh.
Young's Updated LT	For Your eyes being open unto the supplication of Your servant, and unto the supplication of Your people Israel, to hearken unto them in all they call unto You for; for You have separated them to Yourself for an inheritance, out of all the peoples of the earth, as You didst speak by the hand of Moses Your servant, in Your bringing out our fathers from Egypt, O Lord Jehovah."

The gist of this passage: Solomon asks that God be open to the supplications of himself and of God's people Israel, to hear them when they call to him, as they are His inheritance that He separated out from all the people, as God told them by Moses when he led them out of Egypt.

1Kings 8:52a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
hâyâh (הָיָה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	Qal infinitive construct	Strong's #1961 BDB #224
The lâmed with an infinitive construct generally expresses purpose or result, although it can have three other common uses with the infinitive: (1) It can have a gerundial or adverbial sense to explain the circumstances of a previous action; (2) it can act as a periphrastic future in nominal clauses; and, (3) it can behave as a gerund, in the sense of <i>is to be, must be, ought to be</i> . ⁴⁹⁹ (4) Lâmed with the infinitive can connote <i>shall</i> or <i>must</i> . ⁵⁰⁰			
ʿâyânôwth (עֵינֹיֹת) [pronounced gûh-yaw-NOHTH]	<i>fountains, springs; surfaces; eyes</i>	feminine plural noun with the 2 nd person masculine singular suffix	Strong's #5869 (and #5871) BDB #744
pâthach (פָּתַח) [pronounced paw-THAKH]	<i>being opened, opening up; letting loose [as in, to draw (a sword)]; having begun, being lead in</i>	feminine plural, Qal passive participle	Strong's #6605 BDB #834 (& #836)
ʿel (עַל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
t ^e chinnâh (חֲנֻנָּה) [pronounced t ^e -khin-NAW]	<i>grace, supplication for grace; an entreaty, request, petition, or appeal for grace or favor or mercy</i>	feminine singular construct	Strong's #8467 BDB #337
ʿebed (עֶבֶד) [pronounced GE ^B -ved]	<i>slave, servant; worker; underling; subject</i>	masculine singular noun with a 2 nd person masculine singular suffix	Strong's #5650 BDB #713
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
ʿel (עַל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
t ^e chinnâh (חֲנֻנָּה) [pronounced t ^e -khin-NAW]	<i>grace, supplication for grace; an entreaty, request, petition, or appeal for grace or favor or mercy</i>	feminine singular construct	Strong's #8467 BDB #337

⁴⁹⁹ the bulk of this was paraphrased from J.C.L. Gibson, *Davidson's Introductory Hebrew Grammar~Syntax*; 4th Edition, © T&T Clark Ltd., 1994, pp. 127–132 and from *Biblical Hebrew*; by Page Kelley; William B. Eerdmans Publishing Co., ©1992, p. 434.

⁵⁰⁰ Keil & Delitzsch's *Commentary on the Old Testament*; ©1966 Hendrickson Publishers, Inc.; Vol. 2, p. 438.

1Kings 8:52a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
‘am (עַם) [pronounced <i>gahm</i>]	<i>people; race, tribe; family, relatives; citizens, common people; companions, servants; entire human race; herd [of animals]</i>	masculine singular collective noun with the 2 nd person masculine singular suffix	Strong's #5971 BDB #766
Yisʿrāʾēl (יִשְׂרָאֵל) [pronounced <i>yis-raw-ALE</i>]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun; God-given name to Jacob; and national name for the Jewish people	Strong's #3478 & #3479 BDB #975

Translation: Your eyes were opened to the supplication of Your servant and to the supplication of Your people Israel,... This is an interesting construction, where God's eyes are open to words which are spoken in supplication. Most translators understand the passive voice to be used as an imperative of entreaty: *Let Your eyes be opened...*

Solomon is speaking of God hearing his supplication and God will hear the supplication of Israel. Remember that the immediate context is Israel sinning against God and being removed to another country by their enemies. The broader context is, Solomon is dedicating the Temple.

Solomon is essentially explaining a broader principle here. God listens to the people Israel just as He listens to Solomon (or any other believer who calls out to God). Even though Solomon is petitioning for God to hear them, he will explain why God must hear them.

1Kings 8:52b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced <i>le</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
shâmaʿ (שָׁמַע) [pronounced <i>shaw-MAHG</i>]	<i>to listen [intently], to hear, to listen and obey, [or, and act upon, give heed to, take note of], to hearken to, to be attentive to, to listen and be cognizant of</i>	Qal infinitive construct	Strong's #8085 BDB #1033

The lâmed with an infinitive construct generally expresses purpose or result, although it can have three other common uses with the infinitive: (1) It can have a gerundial or adverbial sense to explain the circumstances of a previous action; (2) it can act as a periphrastic future in nominal clauses; and, (3) it can behave as a gerund, in the sense of *is to be, must be, ought to be*.⁵⁰¹ (4) Lâmed with the infinitive can connote *shall* or *must*.⁵⁰²

⁵⁰¹ the bulk of this was paraphrased from J.C.L. Gibson, *Davidson's Introductory Hebrew Grammar~Syntax*; 4th Edition, © T&T Clark Ltd., 1994, pp. 127–132 and from *Biblical Hebrew*; by Page Kelley; William B. Eerdmans Publishing Co., ©1992, p. 434.

⁵⁰² Keil & Delitzsch's *Commentary on the Old Testament*; ©1966 Hendrickson Publishers, Inc.; Vol. 2, p. 438.

1Kings 8:52b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'el (לָא) [pronounced eh]	unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to	directional preposition (respect or deference may be implied) with the 3 rd person masculine plural suffix	Strong's #413 BDB #39
b ^e (ב) [pronounced b ^{eh}]	in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within	a preposition of proximity	Strong's# none BDB #88
kôl (לֹכ) [pronounced koh]	every, each, all of, all; any of, any	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
Literally, <i>in all</i> . Although I don't have this in the lexicons, it is rendered by the most literal translations as <i>among all, through all, throughout all, with all</i> .			
qârâ' (אָרָק) [pronounced kaw-RAW]	to call, to proclaim, to read, to call to, to call out to, to assemble, to summon; to call, to name [when followed by a lâmed]	Qal infinitive construct with the 3 rd person masculine plural suffix	Strong's #7121 BDB #894
'el (לָא) [pronounced eh]	unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to	directional preposition (respect or deference may be implied) with the 2 nd person masculine singular suffix	Strong's #413 BDB #39

Translation: ...to listen to them when they call to You,... God will hear His people when they call out to Him.

Quite obviously, since God is omniscient, speaking of Him hearing or His eyes being opened to the petition of His people is an anthropomorphism.

1Kings 8:53a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kîy (כִּי) [pronounced kee]	for, that, because; when, at that time, which, what time	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
'attâh (אַתָּא) [pronounced aht-TAW]	you (often, the verb <i>to be</i> is implied)	2 nd person masculine singular, personal pronoun	Strong's #859 BDB #61

1Kings 8:53a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
bâdal (בָּדַל) [pronounced baw-DAHL]	<i>to separate, [disjoin, sever]; to divide into parts; to distinguish, to make a distinction, to show a difference; to select [out from a group]; to divide into parts; to shut out</i>	2 nd person singular, Hiphil perfect with the 3 rd person masculine plural suffix	Strong's #914 BDB #95
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	directional/relational preposition with the 2 nd person masculine singular suffix	No Strong's # BDB #510
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	directional/relational preposition	No Strong's # BDB #510
nachălâh (נַחֲלָה) [pronounced nah-khuh-LAW]	<i>inheritance, possession, property, heritage</i>	feminine singular noun	Strong's #5159 BDB #635
min (מִן) [pronounced mihn]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577
kôl (כֹּל) [pronounced kohl]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
‘ammîym (עַמִּים) [pronounced gahm-MEEM]	<i>peoples, nations; tribes [of Israel]; relatives of anyone</i>	masculine plural construct	Strong's #5971 BDB #766
’erets (אֶרֶץ) [pronounced EH-rets]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	masculine singular noun with the definite article	Strong's #776 BDB #75

Translation: ...for You Yourself separated them out as an inheritance from all the peoples of the earth,... The reason that God will hear His people is, He is the One Who separated them out from all other people of their earth. The Jewish people have become His possession; His inheritance; His people.

A distinctive people: Ex. 19:5–6 33:16 Num. 23:9 Deut. 4:34 7:6–8 9:26, 29 14:2 32:9; an inheritance belonging to God: Deut. 32:9 Jer. 10:16 Eph. 1:18.⁵⁰³

⁵⁰³ *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880; from E-sword, 1Kings 8:53.

1Kings 8:53b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kaph or k ^e (כ) [pronounced k ^e]	<i>like, as, according to; about, approximately</i>	preposition of comparison, resemblance or approximation	No Strong's # BDB #453
ʾăsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
Together, kaʾăsher (כֹּאֲשֶׁר) [pronounced kah-uh-SHER] means <i>as which, as one who, as, like as, as just; because; according to what manner, in a manner as, when, about when</i> . Back in 1Sam. 12:8, I rendered this <i>for example</i> . In Gen. 44:1, I have translated this, <i>as much as</i> .			
dâbar (דָּבַר) [pronounced daw ^b -VAHR]	<i>to speak, to talk [and back with action], to give an opinion, to expound, to make a formal speech, to speak out, to promise, to propose, to speak kindly of, to declare, to proclaim, to announce</i>	2 nd person masculine singular, Piel perfect	Strong's #1696 BDB #180
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, at, by, near, on, with, before, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88
yâd (יָד) [pronounced yawd]	generally translated <i>hand</i>	feminine singular construct	Strong's #3027 BDB #388
This combination of the bēyth preposition and <i>hand</i> literally means <i>in a hand of, in [the] hand of</i> ; and can be rendered <i>into the hand [s] of; by the hand of; in [under] the power [control] of, in the possession of; by the power of; with; through, by, by means of; before, in the sight of</i> .			
In this case, Y ^e howah is the speaker and Moses was His instrument. ⁵⁰⁴			
Mosheh (מֹשֶׁה) [pronounced moh-SHEH]	<i>to draw out [of the water] and is transliterated Moses</i>	masculine proper noun	Strong's #4872 BDB #602
ʿebed (עֶבֶד) [pronounced GE ^B -ved]	<i>slave, servant; worker; underling; subject</i>	masculine singular noun with a 2 nd person masculine singular suffix	Strong's #5650 BDB #713

Translation: ...just as You proclaimed through Moses Your servant... This separation was physical as well as spiritual. God removed His people from Egypt (which included a mixed multitude). God proclaimed that His people belonged to Him and He did this through Moses.

The reference here appears to be Ex. 19:5–6 [Moses will be speaking these words for God] “Now therefore, if you will indeed obey My voice and keep My covenant, you shall be My treasured possession among all peoples, for all the earth is Mine; and you shall be to Me a kingdom of priests and a holy nation. These are the words that you shall speak to the people of Israel.” See also Lev 20:24, 26 “But I have said to you, ‘You shall inherit their land, and I will give it to you to possess, a land flowing with milk and honey.’ I am the LORD your God, who has

⁵⁰⁴ *Figures of Speech Used in the Bible*; E. W. Bullinger; ©originally 1898; reprinted 1968 Baker Books; p. 411.

separated you from the peoples. You shall be holy to Me, for I the LORD am holy and have separated you from the peoples, that you should be Mine. (Ex. 3:8) (ESV; capitalized)

1Kings 8:53c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, at, by, near, on, with, before, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88
yâtsâ' (יָצַא) [pronounced yaw-TZAWH]	<i>to cause to go out, to lead out, to bring out, to carry out, to draw out, to take out [of money]; to put forth, to lay out, to exact; to promulgate; to produce</i>	Hiphil infinitive construct with the 2 nd person masculine singular suffix	Strong's #3318 BDB #422
The infinitive construct, when combined with the bēyth preposition, can often take on a temporal meaning and may be rendered <i>when [such and such happens]</i> . It can serve as a temporal marker that denotes an event which occurs simultaneously with the action of the main verb.			
'êth (אֶת) [pronounced ayth]	Indicates next word is the object of the verb; sometimes translated <i>to</i>	untranslated mark of a direct object	Strong's #853 BDB #84
'âbôwth (אֲבוֹתָ) [pronounced aw ^b -VOOTH]	<i>fathers, ancestors, both as the heads of households, clans or tribes; founders, civil leaders, military leaders</i>	masculine plural noun with the 1 st person plural suffix	Strong's #1 BDB #3
min (מִן) [pronounced mihn]	<i>from, away from, out from, out of, from, off, on account of, since, above, than, so that not, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577
Mits ^e rayim (מִצְרַיִם) [pronounced mits-RAH-yim]	<i>double straights; transliterated Mizraim; also Egypt, Egyptians</i>	masculine singular, proper noun	Strong's #4714 BDB #595
'ădônîy (אֲדֹנָי) [pronounced uh-doh-NEE]	<i>my Lord, my Master, my Sovereign; my lord [master]; can be used to refer to a possessor, an owner; transliterated Adoni, adoni</i>	masculine singular noun with the 1 st person singular suffix	Strong's #113 & #136 BDB #10
YHWH (יהוה) [pronunciation is possibly yhoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217

The Pulpit Commentary: *In Chronicles (Deut. 6:1–25:41, 42) the prayer ends somewhat differently. "Now therefore arise, O Lord God," etc.—words which are found in substance in Psalm 132:8–10. These two verses look like an addition, and were probably inserted by the chronicler to form a connecting link with 1Kings 7:1–3 (Bōhr). The LXX. has an extremely curious addition, said to be taken from the "Book of the Song." Stanley sees in its very abruptness and obscurity an evidence of its genuineness ("Jewish Ch." 2:218).*⁵⁰⁵

⁵⁰⁵ The Pulpit Commentary; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, 1Kings 8:53.

Translation: ...when You brought our fathers out from Egypt, my Adonai Y^ehowah.” God physically removed the people of Israel from Egypt and from the Egyptian people. Their actual separation was representative of their spiritual separation (they had believed in their God; the Egyptians, for the most part, did not).

NIV Study Bible: *Solomon began his prayer with an appeal to the Davidic Covenant (vv. 23–30), and he closes with an appeal to the Sinaitic covenant (see Ex. 19:5 Lev. 20:24, 26 Deut. 7:6 32:9).*⁵⁰⁶

This appears to be the end of Solomon’s prepared remarks to dedicate the Temple to the service of God. However, this is not all that he will say. Solomon says a few more things in vv. 56–61; and the remainder of the chapter (vv. 62–66) is what Solomon actually does.

Lange: *From this [celebration and from these words of Solomon,] we see how firmly that consciousness was rooted in the people Israel, and how inseparably it was united with all their religious views. Such a thing is found in; no other nation of the ancient world, because none of them knew the God whose name is Holy (Isa. 57:15), i.e., who had revealed Himself to His people as the Holy one, and whose covenant with them bore this inscription: “You [all] will be holy for I am holy” (Lev. 11:44). When God is known as the absolutely Holy, and the sanctifier, man appears in contrast as a sinner, and the more living the knowledge, the more living is the consciousness of sinfulness. No man can confess the name of God, which is the name of holiness, who does not know himself to be a sinner: acknowledging his sin he gives God, the Holy One, glory. Hence הָדָר (1Kings 8:33) means just as much, to confess his sin to Jehovah, as to give him praise (Psalm 32:5; 54:8).*⁵⁰⁷

At this point, Solomon ends his prayer to God; and now he will speak directly to the people assembled there.

It is quite surprising just how closely the exodus is tied to the building of the Temple.

The ESV; capitalized is used below:

The promise of the exodus fulfilled in part by the building of the Temple

1. As mentioned in the introduction, the exodus out of Egypt was, in part, based upon the promises made by God to His people Israel; and the construction and the celebration of God at the newly build Temple represents a fulfillment of those promises.
 2. 1Kings 6:1 *In the four hundred and eightieth year after the people of Israel came out of the land of Egypt, in the fourth year of Solomon's reign over Israel, in the month of Ziv, which is the second month, he began to build the house of the LORD.*
 - 1) When I first studied this verse, I just assumed that the author looked back to a logical starting point, and gave the timeline. But, as we study these other verses, it becomes even more clear how closely the exodus is tied to the building of the Temple. This is despite the fact the Solomon, on several occasions, indicates that this is a fulfillment of God’s promises to his father David.
 - 2) God heard the cries of the Israelite slaves in Egypt (Ex. 3:7) and so has come to deliver them from the Egyptians and bring them into a land flowing with milk and honey (Ex. 3:8). This is God’s promise that He spoke to Moses when Moses beheld the burning bush, which promise Moses will bring to the elders of Israel. God told Moses: “Go and gather the elders of Israel together and say to them, ‘The LORD, the God of your fathers, the God of Abraham, of Isaac, and of Jacob, has appeared to me, saying, “I have observed you and what has been done to you in Egypt, and I promise that I will bring you up out of the affliction of Egypt to the land of the Canaanites, the Hittites, the Amorites, the Perizzites, the Hivites, and the Jebusites, a land flowing with milk and honey.”’ (Ex. 3:16–17) So the exodus from Egypt is all based upon promises from God. The land flowing with milk and honey is a way of expressing great prosperity and provision to be found in this
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⁵⁰⁶ The NIV Study Bible; ©1995 by The Zondervan Corporation; p. 483 (footnote).

⁵⁰⁷ The Rev. Dr. John P. Lange, *Lange’s Commentary*; 1857–1864; in the Public Domain; from E-sword; Historical and Ethical (slightly edited).

The promise of the exodus fulfilled in part by the building of the Temple

new land.

3. 1Kings 8:9 There was nothing in the ark except the two tablets of stone that Moses put there at Horeb, where the LORD made a covenant with the people of Israel, when they came out of the land of Egypt.
 - 1) V. 9 is not tied to a promise, but continues with the theme of God bringing the people out of Egypt and making a covenant with them. The Ten Commandments are a part of the covenant which God made with Israel; and the stone tablets remain in the Ark of God as a witness of that covenant.
 - 2) God gave Israel the Ten Commandments, but He also said, "If you [Israel] walk in my statutes and observe my commandments and do them, then I will give you your rains in their season, and the land shall yield its increase, and the trees of the field shall yield their fruit. Your threshing shall last to the time of the grape harvest, and the grape harvest shall last to the time for sowing. And you shall eat your bread to the full and dwell in your land securely. I will give peace in the land, and you shall lie down, and none shall make you afraid. And I will remove harmful beasts from the land, and the sword shall not go through your land. You shall chase your enemies, and they shall fall before you by the sword. Five of you shall chase a hundred, and a hundred of you shall chase ten thousand, and your enemies shall fall before you by the sword. I will turn to you and make you fruitful and multiply you and will confirm my covenant with you. You shall eat old store long kept, and you shall clear out the old to make way for the new. I will make my dwelling among you, and my soul shall not abhor you. And I will walk among you and will be your God, and you shall be my people. I am the LORD your God, who brought you out of the land of Egypt, that you should not be their slaves. And I have broken the bars of your yoke and made you walk erect." (Lev. 26:3–13)
4. 1Kings 8:14–16 Then the king turned around and blessed all the assembly of Israel, while all the assembly of Israel stood. And he said, "Blessed be the LORD, the God of Israel, who with His hand has fulfilled what He promised with His mouth to David my father, saying, 'Since the day that I brought My people Israel out of Egypt, I chose no 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.' (2Sam. 7:7–8 quoted/paraphrased)
 - 1) Here, Solomon focuses on the promises which God gave to his father David.
 - 2) 2Sam. 7:7–8: (God is speaking to David after David expressed a desire to build a permanent house for God) "I have not lived in a house since the day I brought up the people of Israel from Egypt to this day, but I have been moving about in a tent for my dwelling. In all places where I have moved with all the people of Israel, did I speak a word with any of the judges of Israel, whom I commanded to shepherd My people Israel, saying, 'Why have you not built Me a house of cedar?'"
 - 3) God told David, "At no time have I asked for a (semi) permanent structure to be built." God is not complaining; but the emphasis is upon how this is an original idea by David.
5. 1Kings 8:18–21 (Solomon concludes the first part of his address to the people) "But the LORD said to David my father, 'Whereas it was in your heart to build a house for my name, you did well that it was in your heart. Nevertheless, you shall not build the house, but your son who shall be born to you shall build the house for my name.' Now the LORD has fulfilled his promise that he made. For I have risen in the place of David my father, and sit on the throne of Israel, as the LORD promised, and I have built the house for the name of the LORD, the God of Israel. And there I have provided a place for the ark, in which is the covenant of the LORD that he made with our fathers, when he brought them out of the land of Egypt." (2Sam. 7:5, 12–13 are paraphrased)
 - 1) God told David that his son would rise up on his throne and he would build the permanent house (Temple) for God.
 - 2) Solomon tells the people that this is fulfilled in their eyes. That is what Solomon has done.
6. 1Kings 8:46–53 (Solomon concludes the second part of his address to the people) "If they sin against you—for there is no one who does not sin—and you are angry with them and give them to an enemy, so that they are carried away captive to the land of the enemy, far off or near, yet if they turn their heart in the land to which they have been carried captive, and repent and plead with you in the land of their captors, saying, 'We have sinned and have acted perversely and wickedly,' if they repent with all their mind and with all their heart in the land of their enemies, who carried them captive, and pray to you toward their land, which you gave to their fathers, the city that you have chosen, and the house that I have built for your name, then hear in heaven your dwelling place their prayer and their plea, and maintain their

The promise of the exodus fulfilled in part by the building of the Temple

cause and forgive your people who have sinned against you, and all their transgressions that they have committed against you, and grant them compassion in the sight of those who carried them captive, that they may have compassion on them (for they are your people, and your heritage, which you brought out of Egypt, from the midst of the iron furnace). Let your eyes be open to the plea of your servant and to the plea of your people Israel, giving ear to them whenever they call to you. For you separated them from among all the peoples of the earth to be your heritage, as you declared through Moses your servant, when you brought our fathers out of Egypt, O Lord GOD."

- 1) Solomon speaks of potential discipline for a nation which turns against God.
 - 2) They are to remember that God brought them out of the iron furnace, out of Egypt.
 - 3) God not only brought them out of Egypt, but blessed Israel before the world—that great blessing which is most evident in their lives today.
7. Egypt is mentioned one more time in this chapter, but not really in a way that connects the promises made to Israel when in Egypt. 1Kings 8:65–66 **So Solomon held the feast at that time, and all Israel with him, a great assembly, from Lebo-hamath to the Brook of Egypt, before the LORD our God, seven days. On the eighth day he sent the people away, and they blessed the king and went to their homes joyful and glad of heart for all the goodness that the LORD had shown to David his servant and to Israel his people. This final mention of Egypt simply gives the territory over which the people of Israel camped.**

Chapter Outline

Charts, Graphics and Short Doctrines

Solomon actually had more to say, as the Chronicles adds 2Chron. 6:40–42 **"Now, O my God, let Your eyes be open and Your ears attentive to the prayer of this place. And now arise, O LORD God, and go to Your resting place, you and the ark of Your might. Let Your priests, O LORD God, be clothed with salvation, and let Your saints rejoice in your goodness. O LORD God, do not turn away the face of Your Anointed One! Remember Your steadfast love for David Your servant."** (ESV; capitalized)

Solomon, in this prayer to God, is very much a type of Christ. He prays for his people; he is the intercessor for his people; he stands between man and God. See **Jesus Christ, Our Mediator** ([HTML](#)) ([PDF](#)) ([WPD—zipped](#)).

What does it mean that Jesus is our mediator? (from Got Questions?)

Answer: A mediator is one who mediates, that is, one who acts as an intermediary to work with opposing sides in order to bring about a settlement. A mediator attempts to influence a disagreement between two parties with the goal of resolving a dispute. There is only one Mediator between mankind and God, and that is Jesus Christ. In this article, we'll see why God has a dispute with us, why Jesus is our mediator, and why we are doomed if we try to represent ourselves alone before God.

God has a dispute with us because of sin. Sin is described in the Bible as transgression of the law of God (1 John 3:4) and rebellion against God (Deuteronomy 9:7; Joshua 1:18). God hates sin, and sin stands between all of us and Him. "There is no one righteous, not even one" (Romans 3:10). All human beings are sinners by virtue of sin we have inherited from Adam, as well as the sin we commit on a daily basis. The only just penalty for this sin is death (Romans 6:23), not only physical death but eternal death (Revelation 20:11–15). The rightful punishment for sin is an eternity in hell.

What does it mean that Jesus is our mediator? (from Got Questions?)

Nothing we could do on our own would be sufficient to mediate between ourselves and God. No amount of good works or law-keeping makes us righteous enough to stand before a holy God (Isaiah 64:6; Romans 3:20; Galatians 2:16). Without a mediator, we are destined to spend eternity in hell, for by ourselves salvation from our sin is impossible. Yet there is hope! “For there is one God and one mediator between God and men, the man Christ Jesus” (1 Timothy 2:5). Jesus represents those who have placed their trust in Him before God’s throne of grace. He mediates for us, much as a defense attorney mediates for his client, telling the judge, “Your honor, my client is innocent of all charges against him.” That is true for us also. Some day we will face God, but we will do so as totally forgiven sinners because of Jesus’ death on our behalf. The “Defense Attorney” took the penalty for us!

We see more proof of this comforting truth in Hebrews 9:15: “For this reason Christ is the mediator of a new covenant, that those who are called may receive the promised eternal inheritance—now that He has died as a ransom to set them free from the sins committed under the first covenant.” It is because of the great Mediator that we are able to stand before God clothed in the righteousness of Christ Himself. On the cross Jesus exchanged our sin for His righteousness (2 Corinthians 5:21). His mediation is the only means of salvation.

From <https://www.gotquestions.org/Jesus-mediator.html> accessed March 9, 2018.

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

And so ends Solomon’s public prayer to God.

Barnes makes this brilliant observation: *If the prayer of Solomon be, as it has all the appearance of being, a genuine document of the time, preserved in the archives to which the authors of both Kings and Chronicles had access, all theories of the late origin of Deuteronomy must be regarded as baseless. While references are not infrequent to other portions of the Pentateuch, the language of the prayer is mainly modelled upon Deuteronomy, the promises and threats contained in which are continually before the mind of the writer.*⁵⁰⁸

Solomon recognizes the faithfulness of God and warns the people

We begin Solomon’s speech to the people who have assembled for the dedication of the Temple.

This closing benediction is not found in Chronicles.

Lange: *Solomon’s final address to the people contains a psalm of praise (1Kings 8:56), a wish for a blessing (1Kings 8:57–60), and a warning (1Kings 8:61).*⁵⁰⁹

Whedon: *Of this blessing and exhortation, which Solomon uttered at the close of his prayer, the writer in Chronicles makes no mention; but he adds to the prayer (2Chron. 6:41-42) a supplication that Jehovah would arise, and with the ark of his strength enter the holiest place; that the priests might be clothed with salvation and the saints rejoice in goodness, and that the mercies shown to David might be remembered.*⁵¹⁰

⁵⁰⁸ Albert Barnes, *Barnes’ Notes on the Old Testament*; from e-Sword, 1Kings 8:54.

⁵⁰⁹ The Rev. Dr. John P. Lange, *Lange’s Commentary*; 1857–1864; in the Public Domain; from E-sword; 1Kings 8:54–61 Homiletical and Practical.

⁵¹⁰ *Whedon’s Commentary on the Old and New Testaments*; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; 1Kings 8:54–61.

And so he is as a completion of Solomon to pray unto Y^ehowah all the prayer and all the supplication the this, [then] he rose up from to faces of an altar of Y^ehowah from a bending upon his knees and his palms stretching out [toward] the [two] heavens. And so he stands and so he blesses all an assembly of Israel a voice great, to say, “Celebrating Y^ehowah Who has given rest to His people Israel. As all which he spoke has not fallen a word one from all His word the good which He spoke in a hand of Moses His servant.

1Kings
8:54–56

And so it is, as Solomon completes praying to Y^ehowah [this] entire prayer and all this supplication [to Him], he gets up from the presence of the altar of Y^ehowah, from bending his knees [in prayer] and [from] stretching his hands out [toward] the heavens. Now he stood and he blessed the entire assembly of Israel in a loud voice, saying, “Celebrated is Y^ehowah, Who has [most recently] given rest to Israel, His people. According to all that He spoke, not a single word has failed [lit., *fallen*] of all His good promises which He spoke through Moses, His servant.

And Solomon completed praying to Jehovah this entire prayer; and he gets up from before the altar of Jehovah (he had been on his knees with his arms outstretched towards heaven). Now Solomon stands and blesses the entire assembly of Israel with a loud voice, saying, “Great praises toward our Jehovah, Who has most recently given Israel rest from her enemies. Not a single promise and not a single word has failed of all that Jehovah said through His servant Moses.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so he is as a completion of Solomon to pray unto Y ^e howah all the prayer and all the supplication the this, [then] he rose up from to faces of an altar of Y ^e howah from a bending upon his knees and his palms stretching out [toward] the [two] heavens. And so he stands and so he blesses all an assembly of Israel a voice great, to say, “Celebrating Y ^e howah Who has given rest to His people Israel. As all which he spoke has not fallen a word one from all His word the good which He spoke in a hand of Moses His servant.
Revised Douay-Rheims	And it came to pass, when Solomon had made an end of praying all this prayer and supplication to the Lord, that he rose from before the altar of the Lord: for he had fixed both knees on the ground, and had spread his hands towards heaven. And he stood and blessed all the assembly of Israel with a, loud voice, saying: Blessed be the Lord, who has given rest to his people Israel, according to all that he promised: there has not failed so much as one word of all the good things that he promised by his servant Moses.
Peshitta (Syriac)	And it came to pass, when Solomon had finished praying all this prayer and supplication unto the LORD God, he arose from before the altar of the LORD, from kneeling with his hands spread up to heaven. And he stood and blessed all the congregation of Israel with a loud voice, saying, Blessed be the LORD God, who has given rest to his people Israel, according to all that he promised; there has not failed one word of all his good promises, which he promised by the hand of Moses his servant.
Septuagint (Greek)	And it came to pass when Solomon had finished praying to the Lord all this prayer and supplication, that he rose up from before the altar of the Lord, after having knelt upon his knees, and his hands were spread out towards heaven. And he stood, and blessed all the congregation of Israel with a loud voice, saying, Blessed be the Lord this day, who has given rest to his people Israel, according to all that he said: there has not failed one word among all his good words which he spoke by the hand of his servant Moses.

Significant differences: Most of the differences were just alternate ways of translating the original Hebrew.

Limited Vocabulary Translations:

Bible in Basic English	Then Solomon, after making all these prayers and requests for grace to the Lord, got up from his knees before the altar of the Lord, where his hands had been stretched out in prayer to heaven; And, getting on his feet, he gave a blessing to all the men of Israel, saying with a loud voice, Praise be to the Lord who has given rest to his people Israel, as he gave them his word to do; every word of all his oath, which he gave by the hand of Moses his servant, has come true.
Easy English	So Solomon finished praying about everything that he wanted to ask the LORD for. He stood up in front of the altar of the LORD. He had been on his knees with his hands lifted up to the skies. But now he stood up (and he asked God) to do good things to all the people in Israel. He said with a loud voice, 'Praise the LORD! He has given rest to his people Israel. This is what he promised (to Moses). Every good promise that (the LORD) gave to his servant Moses has really happened.
Easy-to-Read Version—2006	When Solomon prayed this prayer to the LORD, he was on his knees in front of the LORD'S altar and his arms were raised toward heaven. When he finished praying, he stood up. Then, in a loud voice, he asked God to bless all the people of Israel. Solomon said, "Praise the LORD! He promised to give rest to his people, Israel. And he has given us rest! He used his servant Moses and made many good promises to the people of Israel. And he has kept every one of them!"
Good News Bible (TEV)	The Final Prayer After Solomon had finished praying to the LORD, he stood up in front of the altar, where he had been kneeling with uplifted hands. In a loud voice he asked God's blessings on all the people assembled there. He said, "Praise the LORD who has given his people peace, as he promised he would. He has kept all the generous promises he made through his servant Moses.
<i>The Message</i>	Having finished praying to GOD—ALL these bold and passionate prayers—Solomon stood up before GOD'S Altar where he had been kneeling all this time, his arms stretched upward to heaven. Standing, he blessed the whole congregation of Israel, blessing them at the top of his lungs: "Blessed be GOD, who has given peace to his people Israel just as he said he'd do. Not one of all those good and wonderful words that he spoke through Moses has misfired.
Names of God Bible	Solomon Blesses the People When Solomon finished praying this prayer for mercy to Yahweh , he stood in front of Yahweh's altar, where he had been kneeling with his hands stretched out toward heaven. Then he stood and in a loud voice blessed the entire assembly of Israel, "Thanks be to Yahweh ! He has given his people Israel rest, as he had promised. None of the good promises he made through his servant Moses has failed to come true.
NIRV	Solomon finished praying. He finished asking the LORD to help his people. Then he got up from in front of the LORD's altar. He had been down on his knees with his hands spread out toward heaven. He stood in front of the whole community of Israel. He blessed them with a loud voice. He said, "I praise the LORD. He has given peace and rest to his people Israel. That's exactly what he promised to do. He gave his people good promises through his servant Moses. Every single word of those promises has come true.
New Simplified Bible	When Solomon finished praying this prayer for mercy to Jehovah, he stood in front of Jehovah's altar, where he had been kneeling with his hands stretched out toward heaven. Then he stood and in a loud voice blessed the entire assembly of Israel: »THANKS TO JEHOVAH! He has given his people Israel rest, as he has promised. None of the good promises he made through his servant Moses has failed to come true.

Thought-for-thought translations; paraphrases:

Common English Bible	As soon as Solomon finished praying and making these requests to the LORD, he got up from before the LORD's altar, where he had been kneeling with his hands spread out to heaven. He stood up and blessed the whole Israelite assembly in a loud voice: "May the LORD be blessed! He has given rest to his people Israel just as he promised. He hasn't neglected any part of the good promise he made through his servant Moses.
Contemporary English V.	When Solomon finished his prayer at the altar, he was kneeling with his arms lifted toward heaven. He stood up, turned toward the people, blessed them, and said loudly: Praise the LORD! He has kept his promise and given us peace. Every good thing he promised to his servant Moses has happened.
The Living Bible	Solomon had been kneeling with his hands outstretched toward heaven. As he finished this prayer, he rose from before the altar of Jehovah and cried out this blessing upon all the people of Israel: "Blessed be the Lord who has fulfilled his promise and given rest to his people Israel; not one word has failed of all the wonderful promises proclaimed by his servant Moses.
New Life Version	Prayer for Good to Come to the People When Solomon had finished praying all this prayer to the Lord, he stood up in front of the altar of the Lord. He had been on his knees with his hands lifted toward heaven. He stood and prayed with a loud voice that good would come to all the people of Israel who were gathered together. He said, "Thanks be to the Lord. He has given rest to His people Israel. He has done all that He promised. Every word has come true of all His good promise, which He promised through His servant Moses.
New Living Translation	The Dedication of the Temple When Solomon finished making these prayers and petitions to the LORD, he stood up in front of the altar of the LORD, where he had been kneeling with his hands raised toward heaven. He stood and in a loud voice blessed the entire congregation of Israel: "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.

Partially literal and partially paraphrased translations:

American English Bible	And after Solomon finished his prayer and his requests to Jehovah, he stood up before the Altar of Jehovah (because he had been kneeling before it), then he raised his arms toward heaven and he blest the whole assembly of IsraEl in a loud voice, saying: 'Praise Jehovah, for He has brought rest to His people IsraEl today, just as He promised among all the many things that He said. For, not a word of the many things He said through His servants has failed to come true.
Beck's American Translation	<i>Solomon Blesses the People</i> When Solomon finished praying all this prayer to the LORD, he rose before the LORD's altar where he was kneeling with his hands stretched out toward heaven. Then he stood and blessed the whole community of Israel, saying out loud: "Blessed by the LORD who has given His people Israel rest just as He promised. Not one of all the good promises He made by His servant Moses has failed to come true.
International Standard V	<i>Solomon's Blessing to the Assembly</i> (2 Chronicles 6:40-42) 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, stood up, and blessed all of the assembly of Israel in a loud voice. He said:

"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.

New Advent (Knox) Bible

So prayed king Solomon, so he pleaded with the Lord; and when he had finished, he rose up from before the Lord's altar, where he had knelt on the ground with his hands outstretched towards heaven, and standing there, gave his blessing aloud to the whole assembly of Israel. Blessed be the Lord, he said, that he has given his people of Israel the repose he promised them; of all the hopes his word through Moses gave us, never one has been left unfulfilled.

Translation for Translators

After Solomon had finished praying this and pleading to Yahweh *for his help*, he stood up in front of the altar where he had been kneeling. He lifted up his arms. Then he *asked God to* bless all the Israeli people. He *prayed* loudly, saying, "Praise Yahweh, who has given us his people peace, like he promised that he would do. He has done every one of the good things that he promised to Moses, the man who served him *very well*."

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible

As Solomon is to complete to pray, his imploring and petition to Jehovah, he is to have risen up from being turned toward the altar of Jehovah, from to kneel on his knees and his hands being stretched out to the expanse. He was to stand and compliment the assembly of Israel, with a great loud cry, to the intent: Being acclaimed is Jehovah, who is to have granted rest to his people Israel, as he is to have promised - is there to have fallen down, one concern of his beneficial concern, which he is to have promised of the part to Moses, his servant? -

Ferrar-Fenton Bible

When Solomon had finished his prayer to the EVER-LIVING,—this perfect prayer and supplication,—he rose from before the altar of the EVER-LIVING, from kneeling on his knees, and Spread his hands to the Heavens, and stood up and blessed the whole Assembly of Israel with a loud voice, saying,

(B.C. 1004.) **Solomon's Psalm of Blessing.**

" Bless the EVER-LIVING,

Who has given consolation to His People Israel,

According to all He promised ;—

For not one word has failed,

Of all His good word which He spoke

By the means of his servant Moses !

God's Truth (Tyndale)

And when Salomon had made an end of praying all this prayer and supplication unto the Lord, he arose from before the altar of the Lord and from kneeling on his knees and stretching of his hands up to heaven and stood and blessed all the congregation of Israel with a loud voice saying: Blessed be the Lord that has given rest unto his people Israel according to all that he promised: so that there is not one word escaped of all the good promises which he promised by the hand of Moses his servant.

HCSB

Solomon's Blessing

When Solomon finished praying this entire prayer and petition to the LORD, he got up from kneeling before the altar of the LORD, with his hands spread out toward heaven, and he stood and blessed the whole congregation of Israel with a loud voice: "May the LORD be praised! He has given rest to His people Israel according to all He has said. Not one of all the good promises He made through His servant Moses has failed.

Jubilee Bible 2000

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 extended toward heaven. And he stood and blessed all the congregation of Israel with a loud voice, saying, Blessed be the LORD that has given rest unto his people Israel according to all that he had said; not one word has failed of all his good word, which he spoke by the hand of Moses, his slave.

Lexham English Bible

Solomon Charges the People Israel

It happened that when Solomon finished praying to Yahweh all of the prayer and this plea, he got up from before the altar of Yahweh, from kneeling down on his knees with his palms outstretched to heaven. He stood and blessed all of the assembly of Israel with a loud voice, saying, "Blessed be Yahweh who gave a resting place to his people Israel. According to all that he promised, not one word has fallen from all of his promises [concerning] the good which he spoke through the hand of Moses his servant.

Catholic Bibles (those having the imprimatur):

Christian Community (1988) When Solomon finished offering all this prayer and entreaty to Yahweh, he rose from before the altar of Yahweh where he had knelt with hands raised towards heaven and, standing, blessed all the assembly of Israel with a loud voice, "Blessed be Yahweh who has given rest to his people Israel as he promised; for not one of his promises, given to Moses his servant, has been broken.

New American Bible (2011) When Solomon finished offering this entire prayer of petition to the LORD, he rose from before the altar of the LORD, where he had been kneeling with his hands outstretched toward heaven. He stood and blessed the whole community of Israel, saying in a loud voice: "Blessed be the LORD who has given rest to his people Israel, just as he promised. Not a single word has gone unfulfilled of the entire generous promise he made through his servant Moses.

New English Bible—1970 When Solomon had finished this prayer and supplication to the LORD, he rose from before the altar of the LORD, where he had been kneeling with his hands spread out to heaven, stood up and in a loud voice blessed the whole assembly of Israel: 'Blessed be the LORD who has given his people Israel rest, as he promised: not one of the promises he made through his servant Moses has failed.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible When Shlomo had finished praying all this prayer and plea to *ADONAI*, he got up from in front of the altar of *ADONAI*, where he had been kneeling with his hands spread out toward heaven, stood up, and raised his voice to bless the whole community of Isra'el. He said, "Blessed be *ADONAI*, who has given rest to his people Isra'el, in accordance with everything he promised. Not one word has failed of his good promise, which he made through Moshe his servant.

The Complete Tanach And it was, as Solomon finished praying all this prayer and supplication to the Lord, that he arose from before the altar of the Lord, from kneeling on his knees with his hands spread out toward heaven. And he stood, and blessed the entire congregation of Israel (with) a loud voice, saying, "Blessed (be) the Lord, Who has given rest to His people Israel, according to all that He spoke; there has not failed one word of all his good word, that He spoke through Moses His servant.

According to all that he spoke: And where did he speak this? [As it is written], "And He shall give you rest from all your enemies [round about]" (Deuteronomy 12:10).

exeGesés companion Bible And so be it,
Shelomoh finishes praying all this prayer
and supplication to Yah Veh;
and he rises

from the face of the sacrifice altar of Yah Veh
 - from bowing on his knees
 with his palms spread to the heavens:
 and he stands
 and blesses all the congregation of Yisra El
 with a great voice, saying,
 Blessed - Yah Veh
 who gives rest to his people Yisra El
 according to all he words:
 there falls not one word
 of all the good words he worded
 by the hand of Mosheh his servant.

The Israel Bible (beta)

When Shlomo finished offering to Hashem all this prayer and supplication, he rose from where he had been kneeling, in front of the mizbayach of Hashem, his hands spread out toward heaven. He stood, and in a loud voice blessed the whole congregation of Yisrael: "Praised be Hashem who has granted a haven to His people Yisrael, just as He promised; not a single word has failed of all the gracious promises that He made through His servant Moshe.

Orthodox Jewish Bible

And it was so, that when Sh'lomo had completed davening all this tefillah and techinnah unto Hashem, he arose from before the Mizbe'ach Hashem, from having knelt on his knees with his palms spread up to Shomayim.

And he stood, and made on Kol Kehal Yisroel a brocha with a kol gadol (loud voice), saying,

Baruch Hashem, that hath given menuchah unto His people Yisroel, according to all that He promised: there hath not failed one davar of all His good promise, which He promised by yad Moshe His Eved.

The Scriptures 1998

And it came to be, when Shelomoh had ended praying all this prayer and supplication to יהוה, that he rose up from before the altar of יהוה, from kneeling on his knees with his hands spread up to the heavens. And he stood and blessed all the assembly of Yisra'ël with a loud voice, saying, "Blessed be יהוה, who has given rest to His people Yisra'ël, according to all that He promised. There has not failed one word of all His good word, which He promised through His servant Mosheh.

Expanded/Embellished Bibles:

The Expanded Bible

Solomon prayed this prayer and ·plea [request; supplication] to the Lord, kneeling in front of the altar with his ·arms raised [hands spread] toward heaven. When he finished praying, he got up. Then, in a loud voice, he stood and blessed ·all the people [·the whole assembly/congregation] of Israel, saying: "·Praise [Blessed be] the Lord! He promised he would give rest to his people Israel, and he has given us rest. ·The Lord has kept [Not one word has failed/L fallen of] all the ·good [wonderful] promises he gave through his servant Moses.

Kretzmann's Commentary

Verses 54-66

The Feast Of Dedication

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.

And he stood, facing the people once more, and blessed all the congregation of Israel with a loud voice, saying,

Blessed be the Lord, that hath given rest unto His people Israel, all the uncertainty of the last centuries now being exchanged for the certainty of a definite capital and of an established Sanctuary, 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. Cf Deu_12:10; Jos_21:45; Jos_23:14..

NET Bible®

When Solomon finished presenting all these prayers and requests to the Lord, he got up from before the altar of the Lord where he had kneeled and spread out his hands toward the sky [Or “toward heaven.”]. When he stood up, he pronounced a blessing over the entire assembly of Israel, saying in a loud voice: “The Lord is worthy of praise because he has made Israel his people secure [*Heb* “he has given a resting place to his people Israel.”] just as he promised! Not one of all the faithful promises he made through his servant Moses is left unfulfilled [*Heb* “not one word from his entire good word he spoke by Moses his servant has fallen.”]!

The Pulpit Commentary

SECTION III.—The Concluding Blessing.

The service of dedication concludes, as it commenced, with a benediction (verse 14).

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 [see note on 1Kings 8:22] the altar of the Lord, from kneeling on his knees [the first mention of this posture in the sacred history (Stanley). The Jews usually stood in prayer (Luke 18:11, Luke 18:13)] with [*Heb.* and] his hands spread up to heaven.

And he stood [this does not necessarily imply that he drew nearer to the congregation, as Keil], and blessed [cf. 2Sam. 6:18, and see note on 2Sam. 6:14. The words of blessing, which are presently given (verses 56–61), prove that he did not assume priestly functions and put any blessing upon the people, Num. 6:27] all the congregation of Israel with a loud [*Heb.* great] voice, saying,

Blessed be the Lord, that hath given rest unto his people Israel, according to all that he promised [a distinct reference to Deut. 12:9, Deut. 12:10 (cf. Deut. 3:20), where we read that when the Lord should have given rest to Israel, then a place for sacrifice, etc; should be appointed (Deut. 12:11). That place is now dedicated, and the king sees in this circumstance a proof that the rest is now at last fully attained. The permanent sanctuary is a pledge of settlement in the land. The rest hitherto enjoyed (Joshua 21:44) had been but partial. Only under Solomon were the Philistines brought into complete subjection (1Kings 9:16), and hitherto the ark had dwelt in curtains]; there hath not failed [*Heb.* fallen; cf. 1Sam. 3:19] one word [a clear reference to Joshua 21:45, as the preceding words are to Joshua 21:44] of all his good promise, which he promised by the hand [cf. verse 53] of Moses his servant [viz. in Le 26:3–13, and in Deut. 28:1–14, i.e; in the chapters which are the sources of this prayer, etc.]

The Voice

After Solomon had finished praying to the Eternal, he stood up before the Eternal's altar where he had been kneeling and lifting up his hands toward heaven. With a booming voice, he blessed the entire community of Israel.

Solomon: Blessed is the Eternal One who has given rest to His people Israel and who has fulfilled all His promises. He has been true to every last word of the promise He gave through His servant Moses.

Literal, almost word-for-word, renderings:

Context Group Version

And it was so, that, when Solomon had made an end of praying all this prayer and supplication to YHWH, he arose from before the altar of YHWH, from kneeling on his knees with his hands spread out toward the skies. And he stood, and esteemed all the assembly of Israel with a loud voice, saying, Esteemed be YHWH, that 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 by Moses his slave.

NASB

Solomon's Benediction

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 [*Lit palms*] spread toward heaven. And he stood and blessed all the assembly of Israel with a loud voice, saying:

New European Version

"Blessed be the LORD, who has given rest to His people Israel, according to all that He promised [Lit *spoke*]; not one word has failed [Lit *fallen*] of all His good promise [Lit *word*], which He promised [Lit *spoke*] through Moses His servant.

A Final Dedication

It was so, that when Solomon had made an end of praying all this prayer and supplication to Yahweh, he arose from before the altar of Yahweh, from kneeling on his knees with his hands spread forth toward heaven. He stood, and blessed all the assembly of Israel with a loud voice saying, Blessed be Yahweh, who has given rest to His people Israel, according to all that He promised. There has not failed one word of all His good promise, which He promised by Moses His servant.

New King James Version

Solomon Blesses the Assembly

And so it was, when Solomon had finished praying all this prayer and supplication to the LORD, that he arose from before the altar of the LORD, from kneeling on his knees with his hands spread up to heaven. Then he stood and blessed all the assembly of Israel with a loud voice, saying: "Blessed be the LORD, who has given rest to His people Israel, according to all that He promised. There has not failed one word of all His good promise, which He promised through His servant Moses.

Young's Updated LT

And it comes to pass, at Solomon's finishing to pray unto Jehovah all this prayer and supplication, he has risen from before the altar of Jehovah, from bending on his knees, and his hands spread out to the heavens, and he stands and blesses all the assembly of Israel with a loud voice, saying, "Blessed is Jehovah who has given rest to His people Israel, according to all that He has spoken; there has not fallen one word of all His good word, which He spoke by the hand of Moses his servant.

The gist of this passage:

Solomon completes his prayer and gets up off of his knees and then blesses the people of Israel who are there. He celebrates Y^ehowah, Who has kept His Word which He gave to Moses.

54-56

1Kings 8:54a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
hâyâh (הָיָה) [pronounced <i>haw-YAW</i>]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine singular, Qal imperfect	Strong's #1961 BDB #224
Without a specific subject and object, the verb hâyâh often means <i>and it will come to be, and it will come to pass, then it came to pass</i> (with the wâw consecutive). It may be more idiomatically rendered <i>subsequently, afterwards, later on, in the course of time, after which</i> . Generally, the verb does not match the gender whatever nearby noun could be the subject (and, as often, there is no noun nearby which would fulfill the conditions of being a subject).			
kaph or k ^e (כ) [pronounced <i>k^e</i>]	<i>like, as, according to; about, approximately</i>	preposition of comparison, resemblance or approximation	No Strong's # BDB #453

1Kings 8:54a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kâlâh (כָּלָה) [pronounced kaw-LAWH]	<i>to complete, to finish; to prepare; to come to an end; to consume, to waste, to destroy, to annihilate; to make pine away</i>	Piel infinitive construct	Strong's #3615 BDB #477
The infinitive construct with the kaph preposition is very similar to its use with the bêyth preposition. Generally, this is seen as a temporal clause, where the preposition is translated <i>when, as, just as, as soon as</i> . ⁵¹¹			
Sh ^l ômôh (שְׁלֹמֹה) [pronounced sh ^l -oh-MOH or shloh-MOH]	<i>peace, peaceful; transliterated Solomon</i>	masculine singular, proper noun	Strong's #8010 BDB #1024
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
pâlal (פָּלַל) [pronounced paw-LAHL]	<i>to pray, to intercede, to make intercession for, to ask for a favorable determination</i>	Hithpael infinitive construct	Strong's #6419 BDB #813
'el (אֶל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
YHWH (יהוה) [pronunciation is possibly yhoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
'êth (אֶת) [pronounced ayth]	Indicates next word is the object of the verb; sometimes translated <i>to</i>	untranslated mark of a direct object	Strong's #853 BDB #84
kôl (כֹּל) [pronounced koh]	<i>the whole, all of, the entirety of, all; can also be rendered any of</i>	masculine singular construct followed by a definite article	Strong's #3605 BDB #481
t ^e phillâh (תְּפִלָּה) [pronounced t ^e -phil-LAWH]	<i>prayer, intercession, supplication for any one; prayer or supplication in general; a hymn or inspired song</i>	feminine singular noun with the definite article	Strong's #8605 BDB #813
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
t ^e chinnâh (תְּחִנָּה) [pronounced t ^e -khin-NAW]	<i>grace, supplication for grace; an entreaty, request, petition, or appeal for grace or favor or mercy</i>	feminine singular noun with the definite article	Strong's #8467 BDB #337
zeh (זֶה) [pronounced zeh]	<i>here, this, this one; thus; possibly another</i>	masculine singular demonstrative adjective with the definite article	Strong's #2088, 2090 (& 2063) BDB #260

⁵¹¹ *Biblical Hebrew*; by Page Kelley; William B. Eerdmans Publishing Co., ©1992, p. 182.

Translation: *And so it is, as Solomon completes praying to Y^ehowah [this] entire prayer and all this supplication [to Him],...* Sometimes, the wāw consecutive followed by the verb *to be*, just indicates the beginning of a new section, a new chapter, a change of pace, or a change of scenery. Many times (but not here), one could get away with the translation, *Time passes, and...*

What Solomon has said has been a public prayer to God. Solomon had been speaking directly to God. Whether his remarks had been prepared in advance or whether he had some notes, I do not know. It is my opinion that men were, in general, more intelligent in the ancient world than they are now. For that reason, Solomon probably thought about what he was going to pray, but did not necessarily prepare the remarks beforehand in writing.

On the other hand, what Solomon said is preserved here. Did he had 1 or 2 secretaries recording this event or did he record this event at a later time? Someone would have to have preserved this public speech and prayer in writing.

What I have noticed with the narrative of Solomon is, it seems to have been done after his death, and possibly assembled from several documents (some of those documents perhaps written by Solomon himself). In the first 3 chapters, we have a straight consecutive narrative of what happened; but in 1Kings 4, we seem to be looking at Solomon's reign overall. Then in 1Kings 5–7, Solomon builds the Temple and his own home. This prayer and address to the people was done after the Temple had been completed. So 1Kings 5–8 appear to be in order.

Although we do not know Solomon's exact age (or even close to it), Solomon spends perhaps 8 to 10 years completing the project of building the Temple; and then he dedicates it (this dedication may have occurred *after* the rest of his building, which is 20 years). So, even if he was quite young when beginning as king over Israel (he may have been as young as 8 or 10 or 12); he is now at least in his late 20's at the very least. He prepares the presents a prayer followed by a speech which is very well thought out and included by God the Holy Spirit as a part of Scripture.

1Kings 8:54b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
qûwm (קום) [pronounced koom]	<i>to stand, to rise up, to get up; to establish, to establish a vow, to cause a vow to stand, to confirm or to fulfill a vow</i>	3 rd person masculine singular, Qal perfect	Strong's #6965 BDB #877
min (מן) [pronounced mihn]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	directional/relational preposition	No Strong's # BDB #510
pânîym (פנים) [pronounced paw-NEEM]	<i>face, faces, countenance; presence</i>	masculine plural construct (plural acts like English singular)	Strong's #6440 BDB #815

Together, the two prepositions and pânîym mean *from before, from the presence of, from a position before a person or object, from before a place*. However, this also expresses source or cause, and is also rendered *because of, on account of*. Literally, this is *from to faces of...*

1Kings 8:54b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
miz ^e bêach (מִזְבֵּחַ) [pronounced miz-BAY-ahkh]	altar; possibly monument	masculine singular construct	Strong's #4196 BDB #258
YHWH (יהוה) [pronunciation is possibly yohh-WAH]	transliterated variously as <i>Jehovah</i> , <i>Yahweh</i> , <i>Y^ehowah</i>	proper noun	Strong's #3068 BDB #217

Translation: ...he gets up from the presence of the altar of Y^ehowah,... Up until this point, Solomon had been before the altar of Y^ehowah. It is hard to say just how long he has been bowed down. It is difficult to give a prayer before the people of Israel; and yet be in a prayer position (what we might typically think of as a prayer position).

Given the narrative here, what appears to be the case is, the Ark was brought before the congregation and placed into the Temple, out of the sight of the people (vv. 2–11). Probably this was a part of the ceremony. Solomon says a few words toward the Ark and the priests who brought the Ark forward (vv. 12–13). Then Solomon turns and addresses the people, suggesting that his prayer was given while standing before the people (v. 14). After his introductory remarks to the people (vv. 15–21), Solomon gives a prayer to God (vv. 22–53), during which, he appears to have been in a standing position, but with his hands outstretched towards heaven (v. 22).

I did not see the passage where Solomon kneels down before the altar, but apparently, that takes place, at the end of the prayer or even during the prayer. However, here, he gets back up.

*The Cambridge Bible: It appears from this verse that the addition in 2Chron. 6:13, where we read that he first stood and then kneeled down before the people, gives the correct idea of what took place. Josephus tells us that at the close of the prayer the king cast himself upon the ground and continued worshipping a long time, after which he arose and offered sacrifices.*⁵¹²

J. Vernon McGee: *There has always been a question about the proper posture of prayer. Should you stand, kneel, get down on all fours, or prostrate yourself before the Lord on the ground? Solomon knelt when he prayed. Although no particular posture is essential — you can pray in most any position — this is where the posture of kneeling is mentioned. I think it was Victor Hugo who said that the soul is on its knees many times regardless of the posture of the body. It is the posture of the heart that is important.*⁵¹³

2Chron. 6:13–15 tells us where Solomon was all of this time: Solomon had made a bronze platform five cubits long, five cubits wide, and three cubits high, and had set it in the court, and he stood on it. Then he knelt on his knees in the presence of all the assembly of Israel, and spread out his hands toward heaven, and said, "O LORD, God of Israel, there is no God like You, in heaven or on earth, keeping covenant and showing steadfast love to Your servants who walk before You with all their heart, who have kept with Your servant David my father what You declared to him. You spoke with Your mouth, and with Your hand have fulfilled it this day." (ESV; capitalized)

⁵¹² *The Cambridge Bible for Schools and Colleges*; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, 1Kings 8:54.

⁵¹³ From http://archive.org/stream/11-1King/11-1Kings_djvu.txt (Chapter 8); accessed March 22, 2018.

1Kings 8:54c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
min (מִן) [pronounced <i>mihn</i>]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577
kâra' (עָרַךְ) [pronounced <i>kaw-RAHG</i>]	<i>to bend the knees, to bow down, to bend down before [usually used for doing obeisance to a king]; to crouch [down]; by implication: to fall, to sink</i>	Qal infinitive construct	Strong's #3766 BDB #502
'al (לְעַל) [pronounced <i>gahl</i>]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5921 BDB #752
berek (רָבַד) [pronounced <i>BEH-rehk</i>]	<i>knee; weak from fear</i>	feminine plural noun with the 3 rd person masculine singular suffix	Strong's #1290 BDB #139
w ^e (or v ^e) (וְ, or וּ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
kaph (כַּף) [pronounced <i>kaf</i>]	<i>palm, hollow or flat of the hand, sole of the foot; bowl, spoon</i>	feminine plural noun with the 3 rd person masculine singular suffix	Strong's #3709 BDB #496
These nouns are tied together because of the fact that they are concave.			
pâras (שָׂרַס) [pronounced <i>paw-RAHS</i>]	<i>being broken into pieces; expanding; being spread out, being dispersed; being displayed</i>	feminine plural, Qal passive participle	Strong's #6566 BDB #831
shâmayîm (שָׁמַיִם) [pronounced <i>shaw-MAH-yim</i>]	<i>heaven, heavens, skies; the visible heavens, as in as abode of the stars or as the visible universe, the sky, atmosphere, etc.; Heaven (as the abode of God)</i>	masculine dual noun with the definite article	Strong's #8064 BDB #1029

Translation: ...from bending his knees [in prayer] and [from] stretching his hands out [toward] the heavens. Solomon had been on his knees before the altar, with his hands stretched towards heaven. We do not know at what time he fell to his knees. Maybe he did so at v. 52, when he was bringing this prayer to a close. Again, it seems that Solomon would not have given such a prayer while kneeling, and hands toward God. What appears to be the case is, he began in a standing position (1Kings 8:22), and, at some point, dropped to his knees in respect⁵¹⁴ (1Kings 8:54).

David Guzik: *Ezra prayed on his knees (Ezra 9:5), the Psalmist called us to kneel (Psalm 95:6), Daniel prayed on his knees (Dan. 6:10), people came to Jesus kneeling (Matt. 17:14, Matt. 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, Eph. 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*

⁵¹⁴ He may have even fallen to his face at the very end.

to show us that it isn't required, but it also has enough prayer on the knees to show us that it is good.⁵¹⁵

The Pulpit Commentary: *This is the first mention of kneeling for prayer in the Bible. The Jews usually stood to pray (Luke 18:11,13).*⁵¹⁶

1Kings 8:55a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
<p>The chief function of the wâw consecutive is to mark the continuation of a piece of narrative or discourse over at least one but more often several stages. The sequence they establish is essentially chronological, though not necessarily one of strict succession. This sequence of frequently logical as well.⁵¹⁷ It is also common for wâw consecutive to link together a series of imperfect tense verbs. What is being emphasized is a chronological are logical narrative rather than continuous action.⁵¹⁸ When dealing with a narrative of chronological succession, it may be reasonable to translate the wâw consecutive <i>later, afterward, subsequently</i>. One could get away with translating the wâw consecutive <i>finally</i>.</p>			
ʿamad (עמד) [pronounced gaw-MAHD]	<i>to take a stand, to stand, to remain, to endure, to withstand; to stop, to cease</i>	3 rd person masculine singular, Qal imperfect	Strong's #5975 BDB #763
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
bârak ^e (ברך) [pronounced baw-RAHK ^e]	<i>to invoke God, to praise, to celebrate, to adore, to bless [God]; to bless [men], to invoke blessings; to bless [as God, man and other created things], therefore to cause to prosper, to make happy; to salute anyone [with a blessing]; to curse</i>	3 rd person masculine singular, Piel imperfect	Strong's #1288 BDB #138
kôl (ל) [pronounced koh]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
qâhâl (קהל) [pronounced kaw-HAWL]	<i>an organized assembly, a called convocation; this is not just a crowd, but people who were assembled for a reason</i>	masculine singular construct	Strong's #6951 BDB #874

⁵¹⁵ David Guzik's Commentary on the Old Testament; courtesy of e-sword; ©2006; 1Kings 8:54–61.

⁵¹⁶ From <https://www.studydrive.org/commentaries/bcc/1-kings-8.html> accessed March 20, 2018. See link for citations from Coffman.

⁵¹⁷ This is quoted almost verbatim from J.C.L. Gibson, *Davidson's Introductory Hebrew Grammar-Syntax*; 4th Edition, © T&T Clark Ltd., 1994, pp. 83–84.

⁵¹⁸ I said that; I am not certain if other Hebrew translators have.

1Kings 8:55a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Yisʿrāʾēl (יִשְׂרָאֵל) [pronounced yis-raw-ALE]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun; God-given name to Jacob; and national name for the Jewish people	Strong's #3478 & #3479 BDB #975
qôwl (קוֹל) [pronounced koh]	<i>sound, voice, noise; loud noise, thundering</i>	masculine singular noun	Strong's #6963 BDB #876
gâdôwl (גָּדוֹל) [pronounced gaw-DOHL]	<i>large, great or mighty [in power, nobility, wealth; in number, or magnitude and extent], loud; elder, older, important, distinguished; vast, unyielding, immutable, significant, astonishing</i>	masculine singular adjective	Strong's #1419 BDB #152

Translation: Now he stood and he blessed the entire assembly of Israel in a loud voice,... Solomon stands, indicating that he had been kneeling before, and he speaks to the assembly there in a loud voice.

John Wesley: [Solomon] spoke this standing, that he might be the better heard, and because he blessed as one having authority. Never were words more pertinently spoken: never was a congregation dismissed, with that which was more likely to affect them, and to abide with them.⁵¹⁹

This of course causes us to wonder, was his actual prayer to God in a lower voice? Did he present a prayer that only the first few rows of people could hear? It is recorded here; and we do not need to have all the people hear all that was said. I am obviously speculating, and, to what end, I could not tell you. I like taking the words which are used and bringing them to a conclusion or integrate them into a fuller narrative, which may not necessarily result in any additional helpful knowledge.

Perhaps the louder voice signaled to those who could not hear him well, that he was bringing this part of the celebration to a close.

We find similar blessings in Num. 6:23–26 2Sam. 6:18 1Chron. 16:2.

This blessing is contained in vv. 57–58:

1Kings 8:55b–56a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced le]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510

⁵¹⁹ John Wesley; *Explanatory Notes on the Whole Bible*; courtesy of e-sword, 1Kings 8:55.

1Kings 8:55b–56a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'amar (אָמַר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	Qal infinitive construct	Strong's #559 BDB #55
bârak ^e (בָּרַךְ) [pronounced baw-RAHK ^e]	<i>blessed, blessed be [is], blessings to; happiness to [for], happiness [is]; praised is, celebrated is</i>	Qal passive participle	Strong's #1288 BDB #138
God blesses man; man praises and celebrates God.			
YHWH (יהוה) [pronunciation is possibly yohh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
'asher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
nâthan (נָתַן) [pronounced naw-THAHN]	<i>to give, to grant, to place, to put, to set; to make</i>	3 rd person masculine singular, Qal perfect	Strong's #5414 BDB #678
m ^e nûwchâh (מְנוּחָה) [pronounced m ^e -noo-KHAH]	<i>rest, a condition of rest; a resting place, place of rest; quietness; an habitation</i>	feminine singular noun	Strong's #4496 BDB #629
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
'am (עַם) [pronounced gahm]	<i>people; race, tribe; family, relatives; citizens, common people; companions, servants; entire human race; herd [of animals]</i>	masculine singular collective noun with the 3 rd person masculine singular suffix	Strong's #5971 BDB #766
Yis ^e râ'êl (יִשְׂרָאֵל) [pronounced yis-raw-ALE]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun; God-given name to Jacob; and national name for the Jewish people	Strong's #3478 & #3479 BDB #975

Translation: ...saying, "Celebrated is Y^ehowah, Who has [most recently] given rest to Israel, His people. At this point, we begin Solomon's message to the people. He is addressing the people directly, in a loud voice, obviously so that as many of them as possible can hear what he says.

Israel had come to a time of peace and rest in their history under Solomon. This was because King David defeated their enemies from all sides. This was a change from Israel under Moses. Deut. 12:8–9 [Moses is speaking to the people before they were to enter into the land, and warning them about going off on the wrong route] "You shall not do according to all that we are doing here today, everyone doing whatever is right in his own eyes, for you have not as yet come to the rest and to the inheritance that the LORD your God is giving you." But under Solomon, we have this: 1Kings 4:25 And Judah and Israel lived in safety, from Dan even to Beersheba,

every man under his vine and under his fig tree, all the days of Solomon. (ESV) This is why Solomon was able to undertake such a massive project as building the Temple and his palace, which involved a lot of interaction with Tyre over a large swath of land.

God giving rest to His people is found in Deut. 3:20 12:10, 12 Joshua 21:44 2Chron. 14:6 Heb. 4:3–9.⁵²⁰

*The Cambridge Bible: Solomon's reign was to be specially a time of peace (cf. 1Kings 2:33), and it was only in a time of profound tranquillity that the great works of the Temple and the king's house could have been carried out.*⁵²¹

He uses a verb that, on the one hand is used to bless man; and on the other hand is used to celebrate or to praise God. It's meaning changes depending upon the object of the verb.

*The College Press Bible Study: The blessing began with praise to the Lord for the fulfillment of His promises. God had promised His people rest, and then the appointment of a place of sacrifice (Deut. 12:9–11). God had already given Israel a measure of rest when the land of Canaan was conquered by Joshua (Joshua 21:44); but it was only after the victories of David that rest was fully secured. Solomon apparently regarded the dedication of the Temple as proof that the promised rest was at last fully attained. No other promise of God made through Moses had failed to be fulfilled either (1Kings 8:56).*⁵²²

When David was king, there were a plethora of wars and battles; and many nations threatened Israel. Solomon recognized that, at this point in time, they were enjoying a great time of peace. In another passage in Kings, this peace and prosperity is described as every man enjoying his own vineyard and farm.

The United States has been so greatly blessed by God. Most people in the United States take this for granted and do not recognize the great peace and prosperity that we have enjoyed, which is easily the greatest in the history of mankind. Only a tiny fraction of our population has been harmed by war or by terrorism. Even in population centers like New York City, there is very little that they worry about.

1Kings 8:56b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kaph or k ^e (כ) [pronounced k ^e]	<i>like, as, according to; about, approximately</i>	preposition of comparison, resemblance or approximation	No Strong's # BDB #453
kôl (כֹּל) [pronounced koh/]; also kol (כָּל) [pronounced kol]	<i>all, all things, the whole, totality, the entirety, everything</i>	masculine singular noun without the definite article	Strong's #3605 BDB #481
ʾăsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81

K^e kôl asher (כֹּל אֲשֶׁר) appears to mean *as all, according to all that, just as all that, just as, exactly as, exactly as all which*.

⁵²⁰ *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880; from E-sword, 1Kings 8:56.

⁵²¹ *The Cambridge Bible for Schools and Colleges*; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, 1Kings 8:56.

⁵²² *The College Press Bible Study Textbook Series*; (a compilation of many commentaries); from e-sword; 1Kings 8:54–61.

1Kings 8:56b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
dâbar (דָּבַר) [pronounced daw ^b -VAHR]	<i>to speak, to talk [and back with action], to give an opinion, to expound, to make a formal speech, to speak out, to promise, to propose, to speak kindly of, to declare, to proclaim, to announce</i>	3 rd person masculine singular, Piel perfect	Strong's #1696 BDB #180
lô' (לֹא or אֵין) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
nâphal (נָפַל) [pronounced naw-FAHL]	<i>to fall, to lie, to die a violent death, to be brought down, to settle, to sleep deeply; to desert</i>	3 rd person masculine singular, Qal perfect	Strong's #5307 BDB #656
Extended Qal meanings: <i>to fall [to the ground, in battle], to die, to die a violent death; a man felled [by sickness]; [a building] falling down [in decay]; about to fall, about to come to ruin; [a fetus] falling out [or, being born, being aborted]; to fall away [used of members of a body]; [a face being] cast down [in sorrow], to fall down, to come down [from heaven], to descend; [sleep, terror, calamity] to fall upon [anyone]; to throw oneself, to cast oneself; to rush upon; to fall prostrate, to prostrate oneself; to fall upon someone [in affection]; to fall upon [an enemy], to attack; to alight [from a beast or chariot], to let oneself down; to encamp [as an army]; [a prayer] to fall before [someone for consideration, to be heard]; to fall away, to desert, to defect.⁵²³ I hope that the relationship is clear between the basic meaning, to fall, and the extended understanding of this verb.</i>			
dâbâr (דְּבַר) [pronounced daw ^b -VAWR]	<i>word, saying, doctrine, thing, matter, command; business, occupation; case; something; manner</i>	masculine singular noun	Strong's #1697 BDB #182
'echâd (אֶחָד) [pronounced eh-KHAWD]	<i>one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone; same</i>	numeral adjective	Strong's #259 BDB #25
min (מִן) [pronounced mihn]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than, greater than</i>	preposition of separation	Strong's #4480 BDB #577
kôl (כֹּל) [pronounced kohl]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481

Literally, min kôl (מִן כֹּל) [pronounced mihn-kohl] means, *from all, from every*. However, together, various literal translations give the following renderings: *about all, of all* (1Sam. 23:23); *over all, more than all, above all* (Gen. 3:14).

⁵²³ Taken from H. W. F. Gesenius, *Hebrew-Chaldee Lexicon to the Old Testament*; ©1979 by Baker Books; p. 557.

1Kings 8:56b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
dâbâr (דָּבָר) [pronounced daw ^b -VAWR]	word, saying, doctrine, thing, matter, command; business, occupation; case; something; manner	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #1697 BDB #182
ṭôwb (טוֹב) [pronounced toh ^b v]	pleasant, pleasing, agreeable, good, better; approved	masculine singular adjective which can act like a substantive; with the definite article	Strong's #2896 BDB #373

Translation: According to all that He spoke, not a single word has failed [lit., fallen] of all His good promises... Solomon points out that, throughout the entire history of Israel, God has said many things to His people and not a single word of what He has said has ever failed. What God has said can be depended upon.

E. W. Bullinger: *[Not one of God's promises have] fallen [to the ground]. Hebrew. naphal, to fall. Solomon knows Joshua 23:14 (Joshua is speaking to his people: "And now I am about to go the way of all the earth, and you know in your hearts and souls, all of you, that not one word has failed of all the good things that the LORD your God promised concerning you. All have come to pass for you; not one of them has failed.")*. Compare Joshua 21:45 (final commentary by the author who wrote the end of Joshua: *Not one word of all the good promises that the LORD had made to the house of Israel had failed; all came to pass.*—ESV; capitalized).⁵²⁴

Solomon specifically refers to the promises made by God through Moses.

The Open Bible: *The prosperity of Solomon's reign was a result of God's promises to faithful servants like Moses and David. But each generation has its own covenant responsibility, which led Solomon to the exhortation in v. 61. Then, modifying this note: [Client nation U.S.A.] is never more than one generation from extinction.*⁵²⁵

1Kings 8:56c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾăšher (אֲשֶׁר) [pronounced ash-ER]	that, which, when, who, whom; where	relative pronoun	Strong's #834 BDB #81
dâbar (דָּבָר) [pronounced daw ^b -VAHR]	to speak, to talk [and back with action], to give an opinion, to expound, to make a formal speech, to speak out, to promise, to propose, to speak kindly of, to declare, to proclaim, to announce	3 rd person masculine singular, Piel perfect	Strong's #1696 BDB #180

⁵²⁴ E. W. Bullinger, *Companion Bible Notes*; 1909 in the Public Domain; from e-Sword, 1Kings 8:56 (slightly edited).

⁵²⁵ *The Open Bible*; the New Living Translation; Thomas Nelson Publishers, Nashville, TN; ©1996, p. 458 (footnote). The Open Bible used *the church* rather than *client nation U.S.A.*

1Kings 8:56c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, at, by, near, on, with, before, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88
yâd (יָד) [pronounced yawd]	generally translated <i>hand</i>	feminine singular construct	Strong's #3027 BDB #388
This combination of the bēyth preposition and <i>hand</i> literally means <i>in a hand of, in [the] hand of; and can be rendered into the hand [s] of; by the hand of; in [under] the power [control] of, in the possession of; by the power of; with; through, by, by means of; before, in the sight of.</i>			
Mosheh (מֹשֶׁה) [pronounced moh-SHEH]	<i>to draw out [of the water] and is transliterated Moses</i>	masculine proper noun	Strong's #4872 BDB #602
‘ebed (עֶבֶד) [pronounced GE ^B -ved]	<i>slave, servant; worker; underling; subject</i>	masculine singular noun with a 2 nd person masculine singular suffix	Strong's #5650 BDB #713

Translation: ...which He spoke through Moses, His servant. Solomon speaks of this as the words of Moses, which God spoke; but this is true of all the Scriptures which existed at that time (and at any time).

NIV Study Bible: *Solomon understood this historic day to be a testimony to God's covenant faithfulness...After the conquest of Canaan under the leadership of Joshua, the Lord gave the Israelites a period of rest from their enemies (Joshua 11:23 21:44 22:4), even though there remained much land to be possessed (Joshua 13:1 Judges 1). It was only with David's victories that the rest was made durable and complete (see 2Sam. 7:7).*⁵²⁶

1Kings 8:56 (a graphic); from [Marilyn and Sarah's Twitter account](#); accessed March 22, 2018.

To get a better flow of the text, Solomon says to the people: “According to all that He spoke, not a single word has failed [lit., *fallen*] of all His good promises which He spoke through Moses, His servant.” This also suggests that Solomon has been studying the books of Moses. After all, how could he make such a statement without actually reading the words of Moses? No doubt, Solomon has read over many of the promises which God had made to



⁵²⁶ The NIV Study Bible; ©1995 by The Zondervan Corporation; p. 483 (footnote).

His people; and Solomon can verify from history and from his vantage point as king of Israel that God brought these things to pass.

We do not know exactly how the books of Scripture were collected and preserved over time. Did the people recognize Joshua and Judges as being the words of God? Did they understand that the psalms written by David also were the words of God? My opinion is, this was a very organic process that occurred. It is very likely that Joshua himself, when writing his eponymous book, did not know that he was writing the Word of God, which would stand next to and equal to the books of Moses (and Genesis). However, the people no doubt recognized the historical importance of Joshua and Judges; and would have preserved them for that reason—later recognizing that these were the words of God as well.

However, clearly here, the people all recognize the Pentateuch as the Word of God; and Moses as a prophet of truth. What God promises through Moses was fulfilled (or very nearly so⁵²⁷).

The ESV; capitalized is used below.

God's Fulfilled Promises to Nation Israel

God made these promises to Israel, through Moses:

Lev. 26:3–13 "If you walk in My statutes and observe My commandments and do them, then I will give you your rains in their season, and the land shall yield its increase, and the trees of the field shall yield their fruit. Your threshing shall last to the time of the grape harvest, and the grape harvest shall last to the time for sowing. And you shall eat your bread to the full and dwell in your land securely. I will give peace in the land, and you shall lie down, and none shall make you afraid. And I will remove harmful beasts from the land, and the sword shall not go through your land. You shall chase your enemies, and they shall fall before you by the sword. Five of you shall chase a hundred, and a hundred of you shall chase ten thousand, and your enemies shall fall before you by the sword. I will turn to you and make you fruitful and multiply you and will confirm my covenant with you. You shall eat old store long kept, and you shall clear out the old to make way for the new. I will make My dwelling among you, and My soul shall not abhor you. And I will walk among you and will be your God, and you shall be My people. I am the LORD your God, who brought you out of the land of Egypt, that you should not be their slaves. And I have broken the bars of your yoke and made you walk erect."

Moses, east of the Jordan, makes these promises to the people before they cross over:

Deut. 12:8–11 "You shall not do according to all that we are doing here today, everyone doing whatever is right in his own eyes, for you have not as yet come to the rest and to the inheritance that the LORD your God is giving you. But when you go over the Jordan and live in the land that the LORD your God is giving you to inherit, and when he gives you rest from all your enemies around, so that you live in safety, then to the place that the LORD your God will choose, to make His name dwell there, there you shall bring all that I command you: your burnt offerings and your sacrifices, your tithes and the contribution that you present, and all your finest vow offerings that you vow to the LORD."

Several times, in the messages of Moses in Deuteronomy, he spoke to the people to assure them of God's promises to them:

Deut. 28:1–6 "And if you faithfully obey the voice of the LORD your God, being careful to do all His commandments that I command you today, the LORD your God will set you high above all the nations of the earth. And all these blessings shall come upon you and overtake you, if you obey the voice of the LORD your God. Blessed shall you be in the city, and blessed shall you be in the field. Blessed shall be the fruit of your womb and the fruit of your ground and the fruit of your cattle, the increase of your herds and the young of your flock. Blessed shall be your basket and your kneading bowl. Blessed shall you be when you come in, and blessed shall you be when you go out."

⁵²⁷ The prophet like Moses that God would raise up is Jesus Christ.

God's Fulfilled Promises to Nation Israel

Deut. 28:7–14 "The LORD will cause your enemies who rise against you to be defeated before you. They shall come out against you one way and flee before you seven ways. The LORD will command the blessing on you in your barns and in all that you undertake. And he will bless you in the land that the LORD your God is giving you. The LORD will establish you as a people holy to Himself, as he has sworn to you, if you keep the commandments of the LORD your God and walk in His ways. And all the peoples of the earth shall see that you are called by the name of the LORD, and they shall be afraid of you. And the LORD will make you abound in prosperity, in the fruit of your womb and in the fruit of your livestock and in the fruit of your ground, within the land that the LORD swore to your fathers to give you. The LORD will open to you his good treasury, the heavens, to give the rain to your land in its season and to bless all the work of your hands. And you shall lend to many nations, but you shall not borrow. And the LORD will make you the head and not the tail, and you shall only go up and not down, if you obey the commandments of the LORD your God, which I command you today, being careful to do them, and if you do not turn aside from any of the words that I command you today, to the right hand or to the left, to go after other gods to serve them.

In fulfillment of these promises, we read in the book of Joshua:

Joshua 21:43–45 Thus the LORD gave to Israel all the land that he swore to give to their fathers. And they took possession of it, and they settled there. And the LORD gave them rest on every side just as He had sworn to their fathers. Not one of all their enemies had withstood them, for the LORD had given all their enemies into their hands. Not one word of all the good promises that the LORD had made to the house of Israel had failed; all came to pass.

Joshua, when nearing death, spoke these words, which included a warning:

Joshua 23:14–16 "And now I am about to go the way of all the earth, and you know in your hearts and souls, all of you, that not one word has failed of all the good things that the LORD your God promised concerning you. All have come to pass for you; not one of them has failed. But just as all the good things that the LORD your God promised concerning you have been fulfilled for you, so the LORD will bring upon you all the evil things, until he has destroyed you from off this good land that the LORD your God has given you, if you transgress the covenant of the LORD your God, which he commanded you, and go and serve other gods and bow down to them. Then the anger of the LORD will be kindled against you, and you shall perish quickly from off the good land that he has given to you."

And in the time of Solomon, we have this: 1Kings 4:25 And Judah and Israel lived in safety, from Dan even to Beersheba, every man under his vine and under his fig tree, all the days of Solomon.

Solomon himself sums up this covenant between God and Israel:

1Kings 8:57–61 The LORD our God be with us, as He was with our fathers. May He not leave us or forsake us, that He may incline our hearts to him, to walk in all His ways and to keep His commandments, His statutes, and His rules, which He commanded our fathers. 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, that all the peoples of the earth may know that the LORD is God; there is no other. Let your heart therefore be wholly true to the LORD our God, walking in his statutes and keeping His commandments, as at this day."

We have an example of this with Elijah and Ahab:

2Kings 10:10 Know now that nothing has fallen to the earth of the Word of Jehovah which Jehovah has spoken concerning the house of Ahab; for Jehovah has done what He has spoken by the hand of His servant Elijah.

We find an example of this conditional fulfillment in King Asa of Judah:

God's Fulfilled Promises to Nation Israel

2Chron. 14:2–7 Asa did what was good and right in the eyes of Jehovah his God, for he removed the foreign altars and the high places, and broke down the sacred pillars and chopped down the groves. He commanded Judah to seek Jehovah the God of their fathers, and to do the Law and the commandment. He also removed the high places and the incense altars from all the cities of Judah, and the kingdom was quiet before him. And he built fortified cities in Judah, for the land had rest; he had no war in those years, because Jehovah had given him rest. Therefore he said to Judah, Let us build these cities and make walls around them, and towers, gates, and bars, while the land is yet before us, because we have sought Jehovah our God; we have sought Him, and He has given us rest on every side. So they built and prospered. (VW)

There were more promises to Israel in the Davidic Covenant yet to be fulfilled.

Chapter Outline

Charts, Maps and Short Doctrines

1Kings 8:54–56 And Solomon completed praying to Jehovah this entire prayer; and he gets up from before the altar of Jehovah (he had been on his knees with his arms outstretched towards heaven). Now Solomon stands and blesses the entire assembly of Israel with a loud voice, saying, “Great praises toward our Jehovah, Who has most recently given Israel rest from her enemies. Not a single promise and not a single word has failed of all that Jehovah said through His servant Moses.

Some translations have vv. 57–61 as a single sentence. I broke it up into two bites. I took many liberties in the second translation.

Let be Y^ehowah our Elohim with us as which He was with our fathers; He will not leave us and He will not forsake us; to 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.

1Kings
8:57–58

Let Y^ehowah our Elohim be with us as He was with our fathers; He will not leave us and He will not forsake us. [Let us] incline our hearts to Him, walk in all His ways and keep His commandments, His statutes and His judgments [and customs], [all of] which He commanded our fathers.

Let Jehovah our God be with us as He was with our fathers; because He will not leave us and He will not forsake us. However, we will need to turn our thinking towards Him, walk in the spiritual life and keep His commandments, His statutes, and His judgments and customs, all of which He commanded to our fathers.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

Let be Y^ehowah our Elohim with us as which He was with our fathers; He will not leave us and He will not forsake us; to 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.

Revised Douay-Rheims

The Lord our God be with us, as he was with our fathers, and not leave us, nor cast us off: But may he incline our hearts to himself, that we may walk in all his ways, and keep his commandments, and his ceremonies, and all his judgments which he commanded our fathers.

Peshitta (Syriac)

The LORD our God be with us, as he was with our fathers; let him not leave us nor forsake us; That he may incline our heart unto him, to walk in all his ways and to keep his commandments and his statutes and his judgments, which he commanded our fathers.

Septuagint (Greek) May the Lord our God be with us, as he was with our fathers; let him not desert us nor turn from us, that he may turn our hearts toward him to walk in all his ways, and to keep all his commandments, and his ordinances which he commanded our fathers.

Significant differences: None.

Limited Vocabulary Translations:

Bible in Basic English	Now may the Lord our God be with us as he was with our fathers; let him never go away from us or give us up; Turning our hearts to himself, guiding us to go in all his ways, to keep his orders and his laws and his decisions, which he gave to our fathers.
Easy English	The LORD our God was with our ancestors. I pray that he will be with us like that. I pray that he will never leave us by ourselves. 58 I pray that (the LORD) will cause us to love him again. So we will do what he wants us to do. And we will obey everything that he asked our ancestors to do.
Easy-to-Read Version—2006	I pray that the LORD our God will be with us, as he was with our ancestors. I pray that he will never leave us. I pray that we will turn to him and follow him. Then we will obey all the laws, decisions, and commands that he gave our ancestors.
Good News Bible (TEV)	May the LORD our God be with us as he was with our ancestors; may he never leave us or abandon us; may he make us obedient to him, so that we will always live as he wants us to live, keeping all the laws and commands he gave our ancestors.
<i>The Message</i>	May GOD, our very own GOD, continue to be with us just as he was with our ancestors—may he never give up and walk out on us. May he keep us centered and devoted to him, following the life path he has cleared, watching the signposts, walking at the pace and rhythms he laid down for our ancestors.
Names of God Bible	May Yahweh our Elohim be with us as he was with our ancestors. May he never leave us or abandon us. May he bend our hearts toward him. Then we will follow him and keep his commands, laws, and rules, which he commanded our ancestors to keep.
NIRV	May the LORD our God be with us, just as he was with our people who lived long ago. May he never leave us. May he never desert us. May he turn our hearts to him. Then we will live the way he wants us to. We'll obey the commands, rules and directions he gave our people of long ago.
New Simplified Bible	»May Jehovah our God be with us as he was with our ancestors. May he not leave us or abandon us. »May he bend our hearts toward him. Then we will follow him and obey his commands, laws, and rules, which he commanded our ancestors to obey.

Thought-for-thought translations; paraphrases:

Common English Bible	May the LORD our God be with us, just as he was with our ancestors. May he never leave us or abandon us. May he draw our hearts to him to walk in all his ways and observe his commands, his laws, and his judgments that he gave our ancestors.
Contemporary English V.	The LORD our God was with our ancestors to help them, and I pray that he will be with us and never abandon us. May the LORD help us obey him and follow all the laws and teachings he gave our ancestors.
The Living Bible	May the Lord our God be with us as he was with our fathers; may he never forsake us. May he give us the desire to do his will in everything, and to obey all the commandments and instructions he has given our ancestors.
New Berkeley Version	May the LORD our God be with us as He was with our fathers; may He neither forsake us nor abandon us, but turn our hearts toward Himself, that we may walk

	in His ways and observe His commandments, His statutes, and judgments which He prescribed for our fathers.
New Life Version	May the Lord our God be with us, as He was with our fathers. May He not leave us alone. May He turn our hearts to Him, to walk in all His ways, and to keep all His Word and all His Laws, which He told our fathers.
New Living Translation	May the LORD our God be with us as he was with our ancestors; may he never leave us or abandon us. May he give us the desire to do his will in everything and to obey all the commands, decrees, and regulations that he gave our ancestors.

Partially literal and partially paraphrased translations:

American English Bible	'May Jehovah our God be with us, as He has been with our ancestors. May He not abandon us or turn from us. May He move our hearts toward Him, so we will follow in all His ways and keep the Commandments and orders that He gave to our ancestors.
New Advent (Knox) Bible	May the Lord our God be with us still, as he was with our fathers, never forsaking us, never casting us away; may he turn our hearts towards himself, ready to follow every path he has shewn us, keep every command, observance and decree he bade our fathers keep.
Translation for Translators	I pray that our God will be with us like he was with our ancestors, and that he will never, never abandon us. I pray that he will cause us to loyally serve him, to conduct our lives as he wants us to, and to obey all his commandments and statutes and laws that he gave to our ancestors.

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	Jehovah, he of mighty ones, as to our fathers - was he to forsake us or reject us? - Are we to incline <i>the sensibility of</i> our heart, to walk in his way, and are to observe his commandment, prescription, and custom, which he is to have given charge to our fathers;...
Ferrar-Fenton Bible	Our LIVING GOD has been with us, As He was with our fathers; He has not forsaken or cast off:— So let our hearts be glad of Him, And walk in all His paths, And keep to His Commands, His Institutions, and Decrees, That He ordered to our fathers.
God's Truth (Tyndale)	And the Lord our God be with us, as he was with our fathers, and forsake us not neither leave us, but that he bow our hearts unto him, to walk in all his ways, and to keep his commandments, ordinances and customs which he commanded our fathers.
Jubilee Bible 2000	The LORD our God be with us as he was with our fathers; let him not leave us nor forsake us that he may incline our hearts unto him, to walk in all his ways and to keep his commandments and his statutes and his rights, which he commanded our fathers.
NIV, ©2011	'Praise be to the Lord, who has given rest to his people Israel just as he promised. Not one word has failed of all the good promises he gave through his servant Moses. May the Lord our God be with us as he was with our ancestors; may he never leave us nor forsake us. May he turn our hearts to him, to walk in obedience to him and keep the commands, decrees and laws he gave our ancestors.
Tree of Life Version	May <i>ADONAI Eloheinu</i> be with us as He was with our fathers. May He not leave us nor forsake us [cf. Matt. 28:20; Heb. 13:5.]. May He incline our hearts to Him, to

walk in all His ways and to keep His mitzvot, His statutes and His ordinances, which He commanded our fathers.

Catholic Bibles (those having the imprimatur):

New American Bible (2002)	May the LORD, our God, be with us as he was with our fathers and may he not forsake us nor cast us off. May he draw our hearts to himself, that we may follow him in everything and keep the commands, statutes, and ordinances which he enjoined on our fathers.
New Jerusalem Bible	May Yahweh our God be with us, as he was with our ancestors; may he never desert us or cast us off. May he turn our hearts towards him so that we may follow all his ways and keep the commandments and laws and ordinances which he gave to our ancestors.
Revised English Bible	May the LORD our God be with us as he was with our forefathers; may he never leave us or forsake us. May he turn our hearts towards him, so that we may conform to all his ways, observing his commandments, statutes, and judgements, as he commanded our forefathers.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	May Adonai our God be with us, as he was with our ancestors. May he never leave us or abandon us. In this way he will incline our hearts toward him, so that we will live according to his ways and observe his mitzvot, laws and rulings which he ordered our fathers to obey.
The Complete Tanach	May the Lord our God be with us, as He was with our forefathers; let Him not leave us, nor forsake us. That He may incline our hearts to Him, to go in all His ways, and to keep His commandments, and His statutes, and His judgments, which He commanded our forefathers.
exeGesés companion Bible	Yah Veh our Elohim is with us as he was with our fathers: he neither leaves us nor forsakes us: to spread our hearts to him to walk in all his ways and to guard his misvoth and his statutes and his judgments which he misvahed our fathers.
The Israel Bible (beta)	May Hashem our God be with us, as He was with our fathers. May He never abandon or forsake us. May He incline our hearts to Him, that we may walk in all His ways and keep the commandments, the laws, and the rules, which He enjoined upon our fathers.
Orthodox Jewish Bible	Hashem Eloheinu be immanu (with us), as He was with Avoteinu; let Him not leave us, nor forsake us; That He may incline levavenu (our hearts) unto Him, to walk in all his ways, and to be shomer over His mitzvot, and His chukkot, and His mishpatim, which He commanded Avoteinu.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	May the LORD our God be with us as He was with our fathers; may He not leave us nor abandon us [to our enemies], that He may guide our hearts to Himself, to walk in all His ways [following Him] and to keep His commandments, His statutes, and His precepts which He commanded our fathers.
The Expanded Bible	May the LORD our God be with us as he was with our ancestors. May he never leave or ·abandon [forsake] us, and may he ·turn us [^L incline/stretch out our hearts/desires] to himself so we will ·follow him [^L walk in his ways]. Let us obey all

Kretzmann's Commentary	<p>the ·laws [commandments], ·rules [statutes; decrees] and ·commands [regulations; judgments] he gave our ancestors.</p> <p>...the Lord, our God, be with us as He was with our fathers, for with His gracious presence in their midst, they were sure of continued blessings. Let Him not leave us nor forsake us, rather granting help against their enemies always, 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, all His instructions to His people, in whatever form they may have come to them;...</p>
NET Bible®	<p>May the Lord our God be with us, as he was with our ancestors. May he not abandon us or leave us. May he make us submissive [<i>Heb</i> "to bend our hearts toward him." The infinitive is subordinate to the initial prayer, "may the Lord our God be with us." The Hebrew term <i>לבב</i> (<i>levav</i>, "heart") here refers to the people's volition and will.], so we can follow all his instructions [<i>Heb</i> "to walk in all his ways."] and obey [<i>Heb</i> "keep."] the commandments, rules, and regulations he commanded our ancestors.</p>
The Pulpit Commentary	<p>The Lord our God be With us, as he was with our fathers: let him not leave us, nor forsake us. [Solomon insensibly glides again into prayer; here for the presence of God, in 1Kings 8:59 for His help. There is probably a reference to Deut. 31:6, Deut. 31:8; Joshua 1:5, where, however, "forsake" is represented by a different word.]</p> <p>That he may incline our hearts unto him [Psalm 119:26; Psalm 141:4], to walk in an his ways [verse 25; 1Kings 2:4. The condition on which God's blessing was insured was at this time printed on Solomon's mind], and to keep his commandments, and his statutes, and his judgments [see note on 1Kings 2:3, to which verse there is not improbably a reference], which he commanded our fathers.</p>
The Voice	<p>Solomon: May the Eternal our God live among us, just as He lived with our ancestors. May He never abandon or neglect us so that He can make us desire and walk in His ways, keeping all the commands, laws, and judgments He gave to our ancestors.</p>

Literal, almost word-for-word, renderings:

Darby Translation	<p>Jehovah our God be with us, as he was with our fathers; let him not forsake us nor cast us off: that he may incline our hearts to him, to walk in all his ways, and to keep his commandments and his statutes and his ordinances, which he commanded our fathers.</p>
English Standard Version	<p>The LORD our God be with us, as he was with our fathers. May he not leave us or forsake us, that he may incline our hearts to him, to walk in all his ways and to keep his commandments, his statutes, and his rules, which he commanded our fathers.</p>
New King James Version	<p>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.</p>
Young's Updated LT	<p>"Jehovah our God is with us as He has been with our fathers; He does not forsake us nor leave us; to incline our heart unto Himself, to walk in all His ways, and to keep His commands, and His statutes, and His judgments, which He commanded our fathers.</p>

The gist of this passage: Solomon calls for God to continue to be with them (Israel); and that He would not leave or forsake them; and that they might incline their hearts towards Him, to keeping His commandments, statutes and judgments.

1Kings 8:57a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
hâyâh (הָיָה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine singular, Qal imperfect; in the jussive	Strong's #1961 BDB #224
A jussive expresses the speaker's desire, wish or command. We often add into the translation <i>may</i> or <i>let</i> . ⁵²⁸ The jussive involves only the imperfect form of a verb and may be used in the 2 nd or 3 rd persons (although the latter is the most common). A strong verb is identified as a jussive by context, as it is no different than the imperfect form. A weak verb as a jussive is generally a shortened form of the imperfect. ⁵²⁹			
YHWH (יהוה) [pronunciation is possibly yoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
ʿĒlôhîym (אֱלֹהִים) [pronounced el-o-HEEM]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun with the 1 st person plural suffix; pausal form	Strong's #430 BDB #43
ʿîm (עִם) [pronounced ġeem]	<i>with, at, by, near; like; from</i>	preposition of nearness and vicinity with the 1 st person plural suffix	Strong's #5973 BDB #767
kaph or k ^e (כּ) [pronounced k ^e]	<i>like, as, according to; about, approximately</i>	preposition of comparison, resemblance or approximation	No Strong's # BDB #453
ʾăšher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
Together, kaʾăšher (כִּאֲשֶׁר) [pronounced kah-uh-SHER] means <i>as which, as one who, as, like as, as just; because; according to what manner, in a manner as, when, about when</i> . Back in 1Sam. 12:8, I rendered this <i>for example</i> . In Gen. 44:1, I have translated this, <i>as much as</i> .			
hâyâh (הָיָה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine singular, Qal perfect	Strong's #1961 BDB #224
ʿîm (עִם) [pronounced ġeem]	<i>with, at, by, near; like; from</i>	preposition of nearness and vicinity	Strong's #5973 BDB #767
ʾăbôwth (אֲבוֹתָם) [pronounced aw ^b -VOOTH]	<i>fathers, ancestors, both as the heads of households, clans or tribes; founders, civil leaders, military leaders</i>	masculine plural noun with the 1 st person plural suffix	Strong's #1 BDB #3

Translation: Let Y^ehowah our Elohim be with us as He was with our fathers;... Solomon is no longer praying to God, but he is looking out to those attending this ceremony—and it was surely a very large crowd of people.

⁵²⁸ This is all taken from *Biblical Hebrew*; by Page Kelley; William B. Eerdmans Publishing Co., ©1992, pp. 131, 292.

⁵²⁹ *Biblical Hebrew*; by Page Kelley; William B. Eerdmans Publishing Co., ©1992, p. 131.

Solomon calls for God to be with his generation as He has been with their fathers—and he appears to primarily be thinking of the Exodus generation and slightly beyond.

This has been Israel's history with God and Solomon prays that it continue in this way.

1Kings 8:57b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lô' (לֹא or לוֹ) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
'âzab (עָזַב) [pronounced gaw-ZA ^B V]	<i>to loosen ones bands; to let go [one from being in bonds]; to leave [forsake, desert]; to leave off, to cease from [anything]</i>	3 rd person masculine singular, Qal imperfect with the 1 st person plural suffix	Strong's #5800 BDB #736
wê (or vê) (וְ, or וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
lô' (לֹא or לוֹ) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
nâṭash (נָטַשׁ) [pronounced naw-TASH]	<i>to leave, to let alone, to let lie fallow; to entrust to; to forsake (abandon), to permit</i>	3 rd person masculine singular, Qal imperfect with the 1 st person plural suffix	Strong's #5203 BDB #643

Translation: ...He will not leave us and He will not forsake us. When God is with us, then we know that He will not leave us and He will not forsake us. This is a sentiment expressed on several occasions in Scripture.

1Kings 8:57 (a graphic); from **DailyVerses**; accessed March 2, 2018.

Deut. 31:6 Be strong and of good courage, do not fear nor be afraid of them; for Jehovah your God, He is the One who is going with you. He will not abandon you nor forsake you. Deut. 31:7–8 And Moses called to Joshua and said to him in the eyes of all Israel, Be strong and of good courage, for you shall go with this people into the land which Jehovah has sworn to their

fathers to give to them, and you shall cause them to inherit it. And Jehovah, He is going before you. He will be with you; He will not abandon you nor forsake you. Do not fear nor be dismayed. Joshua 1:5–9 [God is speaking to Joshua] No man shall be able to stand before you all the days of your life. As I was with Moses, so I will be with you; I will not abandon you nor forsake you. Have I not commanded you? Be strong and of good courage; do not



be afraid, nor be dismayed, for Jehovah your God is with you wherever you go. 1Ch 28:9 [David is speaking to his son Solomon] As for you, my son Solomon, know the God of your father, and serve Him with a perfect heart and with a willing mind; for Jehovah searches all hearts and understands all the intent of the thoughts. If you seek Him, He will be found by you; but if you forsake Him, He will cast you off forever. (VW)

Similar sentiments can be found here: 2Chron. 32:7–8 Psalm 46:7, 11 Isa. 8:10 41:10 Matt. 1:23 28:20 Rom. 8:31 Heb. 13:5.⁵³⁰

1Kings 8:58a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced l ^o]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
nâṭâh (נָטָה) [pronounced naw-TAWH]	<i>to extend, to stretch out, to spread out, to [cause to] reach out to; to expand; to incline downwards; to turn, to turn away [aside, to one side]; to push away, to repel, to deflect; to decline; to seduce</i>	Hiphil infinitive construct	Strong's #5186 BDB #639
The lâmed with an infinitive construct generally expresses purpose or result, although it can have three other common uses with the infinitive: (1) It can have a gerundial or adverbial sense to explain the circumstances of a previous action; (2) it can act as a periphrastic future in nominal clauses; and, (3) it can behave as a gerund, in the sense of <i>is to be, must be, ought to be</i> . ⁵³¹ (4) Lâmed with the infinitive can connote <i>shall or must</i> . ⁵³²			
lêbab (לִבָּב) [pronounced lay-BAHB ^v]	<i>mind, inner man, inner being, heart</i>	masculine singular noun with the 1 st person plural suffix	Strong's #3824 BDB #523
'el (עַל) [pronounced eh ^l]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied) with the 3 rd person masculine singular suffix	Strong's #413 BDB #39

Translation: [Let us] incline our hearts to Him,... What follows are a series of infinitive constructs, all preceded by a lâmed preposition. The 3rd sense (see the Hebrew exegesis above) is probably what Solomon means here, where this is something which ought to be. Therefore, instead of translating the lâmed preposition (*to, for, regarding*), I rendered this *let us*; which would be complimentary to the earlier phrase, *let Y^ehowah Elohim be with us*. It would be a good idea for us to be with Him.

Inclining our hearts toward God suggests that we get to know Him; that we think about Him—not in the general or esoteric sense, but that we think revealed truth, as is found in Scripture. That is, Solomon is urging those with him to think in terms of Bible doctrine.

⁵³⁰ *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880; from E-sword, 1Kings 8:57.

⁵³¹ the bulk of this was paraphrased from J.C.L. Gibson, *Davidson's Introductory Hebrew Grammar~Syntax*; 4th Edition, © T&T Clark Ltd., 1994, pp. 127–132 and from *Biblical Hebrew*; by Page Kelley; William B. Eerdmans Publishing Co., ©1992, p. 434.

⁵³² Keil & Delitzsch's *Commentary on the Old Testament*; ©1966 Hendrickson Publishers, Inc.; Vol. 2, p. 438.

What we know about God is revealed to us. It does not come by means of finding our center and thinking about our breathing; God is not Whomever the popular cultures makes Him out to be; God is Who He is as revealed in the Bible. We simply have to allow Him to reveal Himself to us through His Word (which, in almost all cases, is by means of a good teacher).

David presents a similar prayer in Psalm 141:4 *Let not my heart be inclined to evil speech, to practice wicked deeds with men who do iniquity; and let me not eat of their delicacies.* (VW) The psalmist prays in Psalm 119:36 *Incline my heart to your testimonies, and not to selfish gain!* (ESV) Speaking of the Millennium, God says: *For this is the covenant that I will make with the house of Israel after those days, declares the LORD: I will put My law within them, and I will write it on their hearts. And I will be their God, and they shall be My people.* (Jer 31:33; ESV; capitalized) See also Ezek. 36:26–27.

Matthew Poole: *[Solomon is praying] that He may not only bless us with outward prosperity and glory, but especially with spiritual blessings; and that as He has given us his word and statutes to teach and direct us, so he would by his Holy Spirit effectually incline and engage our hearts to keep and obey them.*⁵³³

1Kings 8:58b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
hâlak ^e (הלך) [pronounced haw-LAHK ^e]	<i>to go, to come, to depart, to walk; to advance</i>	Qal infinitive construct	Strong's #1980 (and #3212) BDB #229
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	Strong's# none BDB #88
kôl (כֹּל) [pronounced kohl]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
Literally, <i>in all</i> . Although I don't have this in the lexicons, it is rendered by the most literal translations as <i>among all, through all, throughout all, with all</i> .			
d ^e râkîym (דְּרָכָיִם) [pronounced deh-raw-KEEM]	<i>ways, roads, paths; journeys, courses; works; towards; manner, habit, a way [of life, living]; of moral character</i>	masculine plural noun with the 3 rd person masculine singular suffix	Strong's #1870 BDB #202

Translation: *...walk in all His ways...* God provided the laws of divine establishment, which are primarily found in the Mosaic Law. His audience is to live in those laws—to learn them and obey them.

The sons of Israel were to have an individual and a national relationship to God in ways which were very well defined by Scripture. As previously described, this is known as *the way, the way of God or the way of truth*.

⁵³³ Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, 1Kings 8:57 (slightly edited).

1Kings 8:58c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
lâmed (ל) [pronounced <i>leh</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
shâmar (שָׁמַר) [pronounced <i>shaw-MAR</i>]	<i>to keep, to guard, to protect, to watch, to preserve</i>	Qal infinitive construct	Strong's #8104 BDB #1036
mits ^e vâh (מִצְוָה) [pronounced <i>mits^e-VAH</i>]	<i>prohibition, precept, that which is forbidden, constraint, proscription, countermand; commandment</i>	feminine singular noun with the 3 rd person masculine singular suffix	Strong's #4687 BDB #846
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
chuqqîym (חֻקִּים) [pronounced <i>khook-KEEM</i>]	<i>decrees, those things which are decreed; statutes; boundaries, defined limitations; appointed portions of labor, tasks</i>	masculine plural noun with the 3 rd person masculine singular suffix	Strong's #2706 BDB #349
The key concept here is the setting of a boundary or a limit.			
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
mîsh ^e pâṭîym (מִשְׁפָּטִים) [pronounced <i>mish^e-paw-TEEM</i>]	<i>laws; judgements; appeals; responsibilities; privileges; customs; justice; verdicts rendered by a judge, judicial decisions, judicial sentences</i>	masculine plural noun with the 3 rd person masculine singular suffix	Strong's #4941 BDB #1048

Translation: ...and keep His commandments, His statutes and His judgments [and customs],... Here, Solomon is specific. Solomon's audience is to keep God's commandments, to observe His restrictions, and to adhere to His judgments. God has set of a number of laws concerning what we should and should not do (like the Ten Commandments). These are the commandments that believers in the Old Testament are to observe and follow. God also provided statutes, which are mostly limitations; and the freedom of the people of Israel is to be limited by the freedom of their neighbor. Finally, there are the judgments and customs; where God has specified, for instance, certain punishments for certain actions; and He has also provided for specific customs that Israel was to follow.

The people of Israel had responsibilities to God. To whom much is given, much is required. All that we have in this life is grace; and we must recognize that. Further, for those who have received a great deal of grace, there is more that is required of them.

Gill: [We are to keep] all his laws, moral, ceremonial, and judicial.⁵³⁴

⁵³⁴ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 1Kings 8:58.

1Kings 8:58d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'ăsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
tsâvâh (צָוָה) [pronounced tsaw-VAW]	<i>to commission, to mandate, to appoint; to ordain; to lay charge upon, to give charge to, charge [command, order]; to instruct [as in, giving an order]</i>	3 rd person masculine singular, Piel imperfect	Strong's #6680 BDB #845
'êth (אֶת) [pronounced ayth]	Indicates next word is the object of the verb; sometimes translated <i>to</i>	untranslated mark of a direct object	Strong's #853 BDB #84
'âbôwth (אֲבוֹת) [pronounced aw ^b -VOOTH]	<i>fathers, ancestors, both as the heads of households, clans or tribes; founders, civil leaders, military leaders</i>	masculine plural noun with the 1 st person plural suffix	Strong's #1 BDB #3

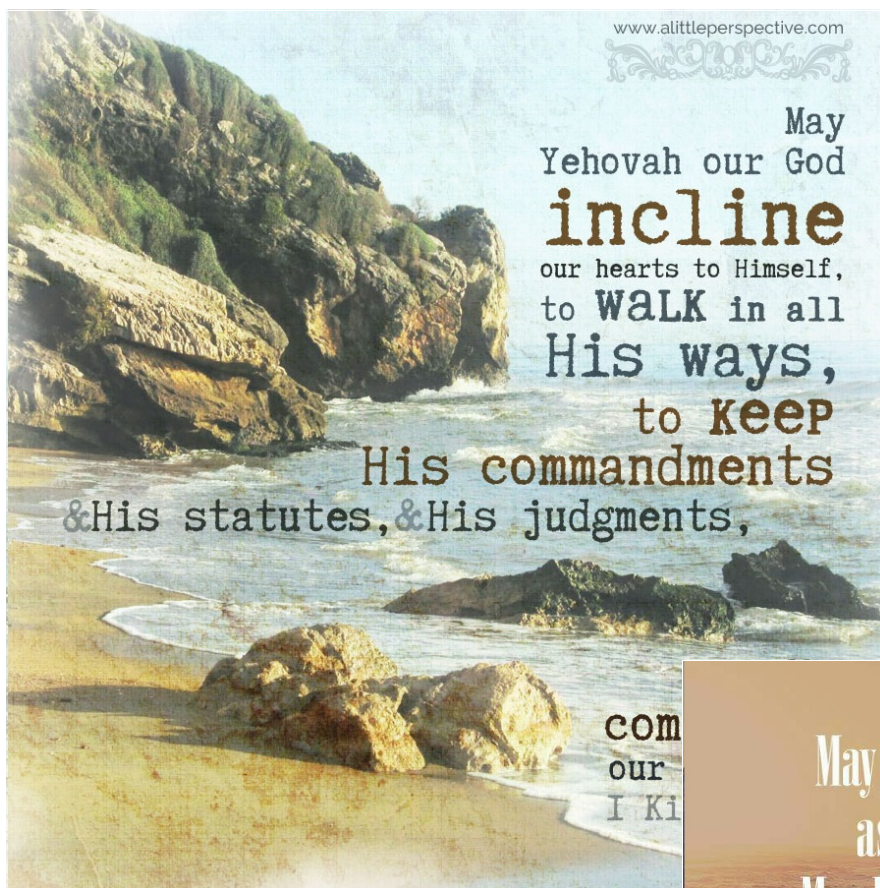
With a voluntative, cohortative or jussive, the wâw conjunction means *that, so that*. It expresses *intention*. The wâw conjunction can express informal inference or consequence (*so, then, therefore*); especially at the beginning of a speech. The wâw conjunction can connect alternative cases or contrasting ideas and be properly rendered *or, but, yet*. The wâw conjunction can also be rendered *for*.

It is typical in the Hebrew for each sentence—in fact, each thought—to begin with a wâw consecutive (or a wâw conjunction) in the Hebrew. However, it is not necessary in an English translation to include a connective at every such juncture, as our language does not necessarily require that for successive thoughts or actions.

Translation: ...[all of] which He commanded our fathers. God has commanded all of these things already to their fathers—specifically here, referring to Moses, who taught the sons of Israel the Mosaic Law. These things were taught throughout Israel's history by means of God's Word.

1Kings 8:58 (a graphic); from **A Little Perspective**; accessed January 12, 2018. This graphic is incorrectly marked 1Kings 8:53.

On so many occasions, the people of Israel are called upon walk in all God's ways to keep the LORD's commandments, statutes and judgments. The *way of God* is a description of the spiritual life for the people of nation Israel. God's commandments are His mits'êôwth (מִצְוֹת) [pronounced mits^e-OHTH], which means, *prohibitions, precepts, those things which are forbidden, constraints, proscriptions, countermands; commandments*. Strong's #4687 BDB #846. His statutes are chuqqîym (חֻקִּים) [pronounced khook-KEEM], which



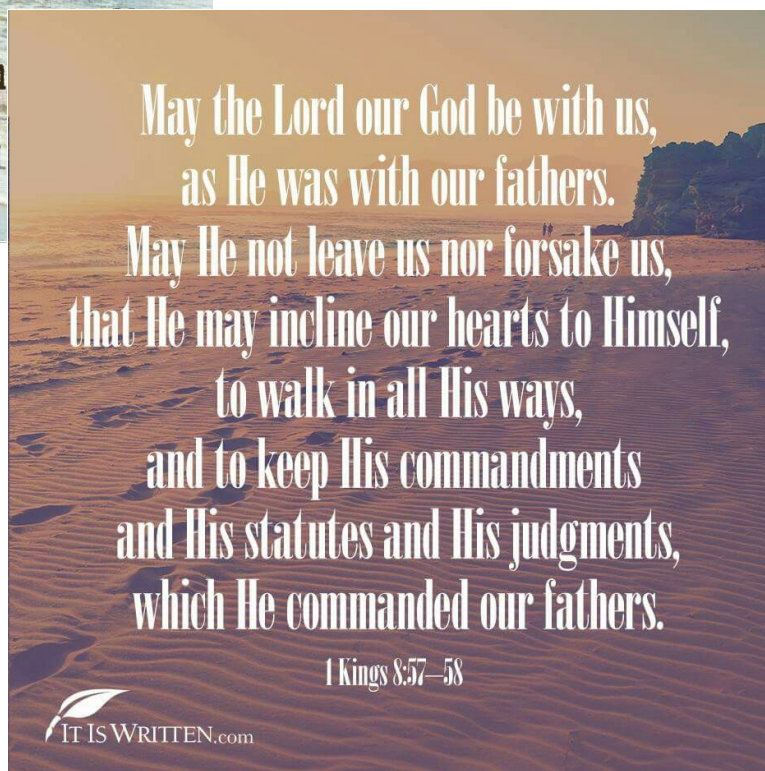
1Kings 8:57–58 (a graphic); originally from It is Written, but taken from [Pinterest](#); accessed March 22, 2018

1Kings 8:57–58 Let Jehovah our God be with us as He was with our fathers; because He will not leave us and He will not forsake us. However, we will need to turn our thinking towards Him, walk in the spiritual life and keep His commandments, His statutes, and His judgments and customs, all of which He commanded to our fathers.

The relationship between God and Israel was a two-way street. Israel could not do whatever it wanted to do (such as, pursue other gods) and expect for God's blessing to them to continue. No more than one could be in a marriage, but spend their time chasing after other women while married. With God, there would be discipline.

means, decrees, those things which are decreed; statutes; boundaries, defined limitations; appointed portions of labor, tasks. Strong's #2706 BDB #349. His judgments are His *mîsh'pâṭîym* (מִשְׁפָּטִים) [pronounced *mish'-paw-TEEM*], which means, laws; judgements; appeals; responsibilities; privileges; customs; justice; verdicts rendered by a judge, judicial decisions, judicial sentences. Strong's #4941 BDB #1048.

Gill abbreviated the difference to, God's laws, moral, ceremonial and judicial.⁵³⁵ The first two are given directly from God; the judicial decisions come from a judge applying the laws of God to a particular situation.



Chapter Outline

Charts, Graphics and Short Doctrines

⁵³⁵ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 1Kings 8:58.

Treasury of Scriptural Knowledge: *This and the following verse are a sort of supplement to the prayer; and there is an important addition to this prayer in 2Chron. 6:41–42 ("And now arise, O LORD God, and go to Your resting place, You and the ark of Your might. Let Your priests, O LORD God, be clothed with salvation, and let Your saints rejoice in Your goodness. O LORD God, do not turn away the face of Your anointed one! Remember Your steadfast love for David your servant."—ESV; capitalized), apparently taken from one of the Psalms.*⁵³⁶

I had to add a lot of words to the second translation to make it work. However, I believe that the words that I added round out the translation and do not take it in a non-literal direction.

And are my words these which I have made a petition [for grace] to faces of Y^ehowah, near unto Y^ehowah our Elohim day and night, to do a judgment of His servant and a judgment of His people Israel, a word of a day in his day; to the intent of knowing all peoples of the land that Y^ehowah, He [is] the Elohim—[there is] none again. And is your heart complete with Y^ehowah our Elohim, to walk in His statutes and to keep His commandments as the day the this."

1Kings
8:59–61

And so my words are these which I have [used to] make a petition [for grace] before Yehowah—[let them] be near to Y^ehowah our Elohim day and night, to render justice [for] His servant and justice [for] His people Israel, as each day requires [lit., *the matter of a day in his day*]. [I pray] that all the peoples of the land [possibly, *earth*] may know Y^ehowah, [that] He [is] the Elohim, [and that there is] no one else. [Finally, I pray] that your heart will be complete with Y^ehowah our Elohim, [that you will] walk according to His statutes and [that you will] keep His commandments as on this day."

And so these are the words I used to make a petition for grace before Jehovah: let the people draw near to Jehovah our God, day and night, so that He will render justice on behalf of His servant and on behalf of His people Israel, as each day requires. I pray that all the people of the land will know Jehovah, that He is God and that there is no other god. As a result, I pray that your heart will be complete with Jehovah God, that you will walk according to His statutes and that you will keep His commandments in the future as you do today."

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

And are my words these which I have made a petition [for grace] to faces of Y^ehowah, near unto Y^ehowah our Elohim day and night, to do a judgment of His servant and a judgment of His people Israel, a word of a day in his day; to the intent of knowing all peoples of the land that Y^ehowah, He [is] the Elohim—[there is] none again. And is your heart complete with Y^ehowah our Elohim, to walk in His statutes and to keep His commandments as the day the this."

Revised Douay-Rheims

And let these my words, wherewith I have prayed before the Lord, he nigh unto the Lord our God day and night, that he may do judgment for his servant, and for his people Israel day by day: That all the people of the earth may know, that the Lord he is God, and there is no other besides Him. Let our hearts also be perfect with the Lord our God, that we may walk in his statutes, and keep his commandments, as at this day.

⁵³⁶ *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880; from E-sword, 1Kings 8:59 (passage inserted).

Peshitta (Syriac)	And let these my words wherewith I have made supplication before the LORD be near to the LORD our God day and night, that he maintain the cause of his servant and the cause of his people Israel <u>day by day</u> ; That all the people of the earth may know that the LORD is God and that there is none else. Let your heart therefore be perfect with the LORD our God, to walk in his ways and to keep His commandments, <u>His covenant</u> , His judgments, and <u>His laws</u> , as at this day.
Septuagint (Greek)	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. that all the <u>nations of the earth</u> may know that the Lord God, he is God, and there is none beside. And let our hearts be perfect toward the Lord our God, to walk also in a holy manner in His ordinances, and to keep His commandments, as at this day.

The Hebrew has: *all peoples of the land*; the Syriac and Latin have *all the people of the earth*; and the Greek has *nations of the earth*; which is a difference of interpretation and not translation.

Significant differences:	The word <i>judgment</i> is found twice in the Hebrew; once in the Latin. The Syriac and Greek have the phrase <i>maintain the cause</i> instead. The difficult phrase <i>a word of a day in his day</i> from the Hebrew does not appear to be found in the Latin, Greek or Syriac. The Latin and Syriac both have <i>day by day</i> ; the Greek has <i>forever</i> .
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Complete is a valid translation of the word *perfect*. At the very end, the Hebrew has *statutes and commandments*; and the Syriac has *commandments, covenant, judgments and laws*.

Limited Vocabulary Translations:

Bible in Basic English	And may these my words, the words of my prayer to the Lord, be before the Lord our God day and night, so that he may see right done to his servant and to his people Israel, day by day as we have need. So that all the peoples of the earth may see that the Lord is God, and there is no other. Then let your hearts be without sin before the Lord our God, walking in his laws and keeping his orders as at this day.
Easy English	All these words of mine I have prayed to the LORD. I pray that these words of mine will be near to the LORD our God day and night. I want him to help me in what I do. And I pray that he will help (me), his servant. Also, his people, Israel, need his help every day. I pray that he will help them. So, all the people on the earth will know that the LORD is God. And they will know that there is no other (God). But you (people) really must want to be servants of the LORD our God. You must do what he orders you to do. And you must obey his words, as you do now.'
Easy-to-Read Version–2006	I pray that the LORD our God will always remember this prayer and what I have asked. I pray that he will do these things for his servant, the king, and for his people, Israel. I pray that he will do this every day. If he will do these things, all the people of the world will know that the Lord is the only true God. You people must be loyal and true to the Lord our God. You must always follow and obey all of his laws and commands. You must continue to obey in the future as you do now."
Good News Bible (TEV)	May he always be merciful to the people of Israel and to their king, according to their daily needs. And so all the nations of the world will know that the Lord alone is GOD—THERE is no other. May you, his people, always be faithful to the Lord our GOD, obeying all his laws and commands as you do today."
The Message	"And let these words that I've prayed in the presence of GOD be always right there before him, day and night, so that he'll do what is right for me, to guarantee justice for his people Israel day after day after day. Then all the people on earth will know GOD is the true God; there is no other God. And you, your lives must be totally

	obedient to GOD, our personal God, following the life path he has cleared, alert and attentive to everything he has made plain this day."
Names of God Bible	May these words which I have prayed to Yahweh be near Yahweh our Elohim day and night. Then he will give me and his people Israel justice every day as it is needed. In this way all the people of the world will know that Yahweh is Elohim and there is no other god. May your hearts be committed to Yahweh our Elohim . Then you will live by his laws and keep his commands as you have today."
NIRV	I've prayed these words to the LORD our God. May he keep them close to him day and night. May he stand up for me. May he also stand up for his people Israel. May he give us what we need every day. Then all the nations on earth will know that the LORD is God. They'll know that there isn't any other god. And may you commit your lives completely to the LORD our God. May you live by his rules. May you obey his commands. May you always do as you are doing now."
New Simplified Bible	»May these words I have prayed to Jehovah be near Jehovah our God day and night. Then he will give his people Israel and me justice every day as it is needed. »In this way all the people of the earth may know that Jehovah is God and there is no other god. »Let your hearts be committed to Jehovah our God. Then you will live by his laws and keep his commands as you have today.«

Thought-for-thought translations; paraphrases:

Contemporary English V.	I pray that the LORD our God will remember my prayer day and night. May he help everyone in Israel each day, in whatever way we need it. Then every nation will know that the LORD is the only true God. Obey the LORD our God and follow his commands with all your heart, just as you are doing today.
The Living Bible	And may these words of my prayer be constantly before him day and night, so that he helps me and all of Israel in accordance with our daily needs. May people all over the earth know that the Lord is God and that there is no other god at all. O my people, may you live good and perfect lives before the Lord our God; may you always obey his laws and commandments, just as you are doing today."
New Century Version	May the LORD our God remember this prayer day and night and do what is right for his servant and his people Israel day by day. Then all the people of the world will know the LORD is the only true God. You must fully obey the LORD our God and follow all his laws and commands. Continue to obey in the future as you do now."
New Life Version	May these words of mine, which I have prayed to the Lord, be near to the Lord our God day and night. May He see that the right thing is done to His servant and His people Israel, day by day as we have need. Then all the peoples of the earth may know that the Lord is God. There is no other. So let your whole heart be true to the Lord our God. Walk in His Laws and keep His Word, just as you are doing today."
New Living Translation	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. Then people all over the earth will know that the LORD alone is God and there is no other. And may you be completely faithful to the LORD our God. May you always obey his decrees and commands, just as you are doing today."

Partially literal and partially paraphrased translations:

American English Bible	And may all the things that I've begged for here before Jehovah our God come true today. May they be heard by Jehovah our God day and night, and may He always do the right thing for His servant and for His people IsraEl, day in and day out, so that all the people on the earth will come to know that Jehovah is The God, and that there is no other. May our hearts become perfect to Jehovah our God, and may we follow His orders and keep His Commandments in holiness, as we are doing today.'
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International Standard V	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, so that, in turn [Lit. <i>therefore</i>], all the people of the earth may know that the LORD is God—there is no one else. 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."
New Advent (Knox) Bible	May this prayer I have uttered before him plead with the Lord our God day and night, to win redress, for me, and for his people Israel, as the time shall need it; 60 proving to the whole world that the Lord alone is God, there can be no other. 61 Wholly be our hearts given to the Lord our God, ready (as we are ready this day) to live by his laws, and keep true to his commandments.
Translation for Translators	I pray that Yahweh our God will never forget these words that I have prayed, pleading for his help; I pray that he will think about them by day and by night. I pray that he will always help us Israeli people and me, giving us the things that we need day by day. If he does that, all the people-groups in the world will know that he is the only one who is God, and that there is no other one who is God. I pray that you, <i>his people</i> , will always be fully committed to Yahweh, and that you will obey all his statutes and commands, like you are doing now."

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	...the concerns for which are to have been sought favor, turned before Jehovah, are to be brought near to Jehovah, he of mighty ones, day and night, to prepare justice to his servant, and justice to his people Israel, from day to day the concerns. For the peoples of the solid grounds are to acknowledge, that of Jehovah, he of mighty ones. <i>The sensibility of</i> you all's heart, is to be made whole with Jehovah, he of mighty ones, to walk in His prescription, and to observe his commandment in you all's days.
Ferrar-Fenton Bible	Let these words I pray to the LORD Be near our LIVING GOD by day and night, To make His servant righteous, And administer justly the affairs, Of His People Israel daily,— That all the Nations of the earth may know, That the LORD alone is enduring, And let our hearts be at peace with the LORD, To walk by His Institutions, And to keep His Commands from now."
God's Truth (Tyndale)	And these my words which I have prayed before the Lord, be near unto the Lord our God day and night, that he defend the cause of his servant and of his people Israel evermore, that all nations of the earth may know that the Lord, he is God and none but he. And I pray God that your hearts may be sound with the Lord our God, to walk in his ordinances and to keep his laws as we do this day.
Jubilee Bible 2000	And let these my words, with which I have made supplication before the LORD, be near unto the LORD our God day and night that he maintain the judgment of his slave and the cause of his people Israel at all times, as the matter shall require; that all the peoples of the earth may know that the LORD is God, and that there is no other. Let your heart, therefore, be perfect with the LORD our God, walking in his statutes and keeping his commandments, as at this day.
NIV, ©2011	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, so that all the peoples of the earth may know that the Lord is God and that there is no other. And may your

	<p>hearts be fully committed to the Lord our God, to live by his decrees and obey his commands, as at this time.'</p>
Tree of Life Version	<p>May these words of mine, with which I have made supplication before <i>ADONAI</i>, be near <i>ADONAI Eloheinu</i> day and night, so that He may maintain the cause of His servant and the cause of His people Israel, as each day requires. May all the peoples of the earth know that <i>ADONAI</i>, He is God, there is no other! Let your heart, therefore, be wholly devoted to <i>ADONAI Eloheinu</i>, to walk in His statutes and to keep His commandments, as it is today."</p>
The Urim-Thummim Version	<p>And let these my words, which I have made supplication before YHWH with, be near to YHWH Elohim day and night, that he will maintain the cause of his slave, and the cause of his people Israel at all times, as the matter will require: That all the people of the earth may know that YHWH is Elohim, and that there is no one else. Let your heart therefore be whole with YHWH Elohim, to walk in his statutes and to observe his commandments, as at this day.</p>

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	<p>Let my prayer to Yahweh be with our God day and night. May he defend my cause and the cause of his people Israel in their daily life; in this way all the peoples of the earth may know that Yahweh is God and there is no other. As for you, let your heart be wholly true to Yahweh our God, following his laws and keeping his commands as at this time."</p>
New American Bible (2011)	<p>May these words of mine, the petition I have offered before the LORD, our God, be present to the LORD our God day and night, that he may uphold the cause of his servant and the cause of his people Israel as each day requires, so that all the peoples of the earth may know that the LORD is God and there is no other. Your heart must be wholly devoted [In urging the people to be "wholly devoted" (shalem), Solomon plays on his own name (shelomo), as if to imply that he himself exemplifies perfect fidelity to God.] to the LORD, our God, observing his statutes and keeping his commandments, as on this day."</p>
New Jerusalem Bible	<p>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, so that all the peoples of the earth may come to know that Yahweh is God indeed and that there is no other. May your hearts be wholly with Yahweh our God, following his laws and keeping his commandments as at this present day.'</p>
Revised English Bible	<p>And may the words of my supplication to the LORD be with the LORD our God day and night, that, as the need arises day by day, he may maintain the cause of his servant and of his people Israel. So all the peoples of the earth will know that the LORD is God, he and no other, and you will be perfect in loyalty to the LORD our God as you are this day, conforming to his statutes and observing his commandments."</p>

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	<p>May these words of mine, which I have used in my plea before <i>ADONAI</i>, be present with <i>ADONAI</i> our God day and night, so that he will uphold the cause of his servant and the cause of his people Isra'el day by day. Then all the peoples of the earth will know that <i>ADONAI</i> is God; there is no other. So be wholehearted with <i>ADONAI</i> our God, living by his laws and observing his mitzvot, as you are doing today."</p>
The Complete Tanach	<p>And may these words of mine, with which I have made supplication before the Lord, be close to the Lord our God, day and night, that He sustain the cause of His servant and the cause of His people Israel, each day's need granted on its day.</p>

that He sustain the cause of His servant and the cause of His people

Israel: to avenge their humiliation from their adversaries.

So that all the peoples of the earth may know that the Lord is God: there is none else. Let your heart, [therefore], be whole with the Lord our God, to follow His statutes and to keep His precepts as of this day.

exeGesés companion Bible

And may these words

I beseech at the face of Yah Veh

be near Yah Veh our Elohim day and night;

that he work the judgment of his servant

and the judgment of his people Yisra El

the day by day word, as the word requires:

that all the people of the earth may know

that Yah Veh is Elohim - no one else.

And so be your heart at shalom

with Yah Veh our Elohim

- to walk in his statutes and to guard his misvoth

as at this day.

Israeli Authorized Version

And let these my words, wherewith I have made supplication before YY , be nigh unto YY our Elohim day and night, that he maintain the cause of his servant, and the cause of his people Yisrael at all times, as the matter shall require: That all the people of the earth may know that YY is Elohim, and that there is none else. Let your heart therefore be perfect with YY our Elohim, to walk in his statutes, and to keep His Commandments, as at this day.

The Israel Bible (beta)

And may these words of mine, which I have offered in supplication before Hashem, be close to Hashem our God day and night, that He may provide for His servant and for His people Yisrael, according to each day's needs to the end that all the peoples of the earth may know that Hashem alone is Hashem, there is no other. And may you be wholehearted with Hashem our God, to walk in His ways and keep His commandments, even as now."

Orthodox Jewish Bible

And let these my words, wherewith I have made techinnah before Hashem, be kerovim (near ones) unto Hashem Eloheinu yomam valailah that He maintain the mishpat (cause) of His eved, and the mishpat of His people Yisroel at all times, as each day requires;

That all the peoples of ha'aretz may know that Hashem hu HaElohim and that there is none else.

Let your lev therefore be shalem with Hashem Eloheinu, to walk in His chukkot, to be shomer over His mitzvot, as at this day.

The Scriptures 1998

"And let these words of mine, with which I have made supplication before הוהי, be near הוהי our Elohim day and night, to maintain the cause of His servant and the cause of His people Yisra'el, the matter of each day in its day, so that all the peoples of the earth might know that הוהי is Elohim, there is no one else. "Let your heart therefore be perfect to הוהי our Elohim, to walk in His laws and guard His commands, as at this day."

Expanded/Embellished Bibles:

The Expanded Bible

May the Lord our God ·remember [L keep near] ·this prayer [these words of mine that I have prayed/pleaded] day and night and ·do what is right [act with justice/judgment; or uphold/maintain their cause] for his servant and his people Israel ·day by day [according to the needs of each day]. Then all the people of the ·world [earth] will know the Lord is ·the only true God [L God and there is no one else]. ·You must fully obey [Devote your heart completely to] the Lord our God and ·follow all his laws [walk in his statutes/decrees] and [L keep his] commands. ·Continue to obey in the future as you do now [L ...as to this day]."

Kretzmann's Commentary	<p>...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, as the needs of every new day require it; that all the people of the earth may know that the Lord is God, and that there is none else. Let your heart therefore be perfect with the Lord, our God, being dedicated to Him in undivided allegiance, to walk in His statutes, and to keep His commandments, as at this day. A real prayer, made in the fervor of a heart trusting in the mercy of Jehovah for Christ's sake, is always acceptable in His sight.</p>
NET Bible®	<p>May the Lord our God be constantly aware of these requests of mine I have presented to him [Heb "May these words of mine, which I have requested before the Lord, be near the Lord our God day and night."], so that he might vindicate [Heb "accomplish the justice of."] his servant and his people Israel as the need arises. Then [Heb "so that."] all the nations of the earth will recognize that the Lord is the only genuine God [Heb "the Lord, he is the God, there is no other."]. May you demonstrate wholehearted devotion to the Lord our God [Heb "may your hearts be complete with the Lord our God."] by following [Heb "walking in."] his rules and obeying [Heb "keeping."] his commandments, as you are presently doing [Heb "as this day."]."</p>
The Pulpit Commentary	<p>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 [Heb. to do the judgment of] his servant, and the cause of his people Israel at all times, as the matter shall require [Heb. the thing of a day in his day. Same phrase Ex. 5:18; Ex. 16:4]:</p> <p>That an the people of the earth may know that the Lord is God, and that there is none else. [See 1Kings 8:22. We have here a recurrence to the thought of 1Kings 8:43, which was evidently prominent in Solomon's mind. He hopes the house now dedicated will be fraught with blessing for the world, and that the Gentiles will come to its light. Cf. Isa. 2:2, Isa. 2:3.]</p> <p>Let your heart therefore be perfect with the Lord our God [An instructive commentary on these words is found in 1Kings 11:4, where it is said of this Solomon, "His heart was not perfect," etc.—same words. Similarly, ib. 1Kings 11:3, 1Kings 11:9 are a comment on the prayer of verse 58. Having preached to others, he himself became a castaway], to walk in his statutes, and to keep his commandments, us at this day [That day the nation proved its piety by the dedication of the house.</p> <p>At the close of this prayer (omitted in Chronicles), according to 2Chron. 7:1, "fire came down from heaven and consumed the burnt offering and the sacrifices, and the glory of the Lord filled the house," but Bōhr rejects these words as an interpolation. He maintains, indeed, that the chronicler contradicts himself, for we can hardly think that the glory which we are told (1Kings 5:14) had already filled the house, left it and then returned. It is certainly suspicious, and a much stronger argument against the words in question, that no mention of the fire is made by our author, for, brief as this history is, it is difficult to believe that so signal an interposition could have remained unnoticed, if it really occurred.</p>
The Voice	<p>Solomon: May my words and everything I have requested of the Eternal our God be close to His heart continuously, both day and night, so that He will support His servant and His people Israel according to the needs of each day as it is today. Then all the people of the world will understand for themselves that He is the only True God. Give your entire heart to the Eternal our God. Walk the path He has intended for us, and keep His laws as you do today.</p>

Literal, almost word-for-word, renderings:

Context Group Version	And let these words of mine, with which I have made supplication before YHWH, be near to YHWH our God day and night, to maintain the cause of his slave, and the cause of his people Israel, as every day shall require; that all the peoples of the land may know that YHWH, he is God; there is no other. Let your (pl) heart therefore be whole {fully formed, mature} with YHWH our God, to walk in his statutes, and to keep his commandments, as at this day.
English Standard Version	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, that all the peoples of the earth may know that the Lord is God; there is no other. Let your heart therefore be wholly true to the Lord our God, walking in his statutes and keeping his commandments, as at this day."
Modern English Version	And let these my words, with which I have made supplication before the LORD, be close to the LORD our God day and night, that He will maintain the cause of His servant and the cause of His people Israel at all times as the situation demands, so that all the people of the earth may know that the LORD is God and that there is none else. Let your hearts, therefore, be perfect with the LORD our God, to walk in His statutes and keep His commandments, as at this day."
New King James Version	And may these words of mine, with which I have made supplication before the LORD, be near 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 may require, that all the peoples of the earth may know that the LORD is God; there is no other. Let your heart therefore be loyal to the LORD our God, to walk in His statutes and keep His commandments, as at this day."
Young's Updated LT	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; for all the peoples of the earth knowing that Jehovah, He is God; there is none else; and your heart has been perfect with Jehovah our God, to walk in His statutes, and to keep His commands, as at this day."

The gist of this passage: Solomon prays, may God hear and consider his words. May God see to the daily needs of Israel. Solomon recognizes publically that there is no one like God; and he calls for the hearts of the people of Israel to be complete, to walk in God's statutes and to keep His commandments every day.

59-61

1Kings 8:59a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
hâyâh (הָיָה) [pronounced <i>haw-YAW</i>]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine plural, Qal imperfect	Strong's #1961 BDB #224
d ^e bârîym (דְּבָרִים) [pronounced <i>daw^b-vawr-EEM</i>]	<i>words, sayings, doctrines, commands; things, matters, affairs; reports</i>	masculine plural noun with the 1 st person singular suffix	Strong's #1697 BDB #182

1Kings 8:59a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾēlleh (הֵלֵךְ) [pronounced ALE-leh]	<i>these, these things; they</i>	demonstrative plural adjective with the definite article (often the verb <i>to be</i> is implied)	Strong's #428 BDB #41
ʾāsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
chānan (חָנַן) [pronounced khaw-NAHN]	<i>to petition for grace, to make a request for grace, to make an appeal for grace, to entreat for mercy, to make a request as an inferior for something from a superior, to ask for gracious treatment</i>	1 st person singular, Hithpael perfect	Strong's #2603, #2589 BDB #335
lāmed (ל) [pronounced lə]	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	directional/relational preposition	No Strong's # BDB #510
pānîym (פָּנִים) [pronounced paw-NEEM]	<i>face, faces, countenance; presence</i>	masculine plural construct (plural acts like English singular)	Strong's #6440 BDB #815
Together, the two prepositions and pānîym mean <i>from before, from the presence of, from a position before a person or object, from before a place</i> . However, this also expresses source or cause, and is also rendered <i>because of, on account of</i> . Literally, this is <i>from to faces of...</i>			
YHWH (יהוה) [pronunciation is possibly yhoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
qârôb (בָּרֵךְ) or qârôwb (בֹּרֵךְ) [pronounced kaw-RO ^b V]	<i>near [in place or time], contiguous, imminent, within a short pace; short, shortness; near in relation, intimate acquaintance; that which is familiar to us; one who brings aide to another; soon, presently</i>	masculine plural adjective; can be used as a substantive	Strong's #7138 BDB #898
ʾel (אֶל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
YHWH (יהוה) [pronunciation is possibly yhoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
ʾĒlôhîym (אֱלֹהִים) [pronounced el-o-HEEM]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun with the 1 st person plural suffix; pausal form	Strong's #430 BDB #43

1Kings 8:59a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
yômâm (יָמָם) [pronounced yoh-MAWM]	substantive: <i>day, daily, daytime</i> ; adverb: <i>by day, in the daytime</i>	substantive/adverb	Strong's #3119 BDB #401
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
lay ^e lâh (לַיִל) [pronounced LAY-law]	<i>night; nightly, at night, in the night, during the night</i>	masculine singular noun; this word can take on adverbial qualities	Strong's #3915 BDB #538

Translation: And so my words are these which I have [used to] make a petition [for grace] before Yehowah—[let them] be near to Y^ehowah our Elohim day and night,... As is obvious by the use of the brackets, I have inserted many words to smooth out the translation. One may want to compare my translation with what others have done.

Solomon is drawing to a conclusion, speaking to his people, after having made a prayer to God as a part of the dedication of the Temple.

Solomon is praying that his people Israel will remain close to God and that He will remain close to them, day and night. This has been his petition for grace before God.

Psalms 102:1–2 *Hear my prayer, O LORD; let my cry come to You! Do not hide Your face from me in the day of my distress! Incline Your ear to me; answer me speedily in the day when I call!* (ESV; capitalized) See also Psalm 141:2.

1Kings 8:59b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
‘âsâh (עָשָׂה) [pronounced gaw-SAWH]	<i>to do, to make, to construct, to fashion, to form, to prepare, to manufacture; accomplish</i>	Qal infinitive construct	Strong's #6213 BDB #793

The full set of Qal meanings from BDB: *to do, work, make, produce; to do; to work; to deal (with); to act, act with effect, effect; to produce; to prepare; to make (an offering); to attend to, put in order; to observe, celebrate; to acquire (property); to appoint, ordain, institute; to bring about; to use; to spend, pass*. It is possible that this ought to be *to provide for*.

I translated this word, *to render*.

mîsh ^e pât (מִשְׁפָּט) [pronounced mish ^e -PAWT]	<i>judgement, justice, a verdict rendered by a judge, a judicial decision, a judicial sentence, a verdict, a judgement of the court</i>	masculine singular construct	Strong's #4941 BDB #1048
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1Kings 8:59b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿebed (עֶבֶד) [pronounced ʕE ^B -ved]	slave, servant; worker; underling; subject	masculine singular noun with a 3 rd person masculine singular suffix	Strong's #5650 BDB #713
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
mîsh ^e pâṭ (מִשְׁפָּט) [pronounced mish ^e -PAWT]	judgement, justice, a verdict rendered by a judge, a judicial decision, a judicial sentence, a verdict, a judgement of the court	masculine singular construct	Strong's #4941 BDB #1048
ʿam (עַם) [pronounced ʕahm]	people; race, tribe; family, relatives; citizens, common people; companions, servants; entire human race; herd [of animals]	masculine singular collective noun with the 3 rd person masculine singular suffix	Strong's #5971 BDB #766
Yis ^e râ'êl (יִשְׂרָאֵל) [pronounced yis-raw-ALE]	God prevails; contender; soldier of God; transliterated Israel	masculine proper noun; God-given name to Jacob; and national name for the Jewish people	Strong's #3478 & #3479 BDB #975

Translation: ...to render justice [for] His servant and justice [for] His people Israel,... *Rendering justice* indicates that God will do what is right by His servant (a reference to Solomon himself) and to His people Israel. Now, we do not deserve any of what God does for us; He acts in grace. However, because we stand upon the Lord Jesus Christ, we are justly blessed by God. The justice spoken of here is the just relations and verdicts in a God-fearing society.

1Kings 8:59c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
dâbâr (דָּבָר) [pronounced daw ^b -VAWR]	word, saying, doctrine, thing, matter, command; business, occupation; case; something; manner	masculine singular construct	Strong's #1697 BDB #182
yôwm (יוֹם) [pronounced yohm]	day; time; today (with a definite article)	masculine singular noun	Strong's #3117 BDB #398
b ^e (ב) [pronounced b ^{eh}]	in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within	a preposition of proximity	Strong's # none BDB #88
yôwm (יוֹם) [pronounced yohm]	day; time; today (with a definite article)	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #3117 BDB #398

1Kings 8:59c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Although I find the 3 rd person masculine singular suffix at the end of this word, and I am finding confirmation of that in the Hebrew (Owens, Biblia Hebraica Stuttgartensia (Enhanced)); I do not find that in English in Owens; but I am finding it in the CLV, MKJV, KJV3, and the Scriptures 1998.			
E. W. Bullinger: <i>at all times</i> . Hebrew the matter of a day in its day: i.e. day by day. ⁵³⁷			
Trapp: <i>At all times.</i>] Heb., The thing of a day in his day; i.e.,...that we may have mercies seasonable and suitable to our necessities. ⁵³⁸			

Translation: ...as each day requires [lit., the matter of a day in his day]. We will receive these blessing and this justice and His grace as each day requires. God knows the amount of grace that we need for any given day, and that is what He provides for us.

Whatever it is that we need, God sees to it that we get the exact right amount. Remember how He provided manna for the Exodus generation in the desert. See the **Doctrine of Logistical Grace** ([HTML](#)) ([PDF](#)) ([WPD](#)).

1Kings 8:60a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
l ^e ma'an (למען) [pronounced l ^e -MAH- gahn]	for the sake of, on account of, to the intent of, to the intent that, to the purpose that, in order that, in view of, to the end that; so that	compound preposition and substantive which acts like a preposition	Strong's #4616 BDB #775
This is the substantive ma'an (מֵאֵן) [pronounced MAH-gahn], which means <i>purpose, intent</i> , combined with the lamed preposition (which is the only way that it is found in Scripture).			
From the NET Bible footnote for Psalm 51:4: The Hebrew term l ^e ma'an (למען) [pronounced l ^e -MAH-gahn] normally indicates purpose ("in order that"), but here it introduces a logical consequence of the preceding statement. (Taking the clause as indicating purpose here would yield a theologically preposterous idea - the psalmist purposely sinned so that God's justice might be vindicated!) For other examples of l ^e ma'an (למען) [pronounced l ^e -MAH-gahn] indicating result, see 2 Kings 22:17 Jer 27:15 Amos 2:7.			
yâda' (יָדָעַ) [pronounced yaw-DAHG]	to know, to perceive, to acquire knowledge, to become acquainted with, to know by experience, to have a knowledge of something; to see; to learn; to recognize [admit, acknowledge, confess]	Qal infinitive construct	Strong's #3045 BDB #393
kôl (כֹּל) [pronounced kohl]	with a plural noun, it is rendered all of, all; any of	masculine singular construct with a masculine plural noun	Strong's #3605 BDB #481

⁵³⁷ E. W. Bullinger, *Companion Bible Notes*; 1909 in the Public Domain; from e-Sword, 1Kings 8:59.

⁵³⁸ John Trapp *A Commentary on the Old and New Testaments*; Edited by W. Webster and Hugh Martin; e-sword, 1Kings 8:59.

1Kings 8:60a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
‘ammîym (עַמִּימַע) [pronounced <i>gahm-MEEM</i>]	<i>peoples, nations; tribes [of Israel]; relatives of anyone</i>	masculine plural construct	Strong's #5971 BDB #766
‘erets (עֶרֶץ) [pronounced <i>EH-rets</i>]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	masculine singular noun with the definite article	Strong's #776 BDB #75
kîy (כִּי) [pronounced <i>kee</i>]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Yehowah</i>	proper noun	Strong's #3068 BDB #217
hûw' (אוּה) [pronounced <i>hoo</i>]	<i>he, it; him, himself as a demonstrative pronoun: that, this (one); same</i>	3 rd person masculine singular, personal pronoun; sometimes the verb <i>to be</i> , is implied	Strong's #1931 BDB #214
‘Ēlôhîym (אֱלֹהִים) [pronounced <i>el-o-HEEM</i>]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun with the definite article	Strong's #430 BDB #43

Translation: [I pray] that all the peoples of the land [possibly, earth] may know Yehowah, [that] He [is] the Elohim,... What Solomon has prayed is, that all of the peoples of the land may know Yehowah, that He is God. We have *peoples* because God is speaking of Jews and gentiles who are in the land. God will give blessing to them all, if they place their trust in Him. Placing trust in Jehovah Elohim simply means, they recognize that the Jewish God is the Universal God; He is the Revealed God.

People who wander off into far eastern countries to look for God make the mistake of ignoring (out of arrogance) what He has revealed.

The uniqueness and power of our God is found throughout the Bible. Joshua 4:23–24 *For the LORD your God dried up the waters of the Jordan for you until you passed over, as the LORD your God did to the Red Sea, which he dried up for us until we passed over, so that all the peoples of the earth may know that the hand of the LORD is mighty, that you may fear the LORD your God forever.*" (ESV)

1Kings 8:60b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
‘ēyn (אֵין) [pronounced <i>ān</i>]	<i>nothing, not, [is] not; not present, not ready; expresses non-existence, absence or non-possession; [there is] no [none, not one, no one, not]</i>	particle of negation; substantive of negation	Strong's #369 BDB #34

1Kings 8:60b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿôwd (וּד) [pronounced <i>gohd</i>]	<i>still, yet, again, again and again, repeatedly, in addition to; continue, continually; more, farther, besides; as yet, even yet</i>	adverb	Strong's #5750 BDB #728
In Gen. 43:6, this appears to be an adjective that means, <i>another, an additional</i> .			
This expression probably means something.			

Translation: ...[and that there is] no one else. There is no other God; there is only Jehovah Elohim. This is a theme from beginning to end in Scripture, that there is no God other than the LORD. We know this today as, *there is no Savior besides Jesus Christ*.

1Kings 8:60 (NKJV) (a graphic); from [Versaday](http://Versaday.com); accessed March 22, 2018.

We studied in this chapter already the **Uniqueness of the God of Israel**.

James Burton Coffman: "Israel had a mission to discharge to the other nations of the world ... by exhibiting conspicuously ... the moral principles upon which God governed mankind ... and also to teach mankind through the agency of their prophets." *[Dummelow]* Israel's colossal failure to live up to their responsibility in these Divine assignments is the great tragedy of the O.T.⁵³⁹



Dummelow: Israel had a mission to discharge to the other nations of the world, partly by exhibiting conspicuously in its fortunes the moral principles on which God governed mankind (Joshua 4:24; Isaiah 55:5; Psalms 67:7) and partly through the agency of its spiritual teachers the prophets (Isaiah 42:1).⁵⁴⁰

⁵³⁹ From <https://www.studylight.org/commentaries/bcc/1-kings-8.html> accessed March 20, 2018. See link for citations from Coffman.

⁵⁴⁰ From <https://www.studylight.org/commentaries/dcb/1-kings-8.html> accessed March 22, 2018.

1Kings 8:61a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
hâyâh (הָיָה) [pronounced <i>haw-YAW</i>]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine singular, Qal perfect	Strong's #1961 BDB #224
lêbab (לִבָּב) [pronounced <i>lay-BAHB^v</i>]	<i>mind, inner man, inner being, heart</i>	masculine singular noun with the 2 nd person masculine plural suffix	Strong's #3824 BDB #523
shâlêm (שָׁלֵם) [pronounced <i>shaw-LAIM</i>]	<i>whole; complete, completed, finished; safe, at peace; cherishing peace and friendship</i>	masculine singular adjective	Strong's #8003 BDB #1023
ʿîm (עִם) [pronounced <i>geem</i>]	<i>with, at, by, near; like; from</i>	preposition of nearness and vicinity	Strong's #5973 BDB #767
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
ʾĒlōhîym (אֱלֹהִים) [pronounced <i>el-o-HEEM</i>]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun with the 1 st person plural suffix	Strong's #430 BDB #43

Translation: [Finally, I pray] that your heart will be complete with Y^ehowah our Elohim,... Having a complete heart means that our thinking is filled up with doctrine. Ideally, we learn to think as Y^ehowah our Elohim thinks. That is one of the goals of the spiritual life.

Clarke: *Be sincere in your faith, be irreproachable in your conduct.*⁵⁴¹

Gill: *[Be] Sincere in their love to Him, united in their worship of Him, and constant in their obedience to Him.*⁵⁴²

Matthew Poole: *[Be] sincere and serious in your purposes of obedience; for sinless perfection he himself taught them was not to be expected here, Eccles. 7:20.*⁵⁴³

1Kings 8:61b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510

⁵⁴¹ Adam Clarke, *Adam Clarke's Commentary on the Bible*; from e-Sword, 1Kings 8:61.

⁵⁴² Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 1Kings 8:61 (slightly edited).

⁵⁴³ Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, 1Kings 8:61.

1Kings 8:61b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
hâlak ^e (הלך) [pronounced haw-LAHK ^e]	<i>to go, to come, to depart, to walk; to advance</i>	Qal infinitive construct	Strong's #1980 (and #3212) BDB #229
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	Strong's # none BDB #88
chuqqîym (חוקים) [pronounced khook-KEEM]	<i>decrees, those things which are decreed; statutes; boundaries, defined limitations; appointed portions of labor, tasks</i>	masculine plural noun with the 3 rd person masculine singular suffix	Strong's #2706 BDB #349

The key concept here is the setting of a boundary or a limit.

Translation: ...[that you will] walk according to His statutes... God has laid out specific decrees and statutes—boundaries, if you will, for us to remain within. Solomon tells the people to walk within those boundaries.

1Kings 8:61c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
shâmar (שמר) [pronounced shaw-MAR]	<i>to keep, to guard, to protect, to watch, to preserve</i>	Qal infinitive construct	Strong's #8104 BDB #1036
mits ^e vâh (מוצב) [pronounced mits ^e -VAH]	<i>prohibition, precept, that which is forbidden, constraint, proscription, countermand; commandment</i>	feminine singular noun with the 3 rd person masculine singular suffix	Strong's #4687 BDB #846
kaph or k ^e (כ) [pronounced k ^e]	<i>like, as, just as; according to, after; about, approximately</i>	preposition of comparison, resemblance or approximation	No Strong's # BDB #453

The kaph preposition can be used of time, and translated *about, at; as, when, at the time of*.⁵⁴⁴

yôwm (יומ) [pronounced yohm]	<i>day; time; today (with a definite article)</i>	masculine singular noun with the definite article	Strong's #3117 BDB #398
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Literally, the kaph preposition and day mean *as the day*. According to Gesenius, together, they mean *in this day, at this time, now*.

⁵⁴⁴ As per *The Brown-Driver-Briggs Hebrew and English Lexicon*; Hendrickson Publishers; ©1996; p. 454.

1Kings 8:61c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
zeh (זֶה) [pronounced zeh]	<i>here, this, this one; thus; possibly another</i>	masculine singular demonstrative adjective	Strong's #2088, 2090 (& 2063) BDB #260

The kaph preposition with what follows means, literally, *as this day*. Others have translated this as *it is this day*, *as on this day*, *as at this day*; *about this time*; *but one day*; *once such day*.

Translation: ...and [that you will] keep His commandments as on this day.” This Israelites, probably due in part to 20 years of anticipation, are at this religious festival with great anticipation and dedication. Solomon is praying that this attitude continues among the people.

1Kings 8:54–61 And Solomon completed praying to Jehovah this entire prayer; and he gets up from before the altar of Jehovah (he had been on his knees with his arms outstretched towards heaven). Now Solomon stands and blesses the entire assembly of Israel with a loud voice, saying, “Great praises toward our Jehovah, Who has most recently given Israel rest from her enemies. Not a single promise and not a single word has failed of all that Jehovah said through His servant Moses. Let Jehovah our God be with us as He was with our fathers; because He will not leave us and He will not forsake us. However, we will need to turn our thinking towards Him, walk in the spiritual life and keep His commandments, His statutes, and His judgments and customs, all of which He commanded to our fathers. And so these are the words I used to make a petition for grace before Jehovah: let the people draw near to Jehovah our God, day and night, so that He will render justice on behalf of His servant and on behalf of His people Israel, as each day requires. I pray that all the people of the land will know Jehovah, that He is God and that there is no other god. As a result, I pray that your heart will be complete with Jehovah God, that you will walk according to His statutes and that you will keep His commandments in the future as you do today.”

1Kings 8:54–61: Solomon's final exhortation to the people (various commentators)

L. M. Grant: *[Solomon] concludes his blessing by pleading with Israel to be loyal to the Lord God, walking in His statutes and keeping His commandments. Such exhortations are multiplied throughout the Old Testament, but these did not keep Israel from disobedience. They needed what is revealed in the New Testament - a true knowledge of Christ and the value of His sacrifice.*⁵⁴⁵

Gill: *[The people of Israel were] to walk in his statutes, and to keep his commandments, as at this day: as they did that day, neither king nor people having as yet fallen into idolatry, but showing by their then present appearance a zeal for God, his house, and worship.*⁵⁴⁶

Trapp: *Keep up your affections as much as may be, in this float wherein now you find them.*⁵⁴⁷

Benson, summing up: *Be sincere and serious in your purposes of new obedience. Let it be universal, without dividing; upright, without dissembling; and constant, without declining. Thus having spoken to God for them, he here speaks from God to them; and those only would be the better for his prayers, that were made better by his preaching.*⁵⁴⁸

This closes out Solomon's message and prayer.

⁵⁴⁵ From <https://www.studydrive.org/commentaries/lmg/1-kings-8.html> accessed March 19, 2018.

⁵⁴⁶ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 1Kings 8:61.

⁵⁴⁷ John Trapp *A Commentary on the Old and New Testaments*; Edited by W. Webster and Hugh Martin; e-sword, 1Kings 8:61.

⁵⁴⁸ Rev. Joseph Benson, *Commentary of the Old and New Testaments*; 1857; from e-Sword, 1Kings 8:61.

Chapter Outline

Charts, Maps and Short Doctrines

God has stated clear commandments for the people of Israel, and they were to obey those commandments. It is obedience to these commandments which preserved Israel as a nation.

This complete Solomon's remarks and his prayers before God.

This is a very long message; and the second longest prayer in Scripture.

A Summation of Solomon's Remarks (various commentators)

The College Press Bible Study: *Solomon summed up all his wishes for the good of his kingdom in 1Kings 8:57–61. 1Kings 8:57 indicates two ways in which God might bring Israel to His commandments: (1) by positive guidance such as He had given to the fathers at Sinai; (2) by way of punishment—leaving or forsaking Israel. Solomon accordingly prayed that God would choose the former method. He prays that God might incline their hearts toward Him so that they might obey His commandments and thus meet the prerequisite for further divine blessing (1Kings 8:58). He prayed that the words of his dedicatory prayer might ever be before the Lord that He might execute justice (i.e., secure the right) of both the king and the people of Israel (1Kings 8:59). He prayed that Israel would be so blessed of God that all people of the earth would recognize that He alone was God (1Kings 8:60). In other words, there is the easy way or the hard way.*

The College Press continues: *Solomon's concluding remarks ended with a brief exhortation that the people continue to demonstrate the piety and loyalty to the Lord which they demonstrated in dedicating the Temple. Solomon exhorted, "Let your heart be perfect with the Lord"; of this king a few years later it would be said "his heart was not perfect with the Lord" (1Kings 11:4). Having preached to others he himself became a castaway! According to Chronicles, it was at this moment that "fire came down from heaven and consumed the burnt offering and the sacrifices, and the glory of the Lord filled the house" (2Chron. 7:1).⁵⁴⁹*

Dr. Thomas Constable: *This benediction began with a review of God's past faithfulness (1Kings 8:56). Solomon then voiced three wishes (1Kings 8:57–59) with an explanation concerning his motive (1Kings 8:60). He concluded with a challenge for the future (1Kings 8:61). The three desires of Solomon's heart were, first, that God would bless his generation with His divine presence (1Kings 8:57). Second, he asked that He would give His people the will to walk in obedience to His covenant (1Kings 8:58). Third, he prayed that God would keep Solomon's requests dear to His heart (1Kings 8:59). Solomon's final appeal to the people was that they would devote themselves to Yahweh wholeheartedly and express that commitment by obeying His Law (1Kings 8:61). Unfortunately Solomon himself failed to do this completely.⁵⁵⁰*

Chapter Outline

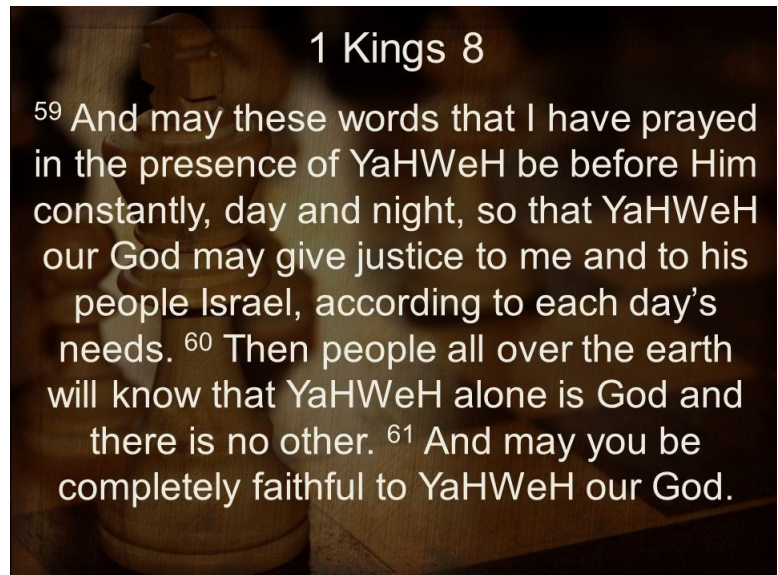
Charts, Maps and Short Doctrines

⁵⁴⁹ The College Press Bible Study Textbook Series; (a compilation of many commentaries); from e-sword; 1Kings 8:54–61.

⁵⁵⁰ Dr. John Constable *The Expository Notes of Dr. Constable*; ©2012; from e-sword, 1Kings 8:54–61.

Lange suggests that there are some serious problems with the text of Chronicles: *The entire concluding discourse (1Kings 8:54–61) is missing in Chronicles, as we remarked; and this concluding portion being an integral part of the dedication–solemnity, the fact is by no means satisfactorily accounted for by saying: that “it is only a recapitulation of the preceding lengthy prayer” (Keil). On the other hand, Chron. informs us that immediately after the prayer was ended, fire fell from heaven, which consumed the burnt offering and the sacrifices, and that the glory of the Lord filled the house (2Chron. 7:1 sq.). There is no apparent reason why our author, who is otherwise so minute in his account, should quite pass over this remarkable and wonderful occurrence, if it had been related in his original. Chronicles contradicts itself, inasmuch as it makes the filling of the house with the glory of the Lord follow upon the prayer, while 1Kings 5:14, as in our account, 1Kings 8:10 sq., makes it precede the prayer, which indeed the entire contents of the prayer presuppose. No one will believe that the glory of the Lord left the house during the prayer, and afterwards filled it again. If therefore the chronicler has in any place borrowed from later tradition founded on Lev. 9:24, it must have been here.*⁵⁵¹

1Kings 8:59–61 (a graphic) from [Slide Player](#); accessed March 22, 2018.



Chapter Outline

Charts, Graphics and Short Doctrines

The Various Offerings at the Temple's Inaugural Worship Service

The offerings

1Chron. 7:1–9

The Pulpit Commentary: *At the close of this prayer (omitted in Chronicles), according to 2Chron. 7:1, "fire came down from heaven and consumed the burnt offering and the sacrifices, and the glory of the Lord filled the house," but Bōhr rejects these words as an interpolation. He maintains, indeed, that the chronicler contradicts himself, for we can hardly think that the glory which we are told (1Kings 5:14) had already filled the house, left it and then returned. It is certainly suspicious, and a much stronger argument against the words in question, that no mention of the fire is made by our author, for, brief as this history is, it is difficult to believe that so signal an interposition could have remained unnoticed, if it really occurred.*⁵⁵²

Solomon followed the modern saying, “Go big or go home.” There are probably too many comments about the numbers of sacrifices and if they are legitimate; and I took a different approach, determining how many pounds of meat was produced, which would have required how many people be in attendance.

⁵⁵¹ The Rev. Dr. John P. Lange, *Lange's Commentary*; 1857–1864; in the Public Domain; from E-sword; 1Kings 8:54–61 (Exegetical and Critical).

⁵⁵² *The Pulpit Commentary*; 1880–1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, 1Kings 8:61.

And the king and all Israel with him sacrifice sacrifices to faces of Y^ehowah. And so sacrifices Solomon a sacrifice of the peace which he sacrificed to Y^ehowah: oxen, twenty and two a thousand; and sheep: one hundred and twenty a thousand. And so dedicate a Temple of Y^ehowah the king and all the sons of Israel.

1Kings
8:62–63

So the king and all Israel offered up sacrifices before Y^ehowah. Solomon offered up peace offerings which he sacrificed to Y^ehowah: 22,000 oxen and 120,000 sheep. So [this is how] the king and the sons of Israel dedicated the Temple of Y^ehowah.

So the king and all Israel offered up animal sacrifices before Jehovah. Solomon offered up peace offerings to Jehovah: 22,000 oxen and 120,000 sheep. This is how the king and the sons of Israel dedicated the Temple of Jehovah.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And the king and all Israel with him sacrifice sacrifices to faces of Y ^e howah. And so sacrifices Solomon a sacrifice of the peace which he sacrificed to Y ^e howah: oxen, twenty and two a thousand; and sheep: one hundred and twenty a thousand. And so dedicate a Temple of Y ^e howah the king and all the sons of Israel.
Revised Douay-Rheims	And the king, and all Israel him, offered victims before the Lord. And Solomon slew victims of peace offerings, which he sacrificed to the Lord, two and twenty thousand oxen, and hundred and twenty thousand sheep: so the king, and the children of Israel dedicated the temple of the Lord.
Peshitta (Syriac)	And the king and all Israel with him offered sacrifice before the LORD. And Solomon offered a sacrifice of peace offerings before the LORD, twenty-two thousand oxen and a hundred and twenty thousand sheep. So the king and all the children of Israel dedicated the house of the LORD.
Septuagint (Greek)	And the king and all the children of Israel offered sacrifice before the Lord. And king Solomon offered for the sacrifices of peace-offering which he sacrificed to the Lord, two and twenty thousand oxen, and hundred and twenty thousand sheep: and the king and all the children of Israel dedicated the house of the Lord.
Significant differences:	None.

Limited Vocabulary Translations:

Bible in Basic English	Now the king, and all Israel with him, were making offerings before the Lord. And Solomon gave to the Lord for peace-offerings, twenty-two thousand oxen and a hundred and twenty thousand sheep. So the king and all the children of Israel kept the feast of the opening of the Lord's house.
Easy English	Solomon offers the temple to God Then the king, and all Israel's people with him, offered sacrifices to the LORD. These are the sacrifices that Solomon offered to the LORD: · 22 000 cows · 120 000 sheep and goats. (Solomon) offered these because he and the LORD were friendly. So the king, and all Israel's people, gave the temple to the LORD.
Easy-to-Read Version–2001	Then King Solomon and all the people of Israel with him offered sacrifices to the Lord. Solomon killed 22,000 cattle and 120,000 sheep. These were for the fellowship offerings. In this way, the king and the people of Israel showed that they had given the temple to the Lord.

Easy-to-Read Version–2006	Then King Solomon and all the Israelites with him offered sacrifices to the LORD. Solomon killed 22,000 cattle and 120,000 sheep as fellowship offerings to the LORD. In this way the king and the people showed that they had dedicated the Temple to the LORD.
Good News Bible (TEV)	The Dedication of the Temple Then King Solomon and all the people there offered sacrifices to the LORD. He sacrificed 22,000 head of cattle and 120,000 sheep as fellowship offerings. And so the king and all the people dedicated the Temple.
<i>The Message</i>	The king and all Israel with him then worshiped, offering sacrifices to God. Solomon offered Peace-Offerings, sacrificing to GOD 22,000 cattle and 120,000 sheep. This is how the king and all Israel dedicated The Temple of GOD.
Names of God Bible	Solomon Offers Sacrifices Then the king and all Israel offered sacrifices to Yahweh . Solomon sacrificed 22,000 cattle and 120,000 sheep as fellowship offerings to Yahweh . So the king and all the people of Israel dedicated Yahweh's temple.
NIRV	The Temple Is Set Apart to the Lord Then the king and the whole community of Israel offered sacrifices to the Lord. Solomon sacrificed friendship offerings to the Lord. He sacrificed 22,000 oxen. He also sacrificed 120,000 sheep and goats. So the king and the whole community set the temple of the Lord apart to him.

Thought-for-thought translations; paraphrases:

Common English Bible	Then the king and all Israel with him sacrificed to the LORD. Solomon offered well-being sacrifices to the LORD: twenty-two thousand oxen and one hundred twenty thousand sheep when the king and all Israel dedicated the LORD's temple.
Contemporary English V.	Solomon and the people dedicated the temple to the LORD by offering twenty-two thousand cattle and one hundred twenty thousand sheep as sacrifices to ask the LORD's blessing.
The Living Bible	Then the king and all the people dedicated the Temple by sacrificing peace offerings to the Lord—a total of 22,000 oxen and 120,000 sheep and goats! As a temporary measure the king sanctified the court in front of the Temple for the burnt offerings, grain offerings, and the fat of the peace offerings: for the bronze altar was too small to handle so much. V. 64 is included for context. The LB's 64 th verse is much different from everyone else's.
New Century Version	Sacrifices Are Offered Then King Solomon and all Israel with him offered sacrifices to the LORD. Solomon killed twenty-two thousand cattle and one hundred twenty thousand sheep as fellowship offerings. So the king and all the people gave the Temple to the LORD.
New Life Version	The House of God Is Set Apart Then the king and all Israel with him gave a gift in worship to the Lord. Solomon gave 22,000 cattle and 120,000 sheep as a peace gift to the Lord. So the king and all the people of Israel set apart the house of the Lord.

Partially literal and partially paraphrased translations:

American English Bible	Then the king and all the sons of IsraEl offered sacrifices before Jehovah. King Solomon offered twenty-two thousand oxen and a hundred-and-twenty thousand sheep as a peace offering to Jehovah. Then the king inaugurated the [Temple] of Jehovah before all the sons of IsraEl.
International Standard V	Solomon's Initial Offerings (2 Chronicles 7:4-11)

	Then the king and all of Israel with him offered sacrifices to the LORD. 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.
New Advent (Knox) Bible	Then the king and all Israel with him immolated their victims in the Lord's presence; twenty-two thousand oxen and a hundred and twenty thousand sheep were slaughtered as Solomon's welcome-offering to the Lord. Thus the king and the men of Israel dedicated the temple.
Translation for Translators	Solomon dedicated the temple Then the king and all the Israeli people who were there offered sacrifices to Yahweh. They sacrificed 22,000 cattle and 120,000 sheep to maintain fellowship with Yahweh. Then the king and all the people dedicated the temple.

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	The king, with Israel, is to be sacrificing sacrifices turned before Jehovah. Solomon was to sacrifice the sacrifice of the peace offerings, which is to have been sacrificed to Jehovah, even two and twenty thousand large cattle, and a hundred and twenty thousand small cattle, even was the king and the sons of Israel to dedicate the house of Jehovah.
Ferrar-Fenton Bible	(B.C. 1004). The Dedicatory Sacrifice Then the king, and all the people with him, sacrificed sacrifices to the EVER-LIVING. But Solomon sacrificed as the thank-offering, which was sacrificed to the EVER-LIVING, twenty-two thousand oxen, and a hundred and twenty thousand sheep, by which the king and all the Assembly of Israel dedicated the House to the EVER-LIVING.
Lexham English Bible	The Great Confirming Sacrifice Then the king and all of Israel with him offered a sacrifice in the presence of Yahweh. Solomon sacrificed the fellowship offerings which he offered to Yahweh: twenty-two thousand oxen and one hundred and twenty thousand sheep; and the king and all of the {Israelites} dedicated the house of Yahweh.
Tree of Life Version	Now the king and all Israel with him offered sacrifice before <i>ADONAI</i> . Solomon offered a sacrifice of fellowship offerings to <i>ADONAI</i> : 22,000 oxen and 120,000 sheep. So the king and all the children of Israel dedicated the House of <i>ADONAI</i> .

Catholic Bibles (those having the imprimatur):

New American Bible (2011)	The king and all Israel with him offered sacrifices before the LORD. Solomon offered as communion offerings ["Communion offerings" (shelamim) is another wordplay on the name of Solomon.] to the LORD twenty-two thousand oxen and one hundred twenty thousand sheep. Thus the king and all the Israelites dedicated the house of the LORD.
New Jerusalem Bible	The king and all Israel with him offered sacrifice before Yahweh. Solomon offered a communion sacrifice of twenty-two thousand oxen and a hundred and twenty thousand sheep to Yahweh; and thus the king and all the Israelites dedicated the Temple of Yahweh.
New English Bible—1970	Dedication of the temple. When the king and all Israel came to offer sacrifices before the LORD, Solomon offered as shared-offerings to the LORD twenty-two thousand oxen and a hundred and twenty thousand sheep; thus it was that the king and the Israelites dedicated the house of the LORD.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Then the king, together with all Isra'el, offered sacrifices before <i>ADONAI</i> . For the sacrifice of peace offerings which Shlomo offered to <i>ADONAI</i> , he offered 22,000 oxen and 120,000 sheep. Thus the king and all the people of Isra'el dedicated the house of <i>ADONAI</i> .
The Complete Tanach	And the King and all Israel with him slaughtered sacrifices before the Lord. And Solomon slaughtered the peace- offerings that he slaughtered to the Lord, twenty-two thousand oxen, and one hundred and twenty thousand sheep. [With this] the King and all the children of Israel inaugurated the Temple of the Lord.
exeGesés companion Bible	<u>HE HANUKKAH</u> And the sovereign and all Yisra El with him, sacrifice sacrifices at the face of Yah Veh: and Shelomoh sacrifices a sacrifice of shelamim - sacrifices to Yah Veh twenty-two thousand oxen and a hundred and twenty thousand flocks. Thus the sovereign and all the sons of Yisra El hanukkah the house of Yah Veh.
Israeli Authorized Version	And the king, and all Yisrael with him, offered sacrifice before YY . And Shlomo offered a sacrifice of peace offerings, which he offered unto YY , two and twenty thousand oxen, and an hundred and twenty thousand sheep. So the king and all the children of Yisrael dedicated the house of YY.
The Israel Bible (beta)	The king and all Yisrael with him offered sacrifices before Hashem. Shlomo offered 22,000 oxen and 120,000 sheep as sacrifices of well-being to Hashem. Thus the king and all the Israelites dedicated the House of Hashem.
Orthodox Jewish Bible	And HaMelech, and kol Yisroel with him, offered zevach (sacrifice) before Hashem. And Sh'lomo offered a zevach hashelamim (sacrifice of peace offerings), which he offered unto Hashem, two and twenty thousand bakar, and a hundred and twenty thousand tzon (sheep). So HaMelech and kol Bnei Yisroel dedicated the Beis Hashem.
<i>The Scriptures</i> 1998	And the sovereign and all Yisra'ël with him made slaughterings before הוהי. And Shelomoh brought peace offerings, which he slaughtered to הוהי, twenty-two thousand bulls and one hundred and twenty thousand sheep. Thus the sovereign and all the children of Yisra'ël dedicated the House of הוהי.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	Dedicatory Sacrifices Then the king and all [the people of] Israel with him [repeatedly] offered sacrifice before the LORD. Solomon offered as peace offerings to the LORD: 22,000 oxen and 120,000 sheep. So the king and all the Israelites dedicated the house (temple) of the LORD.
The Expanded Bible	Sacrifices Are Offered Then King Solomon and all Israel with him offered sacrifices to the LORD. Solomon killed twenty-two thousand ·cattle [oxen] and one hundred twenty thousand sheep as ·fellowship [or peace; well-being] offerings [Lev. 3:1]. So the king and all the people ·gave [dedicated] the ·Temple [·house] to the LORD.
Kretzmann's Commentary	And the king, and all Israel with him, offered sacrifice before the Lord, in a grand and impressive service of worship. And Solomon offered a sacrifice of peace-offerings, to emphasize the soundness of the covenant relationship and to have the people partake of a great sacrificial feast which he offered unto the Lord, two and twenty thousand oxen and an hundred and twenty thousand sheep, a number of sacrificial animals which could easily be handled by the housefathers present, who undoubtedly made use of their

priestly prerogatives at that time in assisting the priests by slaughtering animals. **So the king and all the children of Israel dedicated the house of the Lord.**

NET Bible®

Solomon Dedicates the Temple

The king and all Israel with him were presenting sacrifices to the Lord. Solomon offered as peace offerings [Or “tokens of peace”; NIV, TEV “fellowship offerings.”] **to the Lord 22,000 cattle and 120,000 sheep. Then the king and all the Israelites dedicated the Lord’s temple.**

The Pulpit Commentary

SECTION IV.—The Festal Sacrifices.

The ceremonial of dedication was followed, as would naturally be the case, by sacrifices on a scale of unusual grandeur. Apart from their religious use and significance, the sacrifices testified to the devotion of the giver who on this of all days must not appear before the Lord empty, and they also afforded materials for the great and prolonged feast by which this auspicious event in the history of Israel must be commemorated.

And the king, and an Israel with him [Another indication (see on 1Kings 8:2) that practically the whole Israelitish nation (i.e.; its males) assembled to witness this great function (1Kings 8:65. But see on 1Kings 16:17). The words also prove that the sacrifices mentioned presently were offered by the people as well as by the king], **offered sacrifice before the Lord.** [See note on 1Kings 9:25]

And Solomon offered a sacrifice [Solomon is mentioned as chief donor, and as the executive. But others shared in the gift] **of peace offerings** [Le 1Kings 7:11 sqq. This was especially the sacrifice of praise—it is called "the sacrifice of thanksgiving of his peace offerings," ib. 1Kings 7:13, 1Kings 7:15. See Bōhr, Symb. 2:368 sqq. In the peace offering, the fat was burnt on the altar, but the flesh was eaten (1Kings 7:15; cf. Deut. 12:7), so that this form of offering was, in every way, adapted to a festival. The idea that "ox after ox, to the number of 22,000, and sheep after sheep, to the number of 120,000, were consumed," sc. by fire (Stanley), is expressly excluded], **which he offered unto the Lord, two and twenty thousand oxen, and an hundred and twenty thousand sheep.** [it is very possible that these numbers have been altered in course of transcription, as is the case with numbers elsewhere, but there is no ground for suspecting exaggeration or mistake. For, in the first place, the Chronicles and all the Versions agree with the text, and, secondly, the numbers, compared with what we know of the sacrifices offered on other occasions, are not unduly large, nor were they such that (as has been alleged) it would be impossible to offer them within the time specified. If, at an ordinary Passover a quarter of a million of lambs could be sacrificed within the space of two or three hours (Jos; Bell. Jud. 6.9. 8), there can obviously have been "no difficulty in sacrificing 3000 oxen and 18,000 sheep on each of the seven days of the festival" (Keil). (But were not the sacrifices spread over fourteen days? verse 65.) And it is to be remembered

(1) that "profusion was a usual feature of the sacrifices of antiquity Sacrifices of a thousand oxen (χιλιόμυβοι) were not infrequent. According to an Arabian historian (Koto beddyn), the Caliph Moktader sacrificed during his pilgrimage to Mecca ... 40,000 camels and cows and 50,000 sheep. Tavernier speaks of 100,000 victims as offered by the King of Tonquin" (Rawlinson, Stanley); and

(2) that the context insists on the extraordinary number of victims. They were so numerous, we are told, that the brazen altar was quite inadequate to receive them (verse 64). It has been already pointed out (note on verse 62) that the people joined the king in the sacrifices. Indeed it is against not only verse 62, but verses 63, 65, to suppose that all the victims were offered by Solomon alone (Ewald, Stanley). If these numbers, therefore, include those offered by the people, we can the more readily understand them. For, by the lowest computation, there could hardly be less than 100,000 heads of houses present at the feast (Bōhr, Keil), and if the numbers of David’s census (2Sam. 24:9) may be trusted, there may very well

have been four or five times that number, and on such an occasion as that, an occasion altogether without precedent, every Israelite would doubtless offer his sacrifice of thanksgiving—the more so as a large number of victims would be required for the purposes of the subsequent feast. And as to the impossibility of the priests offering so prodigious a number within the specified time (Thenius, al.), we have only to remember

(1) that if there were 38,000 Levites (men over thirty years of age) in the time of David (1Chron. 23:3), or any thing like that number, there must have been at the very least at this period two or three thousand priests (Keil), and we can hardly think that at the dedication of so glorious a temple, in which they were so profoundly interested, many of them would be absent from Jerusalem. But if there were only one thousand present, that number would have been amply sufficient to perform all the priestly functions. For it was no necessary, part of the priests' office either to slay the victim, or to prepare it for sacrifice—that any Israelite might do (Le 1Kings 1:5, 1Kings 1:6, 1Kings 1:11; 1Kings 3:2, 1Kings 3:8, etc.); the duty of the priest was strictly limited to "sprinkling the blood round about upon the altar" (Le 1Kings 3:2, 1Kings 3:8; cf. 1Kings 1:5), and burning the fat, the kidneys, etc; upon the altar (Le 1Kings 3:5). It is clear, consequently, that there is no difficulty whatsoever as to the manual acts required of the priests. It only remains to notice one other objection, viz; that the people could not possibly have eaten all the flesh of these peace offerings. But here again the answer is conclusive, viz.

(1) that it was not necessary that all should be eaten, for the law expressly provided that if any of the flesh remained over until the third day, it should be burnt with fire (Le 1Kings 7:15; 1Kings 19:6), and

(2) no one can say what the number of people may not have been (see below on verse 65), and

(3) the sacrifices were spread over fourteen days.] So the king and all the children of Israel dedicated the house of the Lord.

The Voice

King Solomon and the entire community of Israel sacrificed to the Eternal. For the peace offerings, Solomon sacrificed 22,000 oxen and 120,000 sheep. Solomon and the Israelites made these sacrifices for the dedication of the Eternal's temple.

Literal, almost word-for-word, renderings:

English Standard Version

Solomon's Sacrifices

Then the king, and all Israel with him, offered sacrifice before the LORD. Solomon offered as peace offerings to the LORD 22,000 oxen and 120,000 sheep. So the king and all the people of Israel dedicated the house of the LORD.

Modern English Version

The Dedication of the Temple

The king and all Israel with him offered sacrifices before the LORD. Solomon offered a sacrifice of peace offerings, which he offered to the LORD, twenty-two thousand oxen and a hundred and twenty thousand sheep. So the king and all the children of Israel dedicated the house of the LORD.

NASB

Dedicatory Sacrifices

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

New King James Version

Solomon Dedicates the Temple

Then the king and all Israel with him offered sacrifices before the LORD. And Solomon offered a sacrifice of peace offerings, which he offered to the LORD, twenty-two thousand bulls and one hundred and twenty thousand sheep. So the king and all the children of Israel dedicated the house of the LORD.

Young's Updated LT

And the king and all Israel with him are sacrificing a sacrifice before Jehovah; and Solomon sacrifices the sacrifice of peace-offerings, which he has sacrificed to Jehovah, oxen, twenty and two thousand, and sheep, a hundred and twenty thousand; and the king and all the sons of Israel dedicate the house of Jehovah.

The gist of this passage:

Solomon and the sons of Israel offered up 22,000 oxen and 120,000 sheep to God in order to dedicate the Temple of Y^ehowah.

62-63

1Kings 8:62

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
melek ^e (מֶלֶךְ) [pronounced <i>MEH-lek</i>]	<i>king, ruler, prince</i>	masculine singular noun with the definite article	Strong's #4428 BDB #572
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
kôl (כֹּל) [pronounced <i>kohl</i>]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
Yis ^e râ'êl (יִשְׂרָאֵל) [pronounced <i>yis-row-ALE</i>]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun; God-given name to Jacob; and national name for the Jewish people	Strong's #3478 & #3479 BDB #975
'îm (עִם) [pronounced <i>geem</i>]	<i>with, at, by, near; like; from</i>	preposition of nearness and vicinity with the 3 rd person masculine singular suffix	Strong's #5973 BDB #767
zâbach (זָבַח) [pronounced <i>zaw^b-VAHKH</i>]	<i>those slaughtering or sacrificing [slaying] an animal [usually an animal for sacrifice]</i>	masculine plural, Qal active participle	Strong's #2076 BDB #256
zebach (זָבַח) [pronounced <i>ZEH^B-vakh</i>]	<i>slaughtered animal [used in a sacrificial offering], slaughter, sacrifice, slaughterings, sacrificial animal</i>	masculine singular noun	Strong's #2077 BDB #257
E. W. Bullinger: <i>Hebrew sacrificed a sacrifice. [This is a] Figure of speech [which means]...offered a great or abundant sacrifice.</i> ⁵⁵³			
lâmed (ל) [pronounced <i>le</i>]	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	directional/relational preposition	No Strong's # BDB #510

⁵⁵³ E. W. Bullinger, *Companion Bible Notes*; 1909 in the Public Domain; from e-Sword, 1Kings 8:62.

1Kings 8:62

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
pânîym (פָּנִים) [pronounced paw-NEEM]	face, faces, countenance; presence	masculine plural construct (plural acts like English singular)	Strong's #6440 BDB #815
Together, the two prepositions and pânîym mean <i>from before, from the presence of, from a position before a person or object, from before a place</i> . However, this also expresses source or cause, and is also rendered <i>because of, on account of</i> . Literally, this is <i>from to faces of</i> ...			
YHWH (יהוה) [pronunciation is possibly yhoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217

Translation: So the king and all Israel offered up sacrifices before Y^ehowah. The king and the people of Israel offered up sacrifices to God.

Interestingly enough, we are not told the whole story in Kings. 2Chron. 7:1 *As soon as Solomon finished his prayer, fire came down from heaven and consumed the burnt offering and the sacrifices, and the glory of the LORD filled the temple.* It interests me that this is not found in Kings; and I have no explanation for that. This seems like a rather important detail. It would strike me that anyone there who could see this would have mentioned it. Someone not there might not.

Dean Milman (from the Preacher's Complete Homiletical Commentary) describes it in this way: *As the King concluded, the cloud which had rested over the Holy of Holies grew brighter and more dazzling; fire broke out and consumed all the sacrifices (2Chron. 7:1); the priests stood without, awestruck by the insupportable splendour; the whole people fell on their faces, and worshipped and praised the Lord, "for He is good, for His mercy is for ever."*⁵⁵⁴

Gill: *And the king and all Israel with him offered sacrifice before the Lord. For burnt offerings, which having been laid upon the altar, as soon as the king had done praying to God, and blessing the people, and exhorting them, fire came down from heaven, and consumed them; which showed the Lord's acceptance of the sacrifices, and was another confirmation, besides the cloud, of the Lord's well pleasedness with the temple, and of his taking possession of it to reside in it; upon which the people bowed and worshipped, and praised the Lord for his goodness and mercy.*⁵⁵⁵

Lange: *At public thanksgiving-feasts there should be not only banquets, but prince and people, high and low, rich and poor should bow unto the Lord, to serve him with one accord and steadfastly.*⁵⁵⁶

⁵⁵⁴ *The Preacher's Complete Homiletical Commentary*; edited by Joseph S. Exell, 1892; from e-sword, 1Kings 8:66.

⁵⁵⁵ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 1Kings 8:62.

⁵⁵⁶ The Rev. Dr. John P. Lange, *Lange's Commentary*; 1857–1864; in the Public Domain; from E-sword; 1Kings 8:62–66 Homiletical and Practical.

1Kings 8:63a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
zâbach (זָבַח) [pronounced zaw ^b -VAHKH]	<i>to slaughter [usually an animal for sacrifice]; to sacrifice [an animal]; to slay, to immolate [an animal sacrifice]</i>	3 rd person masculine singular, Qal imperfect	Strong's #2076 BDB #256
Sh ^e lômôh (שְׁלֹמֹה) [pronounced sh ^e l-oh-MOH or shloh-MOH]	<i>peace, peaceful; transliterated Solomon</i>	masculine singular, proper noun	Strong's #8010 BDB #1024
'êth (אֵת) [pronounced ayth]	Indicates next word is the object of the verb; sometimes translated <i>to</i>	untranslated mark of a direct object	Strong's #853 BDB #84
zebach (זָבַח) [pronounced ZEH ^b -vakh]	<i>slaughtered animal [used in a sacrificial offering], slaughter, sacrifice, slaughterings, sacrificial animal</i>	masculine singular construct	Strong's #2077 BDB #257
shelem (שָׁלֵם) [pronounced SHEH-lem]	<i>peace-offerings, sacrifice for alliance or friendship</i>	masculine plural noun with the definite article	Strong's #8002 BDB #1023
'âsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
zâbach (זָבַח) [pronounced zaw ^b -VAHKH]	<i>to slaughter [usually an animal for sacrifice]; to sacrifice [an animal]; to slay, to immolate [an animal sacrifice]</i>	3 rd person masculine singular, Qal perfect	Strong's #2076 BDB #256
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	directional/relational preposition	No Strong's # BDB #510
YHWH (יהוה) [pronunciation is possibly yohh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217

Translation: Solomon offered up peace offerings which he sacrificed to Y^ehowah:... These are peace offerings, which represent peace between man and God. We know that we have our peace with God by means of the sacrifice of Jesus Christ. These animal sacrifices, called peace offerings, represent Jesus Christ.

1Kings 8:63b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
bâqâr (בָּקָר) [pronounced baw-KAWR]	bull, cow, ox, collectively: herd, cattle, oxen	masculine singular collective noun	Strong's #1241 BDB #133
‘esrîym (עֶשְׂרִים) [pronounced ges ^e -REEM]	twenty	plural numeral adjective	Strong's #6242 BDB #797
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
sh ^e nayîm (שְׁנַיִם) [pronounced sh ^e n-AH-yim]	two, a pair; a second [time]; again; a repetition, a repeating; cognate of a verb which means to repeat	dual numeral substantive	Strong's #8147 BDB #1040
‘eleph (אֶלֶף) [pronounced EH-lef]	a thousand, a family [unit], a clan; (500?); a military unit	masculine singular noun	Strong's #505 (and #504) BDB #48

Translation: ...22,000 oxen... Solomon and the sons of Israel offered up 22,000 oxen.

1Kings 8:63c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
tsô'n (צֹאן) [pronounced tzohn]	small cattle, sheep and goats, flock, flocks	feminine singular collective noun	Strong's #6629 BDB #838
mê'âh (מֵאָה) [pronounced may-AW]	one hundred, a hundred, hundred	feminine singular numeral	Strong's #3967 BDB #547
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
‘esrîym (עֶשְׂרִים) [pronounced ges ^e -REEM]	twenty	plural numeral adjective	Strong's #6242 BDB #797
‘eleph (אֶלֶף) [pronounced EH-lef]	a thousand, a family [unit], a clan; (500?); a military unit	masculine singular noun	Strong's #505 (and #504) BDB #48

Translation: ...and 120,000 sheep. Solomon and the sons of Israel offered up 120,000 sheep. Now, quite obviously Solomon did not do this alone and quite obviously they could not all have been offered right there at the single altar—nor does it say that they were.

The priests and Levites would have taken part in this ceremony. The meat would have been eaten by the people in attendance.

Jamieson, Fausset and Brown: *[T]he public sacrifices offered by Solomon on this occasion surpassed all the other oblations on record, without taking into account those presented by private individuals, which, doubtless, amounted to a large additional number. The large proportion of the sacrifices were peace offerings, which afforded the people an opportunity of festive enjoyment.*⁵⁵⁷

In v. 62, it says that Solomon and all Israel with him offered up sacrifices. Therefore, I would assume that these numbers apply not just to Solomon and the Levites, but to the private sacrifices occurring as well. On the other hand, it is possible that Solomon, for these past 20 years, anticipating this inaugural event, was building up a vast stock of animals to offer up—with many altars spread throughout the city, with thousands of Levites manning the altars, with a particular number to be offered each and every day. Whereas, perhaps this was left to their discretion, depending upon the people in their periphery; I would not be surprised that Solomon specified the numbers beforehand. That is, his planning probably included the animals to be offered, how many, and where they would be offered.

If we allow for 14 days of worship and 10 hours of worship each day, this gives us: nearly 8600 sheep and 1571 oxen offered up each day; which would then be around 860 sheep and 157 oxen offered up each hour. According to **Rosie Nold**, a 1200 lb. steer might yield around 650 lbs of meat. Our animals are bred specifically to yield a massive amount of meat. Let's assume that in Israel, we might have 400 lbs of meat for each ox. Let's assume that 2 lbs. per person is consumed each day; that would mean that 314,200 people would be required to eat the oxen meat. A lamb might **yield** 25–30 lbs. of meat; so, taking 25 lbs. of meat from 8600 sheep offered up each day and allowing for each person to eat 2 lbs. of meat; this would require 107,500 people. So, if fewer than a half million people attend this worship service (and let me suggest that there were more than that), the official count given here would have been about the right amount to feed them (assume that they supplemented the beef and mutton with bread). So, accepting these numbers simply allows the feeding of a half million people each day. Seeing that they camped out over the land from **Lebo-hamath to the Brook of Egypt**, these numbers, if anything, seem conservative (I think we ought to better understand those words to indicate from how far away people came, looking both north and south).

In the doctrines below, I may have gone way overboard in listing the comments of others on this point.

1Kings 8:62–63 **So the king and all Israel offered up animal sacrifices before Jehovah. Solomon offered up peace offerings to Jehovah: 22,000 oxen and 120,000 sheep. This is how the king and the sons of Israel dedicated the Temple of Jehovah.**

If one looks at the number of animals alone, this seems like an incredible number of sacrifices.

Are the numbers of sacrifices exaggerated? (Various commentators/discussion)

Barnes: *These numbers have been thought incredible, but they are not impossible. At least 100,000, or 120,000 men 1Kings 8:65 were assembled; and as they all offered sacrifice with the king 1Kings 8:62, the number of victims must have been enormous. Part of the flesh of so many victims would be eaten; but much of the meat may have been privately burned Lev. 19:6, the object of the sacrifice being the glory of God, and not the convenience of the people.*⁵⁵⁸

David Guzik: *This is a staggering - almost grotesque - amount of sacrifice. Each animal was ritually sacrificed and a portion was dedicated to the LORD, and a portion given to the priests and the people. It was enough to feed a vast multitude for two weeks.*⁵⁵⁹

⁵⁵⁷ Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; 1871; from e-sword, 1Kings 8:62–64.

⁵⁵⁸ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, 1Kings 8:63.

⁵⁵⁹ David Guzik's *Commentary on the Old Testament*; courtesy of e-sword; ©2006; 1Kings 8:62–66.

Are the numbers of sacrifices exaggerated? (Various commentators/discussion)

The Pulpit Commentary: *[i]t is very possible that these numbers have been altered in course of transcription, as is the case with numbers elsewhere, but there is no ground for suspecting exaggeration or mistake. For, in the first place, the Chronicles and all the Versions agree with the text, and, secondly, the numbers, compared with what we know of the sacrifices offered on other occasions, are not unduly large, nor were they such that (as has been alleged) it would be impossible to offer them within the time specified. If, at an ordinary Passover a quarter of a million of lambs could be sacrificed within the space of two or three hours (Jos; Bell. Jud. 6.9. 8), there can obviously have been "no difficulty in sacrificing 3000 oxen and 18,000 sheep on each of the seven days of the festival" (Keil).*

The Pulpit Commentary continues: *the context insists on the extraordinary number of victims. They were so numerous, we are told, that the brazen altar was quite inadequate to receive them (verse 64). It has been already pointed out (note on verse 62) that the people joined the king in the sacrifices. Indeed it is against not only verse 62, but verses 63, 65, to suppose that all the victims were offered by Solomon alone (Ewald, Stanley). If these numbers, therefore, include those offered by the people, we can the more readily understand them. For, by the lowest computation, there could hardly be less than 100,000 heads of houses present at the feast (Böhr, Keil), and if the numbers of David's census (2Sam. 24:9) may be trusted, there may very well have been four or five times that number, and on such an occasion as that, an occasion altogether without precedent, every Israelite would doubtless offer his sacrifice of thanksgiving—the more so as a large number of victims would be required for the purposes of the subsequent feast.*⁵⁶⁰

James Burton Coffman: *The vast number of sheep and oxen mentioned here as sacrificed seems to have included, not only the sacrifices paid for by the king, but also all of the sacrifices brought by the people from all over the kingdom in their observance of the Feast of Tabernacles.*⁵⁶¹

Although what Coffman says here makes sense; it is not impossible that these sacrifices are numbered because Solomon had gathered all of the animals beforehand and had distributed them to various areas to be sacrificed. Just because we read that he set apart the entire courtyard; this does not mean that he did not set apart other areas.

Although this seems like an incredible number of sacrifices, Lange writes: *The number of animals, in which the Chron. and all the old translations agree, was very large, so that some have tried to prove that it was exaggerated. Thenius reckons that "as it took seven days to offer these sacrifices (allowing twelve complete hours to the sacrificial day), about five oxen and twenty-four sheep must have been slaughtered and offered every minute." This calculation, plausible as it seems, is disproved when we consider what the exact circumstances were here; as Keil on the place has thoroughly done. It was not the king alone who sacrificed, but "all Israel with him;" there were sacrificial feasts, during fourteen days, for the great assemblage of all the people from Hamoth (the northern boundary of Palestine, Num. 13:21; Num. 34:8) to the river of Egypt (the present el Arisch on the southern frontier, Joshua 15:4), and whom we may compute at 100,000 men. Certainly the priests could not possibly have killed so many animals for sacrifice in the time stated, but according to the law it was the business of those offering the sacrifices themselves; the priests only had to sprinkle the blood on the altar. This they could easily do, for their number then amounted to at least some thousands, as we can judge from the number of levites (1Chron. 23:3). With regard to the great number of the sacrifices, it is also expressly remarked in 1Kings 8:64, that as they could not all be offered on the brazen altar, Solomon (for this purpose) hallowed the middle of the court, i.e., consecrated it as a place of sacrifice by erecting subsidiary altars. How extraordinarily great the number of sacrifices at that kind of festival was, even in later times, we learn from an account of Josephus (Bell. Jud.vi. 9, 3), namely, that at a passover-feast at Jerusalem, in Nero's time, the priests counted no less than 256,000 sacrifices that were slaughtered and consumed.*⁵⁶²

⁵⁶⁰ *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, 1Kings 8:63.

⁵⁶¹ From <https://www.studylight.org/commentaries/bcc/1-kings-8.html> accessed March 20, 2018.

⁵⁶² The Rev. Dr. John P. Lange, *Lange's Commentary*; 1857–1864; in the Public Domain; from E-sword; 1Kings 8:62–66 (Exegetical and Critical).

Are the numbers of sacrifices exaggerated? (Various commentators/discussion)

The Cambridge Bible: *Contrary to his custom Josephus gives here a smaller number than that in the Hebrew text. He says twelve thousand oxen, but keeps the same number, one hundred and twenty thousand, for the sheep. Though it be said that the king offered this large sacrifice, we need not suppose that any great part of the offering was performed by him personally or in his presence. The next verse shows that provision was made for offering sacrifices in other places than on the brazen altar, viz. on temporary altars set up for the occasion.*⁵⁶³

Clarke: *This was the whole amount of the victims that had been offered during the fourteen days; i.e., the seven days of the dedication, and the seven days of the feast of tabernacles. In what way could they dispose of the blood of so many [animal sacrifices].*⁵⁶⁴

Dr. Thomas Constable: *The number of offerings seems incredibly large, but contemporary extrabiblical records of other sacrifices that involved thousands of animals are extant. Perhaps the priests made sacrifices at other places outside the temple courtyard. People came from the far Northeast (Hamath) and the extreme Southwest (the Wadi el-Arish) to this feast. Solomon extended the celebration an extra week (1Kings 8:65).*⁵⁶⁵

Dr. John Gill: *22,000 oxen, and 120,000 sheep; which, as suggested, might be the number for all the fourteen days; nor need it seem incredible, since, as Josephus (b) says, at a passover celebrated in the times of Cestius the Roman governor, at the evening of the passover, in two hours time 256,500 lambs were slain; however, this was a very munificent sacrifice of Solomon's, in which he greatly exceeded the Heathens, whose highest number of sacrifices were hecatombs, or by hundreds, but his by thousands.*⁵⁶⁶

Treasury of Scriptural Knowledge: *We are not to suppose that all these victims were sacrificed in one day, or on one altar; for this was the whole amount of those that had been offered during the fourteen days which the feast of dedication and the feast of tabernacles lasted; and there appears to have been an altar erected in the middle of the court, which was set apart for that purpose, in consequence of the great altar of burnt offering being not sufficient for the multitude of sacrifices then offered.*⁵⁶⁷

Expositor's Bible Commentary: *After the dedicatory prayer both the outer and the inner court of the Temple reeked and swam with the blood of countless victims-victims so numerous that the great brazen altar became wholly insufficient for them. At the close of the entire festival they departed to their homes with joy and gladness.*⁵⁶⁸

All of the ancient languages agree with these numbers.

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[Charts, Maps and Short Doctrines](#)

To be quite frank, that additional material on the numbers (by Keil and Delitzsch and College Press) is probably overkill.

1Kings 8:62–63 [So the king and all Israel offered up animal sacrifices before Jehovah. Solomon offered up peace offerings to Jehovah: 22,000 oxen and 120,000 sheep. This is how the king and the sons of Israel dedicated the Temple of Jehovah.](#)

Keil and Delitzsch went into great detail about this figure, so I placed them alone in their discussion.

⁵⁶³ *The Cambridge Bible for Schools and Colleges*; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, 1Kings 8:63.

⁵⁶⁴ Adam Clarke, *Adam Clarke's Commentary on the Bible*; from e-Sword, 1Kings 8:63.

⁵⁶⁵ Dr. John Constable *The Expository Notes of Dr. Constable*; ©2012; from e-sword, 1Kings 8:62–66.

⁵⁶⁶ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 1Kings 8:63.

⁵⁶⁷ *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880; from E-sword, 1Kings 8:63.

⁵⁶⁸ *Expositor's Bible Commentary*; Edited by the Rev. W. Robertson Nicoll; ©1887-1896; public domain; from e-sword, 1Kings 5:1–7:51.

Discussing the number of sacrifices (by Keil and Delitzsch)

Keil and Delitzsch: *This enormous number of sacrificial animals, in which J. D. Michaelis found serious difficulties, Thenius endeavours to set aside as too large, by calculating that as these sacrifices were offered in seven days, reckoning the sacrificial day at twelve full hours, there must have been about five oxen and about twenty-five sheep slaughtered and offered in sacrifice every minute for the king alone. This calculation would be conclusive, if there were any foundation for the three assumptions upon which it rests: namely, (1) that the number of sacrifices mentioned was offered for the king alone; (2) that the slaughtering and preparation of the sacrificial animals could only be performed by the priests and Levites; and (3) that the whole of the flesh of these sacrificial animals was to be consumed upon the altar. But these three assumptions are all erroneous.*

Keil and Delitzsch continue: *There is nothing in the account about their being "for the king alone." For it is obvious that the words "and Solomon offered a sacrifice" are not to be understood as signifying that the king had these sacrifices offered for himself alone, but that the words refer to the sacrifices offered by the king and all Israel for the consecration of the temple, from the simple fact that in 1Kings 8:62 "Solomon and all Israel" are expressly mentioned as offering sacrifice, and that after the statement of the number of the sacrifices we find these words in 1Kings 8:63 : "so the king and all the children of Israel dedicated the house of Jehovah." Moreover it is very evident from the law in Lev 1 and 3 that at the offering of sacrifice the slaughtering, flaying, and preparation of the sacrificial animals were performed by any Israelite, and that it was only the sprinkling of the blood against the altar and the burning of the sacrificial portions upon the altar which were the exclusive province of the priests.*

Keil and Delitzsch continue: *In order to form a correct idea of the enormous number of sacrifices which could be slaughtered on any one day we will refer again to the notice in Josephus (Bell. Jud. vi. 9, 3) already mentioned in the Comm. on the Pentateuch, p. 683 (translation), that in the reign of the emperor Nero the procurator Cestius directed the priests to count the number of the paschal lambs, and that they counted 250,000, which were slaughtered for the passover between the ninth and eleventh hours of the day, and of which the blood was sprinkled upon the altar. If then it was possible at that time to slaughter more than 250,000 lambs in three hours of the afternoon, and to sprinkle the blood upon the altar, there can have been no difficulty in slaughtering and sacrificing 3000 oxen and 18,000 sheep at the dedication of the temple on each of the seven days of the festival.*

Keil and Delitzsch continue: *As all Israel from Hamath to the brook of Egypt came to Jerusalem to this festival, we shall not be above the mark if we estimate the number of the heads of houses present at 100,000. And with very little trouble they could have slaughtered 3000 oxen and 18,000 sheep a day and prepared them for sacrificing. How many priests took an active part in this, we do not indeed know, in fact we have no information as to the number of the priests in Solomon's time; but we know that in the time of David the number of Levites qualified for service, reckoning from their thirtieth year, was 38,000, so that we may certainly assume that there were two or three thousand priests. Now if only the half of these Levites and priests had come to Jerusalem to the dedication of the temple, they alone could have slaughtered 3000 oxen and 18,000 sheep every day. And would not a thousand priests have been sufficient to sprinkle the blood of so many animals upon the altar and to turn the fat between the morning and evening sacrifice? If we divided these sacrifices among a thousand priests, each one would only have had to attend to the sprinkling of the blood and burning of the fat of three oxen and eighteen sheep each day.*

Keil and Delitzsch continue: *But the brazen altar of burnt-offering might not have been large enough for the burning of so many sacrifices, notwithstanding the fact that only the fat portions of the thank-offerings were consumed, and they did not require much room; since the morning and evening burnt-offerings were added daily, and as festal offerings they would certainly not consist of a lamb only, but at least of one bullock, and they were burned whole, although the altar of burnt-offering with a surface of 144 square yards (see my bibl. Archäol. i. p. 127) would hold a very large quantity of sacrificial flesh at once. In v. 64, however, it is expressly stated that Solomon sanctified the middle of the court, which was before the house of Jehovah, to burn the burnt-offering and meat-offering and the fat portions of the thank-offerings there, because the brazen altar was too small to hold these sacrifices.*

Discussing the number of sacrifices (by Keil and Delitzsch)

Keil and Delitzsch continue: “The middle of the court” (רִיזֵת הַבְּתֵּחַ) is the whole of the inner portion of the court of the priests, which was in front of the temple-house and formed the centre of the court surrounding the temple. Of course we have not to imagine that the sacrifices were offered upon the stone pavement of the court, but must assume that there were auxiliary altars erected in the inner court around the brazen altar. By the burnt-offering and the meat-offering (belonging to it: הַלֹּעֶה-תָּא הַחֲנֻמָּה-תָּא) we are not to understand certain burnt-offerings, which were offered for a definite number of thank-offerings, as Thenius supposes. The singular and the definite article are both at variance with this. The reference is rather to the (well-known) daily morning and evening burnt-offerings with their meat-offering, and in this case, no doubt, to such a festal sacrifice as is prescribed in Num 28 for the great yearly feasts.

Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 1Kings 8:62–64.

Chapter Outline

Charts, Maps and Short Doctrines

1Kings 8:62–63 So the king and all Israel offered up animal sacrifices before Jehovah. Solomon offered up peace offerings to Jehovah: 22,000 oxen and 120,000 sheep. This is how the king and the sons of Israel dedicated the Temple of Jehovah.

The numbers given in the text are reasonable (College Press Bible Study)

Critics have attacked these figures as being an exaggeration, but the following considerations argue in favor of their credibility:

1. Josephus relates that on one occasion during the reign of Nero the priests slaughtered two hundred fifty thousand paschal lambs between the ninth and eleventh hours.^[240] If that many lambs could be slaughtered in three hours of the afternoon, there can be no difficulty in accepting the figures here.
^[240] Wars VI, 9.3.
2. The sacrifices were made over the course of at least seven days and more likely fourteen days. This would mean that only 1,565 oxen and 8,572 sheep would have been offered each day.
3. The number of Levites qualified for service in the days of David was thirty-eight thousand. A reasonable assumption is that there were at least two or three thousand priests. But if only five hundred priests officiated during the dedicatory services, each would only have had to attend to sacrifice of three oxen and eighteen sheep each of the fourteen days of celebration.
4. According to the law in Leviticus 1, 3, the slaughtering, flaying and preparation of the sacrificial animal could be performed by any Israelite. Only the sprinkling of the blood upon the altar and the burning of the sacrificial pieces—the fat pieces—on the altar were the exclusive prerogative of the priests.
5. By the very lowest computations there could hardly be less than a hundred thousand heads of houses present at the feast, and the figures given in David’s census suggest that there may have been four or five times that number (2Sam. 24:9). Every Israelite would doubtless offer his sacrifice of thanksgiving on such an occasion as this.
6. In the peace offering only the fat was burned on the altar and the rest of the sacrificial animal was eaten. Thus enormous numbers of animals would have been required to feed the vast multitudes which gathered for the dedication.

Even though the bronze altar in the Temple courtyard had a top surface of one hundred square yards, it was not large enough to accommodate the offering at the Temple dedication. In addition to the enormous number of peace offerings just mentioned, burnt offerings and meal offerings appropriate to such an occasion were being made. The “burnt offering” was entirely consumed in the altar fire. The meal offering contained incense and oil in addition to meal. Because of all these sacrifices, Solomon “sanctified the middle court,” i.e., the entire area of the court of priests, which was before the house (1Kings 8:64). Probably the court and its objects were sprinkled with the holy anointing oil as Moses had done to the Tabernacle and the furnishings (Ex. 40:1–15). The whole space may have been regarded as one huge altar (Rawlinson), or temporary altars may have been erected all over the courtyard (Keil).

The numbers given in the text are reasonable (College Press Bible Study)

A great congregation had assembled from as far as the entrance (or district) of Hamath in the north on the Orontes river to the Wadi of Egypt (Wadi el-Arish) in the south, i.e., from one end of the land to the other. These worshipers joined Solomon in a seven day feast of dedication which was in turn followed by the seven day Feast of Tabernacles (1Kings 8:65; cf. 2Chron. 7:9–10). On the eighth day of the second feast, the twenty-second day of the seventh month,^[241] Solomon dismissed the multitude. The crowd reciprocated by blessing (i.e., saluting) their king, and on the morrow, departed for their tents (i.e., dwellings) full of joy and gladness because of what the Lord had done for His servant David and His people Israel (1Kings 8:66). David is mentioned in 1Kings 8:66 because the Temple was part of the fulfillment of the divine promise given to him.

^[241] The Feast of Tabernacles lasted from the fifteenth to the twenty-first of the seventh month. On the eighth day, that is the twenty-second of the month, Solomon dismissed the people, and on the next morning, the twenty-third of the month the people took their journey home (2Chron. 7:10).

The College Press Bible Study Textbook Series; (a compilation of many commentaries); from e-sword; 1Kings 8:62–66 (edited).

Chapter Outline

Charts, Graphics and Short Doctrines

Preacher's Complete Homiletical Commentary, when considering the amount of sacrifice herein, given to God: *Men—Christian men so-called—will spend hundreds of pounds in a pleasure trip, a fancy ball, a luxurious banquet, or a bit of jewellery, and yet insult the church of Christ by grudgingly offering a paltry piece of silver! There is neither poetical nor any other kind of justice in conduct like this. It is shockingly below the occasion. All sense of honour, of obligation, of gratitude, is utterly quenched.*⁵⁶⁹

1Kings 8:63d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
chânak ^e (חָנַךְ) [pronounced khaw-NAK ^e]	<i>to dedicate; to begin to use, to initiate use; to train [up]</i>	3 rd person masculine plural, Qal imperfect	Strong's #2596 BDB #335
'êth (אֶת) [pronounced ayth]	Indicates next word is the object of the verb; sometimes translated <i>to</i>	untranslated mark of a direct object	Strong's #853 BDB #84
bayith (בַּיִת) [pronounced BAH-yith]	<i>house, residence; household, habitation as well as inward</i>	masculine singular construct	Strong's #1004 BDB #108
YHWH (יהוה) [pronunciation is possibly yhoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
melek ^e (מֶלֶךְ) [pronounced MEH-lek]	<i>king, ruler, prince</i>	masculine singular noun with the definite article	Strong's #4428 BDB #572
w ^e (or v ^e) (וּ or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251

⁵⁶⁹ *The Preacher's Complete Homiletical Commentary*; edited by Joseph S. Exell, 1892; from e-sword, 1Kings 8:62–64.

1Kings 8:63d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
bânîym (בָּנִיִּם) [pronounced baw-NEEM]	sons, descendants; children; people; sometimes rendered men; young men, youths	masculine plural construct	Strong's #1121 BDB #119
Yisʿrāʾêl (יִשְׂרָאֵל) [pronounced yis-raw-ALE]	God prevails; contender; soldier of God; transliterated Israel	masculine proper noun; God-given name to Jacob; and national name for the Jewish people	Strong's #3478 & #3479 BDB #975

Translation: So [this is how] the king and the sons of Israel dedicated the Temple of Y^ehowah. All that we have read here is how the king of the people of Israel celebrated and dedicated the Temple of Y^ehowah.

Expositor's Bible Commentary: *But whatever the Temple might or might not be to the people, the king used it as his own chapel. Three times a year, we are told, he offered-and for all that appears, offered with his own hand without the intervention of any priest burnt offerings and peace offerings upon the altar. Not only this, but he actually "burnt incense therewith upon the altar which was before the Lord,"-the very thing which was regarded as so deadly a crime in the case of King Uzziah. Throughout the history of the monarchy, the priests, with scarcely any exception, seem to have been passive tools in the hands of the kings. Even under Rehoboam much more under Ahaz and Manasseh-the sacred precincts were defiled with nameless abominations, to which, so far as we know, the priests offered no resistance.*⁵⁷⁰

Treasury of Scriptural Knowledge lists a number of Scriptures related to these sacrifices: Lev. 3:1–17 1Chron. 29:21 2Chron. 15:11 29:32–35 30:24 35:7–9 Ezra 6:16–17 Ezek. 45:17 Micah 6:7.⁵⁷¹

Although the people of Israel were prosperous during Solomon's time, there is no reason to assume that they ate meat regularly. Much of their diet appears to have been breads. Let me suggest that, during these massive celebrations, the people ate meat without any restraint. Obviously, this is typical of exercising faith in Jesus Christ, and eating His flesh and drinking His blood (which is not to be taken literally).

In the day the that, consecrated the king a midst of the court which [was] to faces of a Temple of Y^ehowah for he made there a burnt offering and the tribute offering and fat of the peace offerings, because the altar of the bronze which [was] to faces of Y^ehowah [was too] small from containing the burnt offering and the tribute offering and fat of the peace offerings.

1Kings
8:64

In that day, the king [also] consecrated the middle of the courtyard, which [was] facing the Temple of Y^ehowah, for he made there the burnt offering, the tribute offering and the fat of the peace offerings, because the bronze altar (which [was] before Y^ehowah) [was] too small to contain the burnt offering, tribute offering and the fat of the peace offerings.

⁵⁷⁰ Expositor's Bible Commentary; Edited by the Rev. W. Robertson Nicoll; ©1887-1896; public domain; from e-sword, 1Kings 5:1–7:51.

⁵⁷¹ Treasury of Scriptural Knowledge; by Canne, Browne, Blayney, Scott, and others about 1880; from E-sword, 1Kings 8:63.

The king also consecrated the middle of the courtyard that day, which faced the Temple of Jehovah. He made the burnt offering, tribute offering and peace offerings there because the bronze altar was too small for all these offerings.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	In the day the that, consecrated the king a midst of the court which [was] to faces of a Temple of Y ^e howah for he made there a burnt offering and the tribute offering and fat of the peace offerings, because the altar of the bronze which [was] to faces of Y ^e howah [was too] small from containing the burnt offering and the tribute offering and fat of the peace offerings.
Revised Douay-Rheims	In that day the king sanctified the middle of the court that was before the house of the Lord: for there he offered the <u>holocaust</u> , and sacrifice, and fat of the peace offerings: because the brazen altar that was before the Lord, was too little to receive the <u>holocaust</u> , and <u>sacrifice</u> , and fat of the peace offerings.
Peshitta (Syriac)	The same day the king consecrated the interior of the court that was before the house of the LORD; for there he offered burnt offerings and <u>meal offerings</u> and the fat of the peace offerings; because the bronze altar that was before the LORD was too little to receive the burnt offerings and the <u>meal offerings</u> and the fat of the peace offerings.
Septuagint (Greek)	In that day the king consecrated the middle of the court in the front of the house of the Lord; for there he offered the whole-burnt-offering, and the <u>sacrifices</u> , and the fat of the peace-offerings, because the brazen altar which was before the Lord was too little to bear the whole-burnt-offering and the sacrifices of peace-offerings.
Significant differences:	The tribute offering (Hebrew) is called the <i>holocaust</i> in the Latin, <i>meal offerings</i> in the Syriac and <i>sacrifices</i> in the Greek. The Greek is missing <i>the fat of</i> in the final sentence.

Limited Vocabulary Translations:

Bible in Basic English	The same day the king made holy the middle of the open square in front of the house of the Lord, offering there the burned offering and the meal offering and the fat of the peace-offerings; for there was not room on the brass altar of the Lord for the burned offerings and the meal offerings and the fat of the peace-offerings.
Easy English	On that same day, the king gave the courtyard in front of the temple to the LORD. There, (Solomon) offered sacrifices (to the LORD). He burned animals and he offered wheat and fat (material from inside animals). The fat was the fellowship sacrifice. The bronze altar was too small to contain all the animals, the wheat and the fat of the friendly sacrifice. So Solomon burned all these things in the courtyard and not on the bronze altar.
Easy-to-Read Version—2006	King Solomon also dedicated the yard right in front of the LORD's Temple. He offered burnt offerings, grain offerings, and the fat from the animals that were used as fellowship offerings. King Solomon made these offerings there in the yard. He did this because the bronze altar in front of the LORD was too small to hold them all.
<i>The Message</i>	That same day, the king set apart the central area of the Courtyard in front of GOD's Temple for sacred use and there sacrificed the Whole-Burnt-Offerings, Grain-Offerings, and fat from the Peace-Offerings—the bronze Altar was too small to handle all these offerings.
Names of God Bible	On that day the king designated the courtyard in front of Yahweh's temple as a holy place. He sacrificed the burnt offerings, grain offerings, and the fat from the

	fellowship offerings because the bronze altar in front of Yahweh was too small to hold all of them.
New Simplified Bible	On that day the king designated the courtyard in front of Jehovah's Temple as a holy place. He sacrificed the burnt offerings, grain offerings, and the fat from the fellowship offerings because the copper altar in front of Jehovah was too small to hold all of them.

Thought-for-thought translations; paraphrases:

Common English Bible	On that day the king made holy the middle of the courtyard in front of the LORD's temple. He had to offer the entirely burned offerings, grain offerings, and the fat of well-being sacrifices there, because the bronze altar that was in the LORD's presence was too small to contain the entirely burned offerings, the grain offerings, and the fat of the well-being sacrifices.
Contemporary English V.	On that day, Solomon dedicated the courtyard in front of the temple and made it acceptable for worship. He offered the sacrifices there because the bronze altar in front of the temple was too small.
The Living Bible	As a temporary measure the king sanctified the court in front of the Temple for the burnt offerings, grain offerings, and the fat of the peace offerings: for the bronze altar was too small to handle so much.
New Life Version	The same day the king set apart the center of the open space that was in front of the house of the Lord. For there he gave the burnt gift and the grain gift and the fat of the peace gifts. Because the brass altar before the Lord was too small to hold the burnt gift and the grain gift and the fat of the peace gifts.

Partially literal and partially paraphrased translations:

American English Bible	On that holy day, the king stood in the middle of the courtyard (in front of the Temple of Jehovah) and prepared whole burnt offerings as sacrifices. He offered the fat of the peace offerings there, since the bronze Altar that was before Jehovah was just too small and it couldn't handle all the whole burnt-offerings, gift offerings, and peace-offering sacrifices.
Beck's American Translation	On that day the king consecrated the inner area of the court before the LORD's temple; where he offered the burnt offerings, the food offerings, and the fat of the peace offerings because the bronze altar before the LORD was too small to hold all the burnt offerings, the food offerings, and the fat of the peace offerings.
International Standard V	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.
New Advent (Knox) Bible	That day, the king must needs hallow the middle part of the court before the Lord's house, burning there the burnt-sacrifice, and the bloodless offerings, and the fat taken from the welcome-victims; there was no room for these on the brazen altar that stood there in the Lord's presence.
Translation for Translators	On that day, the king also dedicated/set apart the middle part of the courtyard that was in front of the temple. Then he offered there sacrifices that would be completely burned <i>in the courtyard</i> , the offerings of grain and the fat of the animals that were sacrificed to maintain fellowship with Yahweh. They sacrificed them there because the bronze altar was not big enough for all those sacrifices to be burned on it <i>that day</i> .

Mostly literal renderings (with some occasional paraphrasing):

Ferrar-Fenton Bible	On the same day the king consecrated the open court which is before the House of the EVER-LIVING, for he offered there the burnt-offering and the bread-offering, and the fats of the thank-offering, for the brass altar which is before the EVER-LIVING was too small for the consumption of the burnt-offerings and the bread-offerings, and the fat of the thankofferings.
God's Truth (Tyndale)	And the same day the king hallowed the middle of the court that is before the house of the Lord: for there he offered burntofferings and meatofferings and the fat of the peaceofferings, because the brazen altar that was before the Lord, was too little to receive the burntofferings and meatofferings and the fat of the peace offerings.
Jubilee Bible 2000	That same day the king sanctified the middle of the court that was before the house of the LORD, for there he offered the burnt offerings and the presents and the fat of the peace offerings because the brasen altar that was before the LORD was too small to receive the burnt offerings and the presents and the fat of the peace offerings.
Tree of Life Version	On that same day, the king consecrated the middle of the court that was before the House of Adonai, for there he offered the burnt offering and the grain offering and the fat of the fellowship offerings, because the bronze altar that was before Adonai was too small to accommodate the burnt offering, the grain offering and the fat of the fellowship offerings.

Catholic Bibles (those having the imprimatur):

The Heritage Bible	That same day, the king consecrated the middle of the court in front of Yahweh's house, for it was there that he offered the burnt offerings, the cereal offerings and the fat of the peace offerings since the bronze altar that was before Yahweh was too small to receive the burnt offering, the cereal offering and the fat of the peace offerings.
New American Bible (2002)	On that day the king consecrated the middle of the court facing the temple of the LORD; he offered there the holocausts, the cereal offerings, and the fat of the peace offerings, because the bronze altar before the LORD was too small to hold these offerings.
New American Bible (2011)	On that day the king consecrated the middle of the court facing the house of the LORD; he offered there the burnt offerings, the grain offerings, and the fat of the communion offerings, because the bronze altar before the LORD was too small to hold the burnt offering, the grain offering, and the fat of the communion offering.
New Jerusalem Bible	On the same day the king consecrated the middle part of the court in front of the Temple of Yahweh; for that was where he presented the burnt offerings, oblations and fatty parts of the communion sacrifices, since the bronze altar which stood before Yahweh was too small to hold the burnt offering, oblation and the fatty parts of the communion sacrifice.
New RSV	The same day the king consecrated the middle of the court that was in front of the house of the LORD; for there he offered the burnt-offerings and the grain-offerings and the fat pieces of the sacrifices of well-being, because the bronze altar that was before the LORD was too small to receive the burnt-offerings and the grain-offerings and the fat pieces of the sacrifices of well-being.
New English Bible—1970	[vv64-66: cp 2Chr. 7.7-10] On that day also the king consecrated the centre of the court which lay in front [Or to the east] of the house of the LORD; there he offered the whole-offering, the grain-offering, and the fat portions of the shared-offerings, because the bronze altar which stood before the LORD was too small to take them all, the whole-offering, the grain-offering, and the fat portions of the shared-offerings.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible

The same day, the king consecrated the center of the courtyard in front of the house of *ADONAI*, because he had to offer the burnt offering, the grain offering and the fat of the peace offerings there. For the bronze altar before *ADONAI* was too small to receive the burnt offering, the grain offering and the fat of the peace offerings.

The Complete Tanach

On that day the King consecrated the middle of the court that was before the Temple of the Lord, for there he offered the burnt-offerings (and) the meal-offerings and the fat of the peace-offerings, for the copper altar that was before the Lord was too small to contain the burnt-offerings (and) the meal-offerings and the fat of the peace-offerings.

The same day the king consecrated the middle of the courtyard: These words are to be taken literally. This is Rabbi Yehudah's view. [Solomon] hallowed the pavement of the court with the sanctity of the altar, in order to offer sacrifices on the pavement.

For the copper altar: [i.e., the stone altar] that Solomon constructed in lieu of the copper altar [of Moses].

was too small to contain the burnt offerings and the meal offerings: for they brought very many. Rabbi Jose said to him, Is it not already written (Kings 1:3), "One thousand burnt offerings Solomon offered on that altar which Moses had made," and when one computes the number of cubits and the number of burnt offerings, [he will find that] this one of stones was larger than Moses', for on Moses' altar the place of the 'maarachah,' the place usually used for the sacrifice, was but one cubit by one cubit, whereas on this one the place of its 'maarachah' was twenty- four cubits by twenty-four cubits. Hence Solomon's was 576 times as large as that of Moses. If so, what is the meaning of "the king consecrated the middle of the court?" It means that he set the stone altar into it, fastened to the floor.

was too small to contain: [According to Rabbi Jose] he is referring to that of Moses, like one who says to his friend, 'So-and-so is a dwarf,' meaning that he is disqualified to perform the sacrificial service.

exeGeser companion Bible

On the same day,
the sovereign hallows the middle of the court
at the face the house of Yah Veh:
for there he works holocausts and offerings
and the fat of the shelamim:
because the copper sacrifice altar
at the face of Yah Veh
is too little to contain the holocausts and offerings
and the fat of the shelamim.

The Israel Bible (beta)

That day the king consecrated the center of the court that was in front of the House of Hashem. For it was there that he presented the burnt offerings, the meal offerings, and the fat parts of the offerings of well-being, because the bronze mizbayach that was before Hashem was too small to hold the burnt offerings, the meal offerings, and the fat parts of the offerings of well-being

Read more at <https://theisraelbible.com/bible/1-kings/chapter-8#Rh1C31P4AReawyW4.99>.

Orthodox Jewish Bible

The same day did HaMelech consecrate as kodesh the interior of the Khatzer (Court) that was before the Beis Hashem; for there he offered olah and minchah, and the chelvei hashelamim because the Mitzbe'ach HaNechoshet that was before Hashem was too katon (small) to receive the olah, and minchah, and the chelvei hashelamim.

Expanded/Embellished Bibles:

The Expanded Bible	On that day King Solomon ·made holy [consecrated] the middle part of the courtyard which is in front of the ·Temple [· house] of the Lord. There he offered whole burnt offerings [Lev. 1:1–17], grain [·gift; tribute] offerings [Lev. 2:1], and the fat of the ·fellowship [peace; well-being] offerings [Lev. 3:1]. He offered them in the courtyard, because the bronze altar before the Lord was too small to hold all the burnt offerings, the grain offerings, and the fat of the ·fellowship [peace] offerings.
Kretzmann's Commentary	The same day did the king hallow the middle of the court that was before the house of the Lord, consecrating it as a place where sacrifices might be offered on temporary altars; for there he offered burnt offerings and meat-offerings and the fat of the peace-offerings, of which only the fat was burned, the rest being used for food, because the brazen altar that was before the Lord was too little to receive the burnt offerings and meat-offerings and the fat of the peace-offerings.
NET Bible®	That day the king consecrated the middle of the courtyard that is in front of the Lord's temple. He offered there burnt sacrifices, grain offerings, and the fat from the peace offerings, because the bronze altar that stood before the Lord was too small to hold all these offerings [<i>Heb</i> "to hold the burnt sacrifices, grain offerings, and the fat of the peace offerings."].
The Pulpit Commentary	The same day did the king hallow the middle of the court [i.e; the entire area of the court of the priests (1Kings 6:36). Ewald translates "the inner court." The whole space may have been regarded as "one huge altar" (Rawlinson), or temporary altars may have been erected all over the area. As already observed, this fact alone points to an enormous number of victims] that was before the house of the Lord: for there he offered burnt offerings [<i>Heb.</i> the burnt offerings, i.e; either the usual daily burnt offerings (Num. 28:3), or more probably, those appropriate to such a special function (Num. 29:13 sqq.; cf. 1Kings 3:4)], and meat offerings [<i>Heb.</i> the meat offering. Both this and the preceding word (הֶלֶךְ) are singular (generic) in the original], and the fat of the peace offerings: because the brazen altar that was before the Lord [i.e; house of the Lord] was too little to receive the burnt offerings, and meat offerings, and the fat of the peace offerings [and yet it was 20 cubits (30 feet) square, and so would offer a surface of 100 square yards].
The Voice	That day King Solomon blessed the center of the court that was in front of the Eternal's temple by giving a burnt offering, grain offering, and all the fat of the peace offering. But the bronze altar that was set before the Eternal was not big enough to support the burnt offering, grain offering, and the fat of the peace offering.

Literal, almost word-for-word, renderings:

Concordant Literal Version	On that day has the king sanctified the middle of the court that [is] before the house of Yahweh, for he has made there the burnt-offering, and the present, and the fat of the peace-offerings; for the altar of brass that [is] before Yahweh [is] too little to contain the burnt-offering, and the present, and the fat of the peace-offerings.
Darby Translation	The same day the king hallowed the middle of the court that was before the house of Jehovah; for there he offered the burnt-offerings, and the oblations, and the fat of the peace-offerings, because the brazen altar that was before Jehovah was too small to receive the burnt-offerings, and the oblations, and the fat of the peace-offerings.
Modern English Version	The same day the king consecrated the middle of the court that was in front of the house of the LORD, for there he offered burnt offerings and meat offerings and the fat of the peace offerings, because the bronze altar that was before the LORD was too little to receive the burnt offerings and meat offerings and the fat of the peace offerings.
Niobi Study Bible	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 brazen altar that was before the LORD was too little to receive the burnt offerings and meat offerings and the fat of the peace offerings.
NASB	On the same day the king consecrated the middle of the court that was before the house of the LORD, because there he offered [Lit <i>made</i>] 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.
Webster's Bible Translation	The same day did the king consecrate 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 brazen altar that was before the LORD was too little to receive the burnt-offerings, and meat-offerings, and the fat of the peace-offerings..
Young's Updated LT	On that day has the king sanctified the middle of the court that is before the house of Jehovah, for he has made there the burnt-offering, and the present, and the fat of the peace-offerings; for the altar of brass that is before Jehovah is too little to contain the burnt-offering, and the present, and the fat of the peace-offerings.

The gist of this passage: The primary brazen altar before God was too small to contain all of these offerings.

1Kings 8:64a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
yôwm (יוֹם) [pronounced yohm]	<i>day; time; today</i> (with a definite article)	masculine singular noun with the definite article	Strong's #3117 BDB #398
hûw' (אוּ) [pronounced hoo]	<i>that, this</i>	masculine singular, demonstrative pronoun (with the definite article)	Strong's #1931 BDB #214
The bēyth preposition, yôwm and hûw (with definite articles) mean <i>in that day, on that day, in [on] the same day</i> . Literally, this reads <i>in the day the that</i> .			
qâdash (קִדַּשׁ) [pronounced kaw-DAHSH]	<i>to regard as holy, to declare holy or sacred; to consecrate, to sanctify, to inaugurate with holy rites</i>	3 rd person masculine singular, Piel imperfect	Strong's #6942 BDB #872
melek ^e (מֶלֶךְ) [pronounced MEH-lek]	<i>king, ruler, prince</i>	masculine singular noun with the definite article	Strong's #4428 BDB #572
'êth (אֵת) [pronounced ayth]	Indicates next word is the object of the verb; sometimes translated <i>to</i>	untranslated mark of a direct object	Strong's #853 BDB #84
tâvek ^e (תַּוֵּךְ) [pronounced taw-VEK ^E]	<i>midst, among, middle</i>	masculine singular construct	Strong's #8432 BDB #1063

1Kings 8:64a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
châtsêr (חֲצֵר) [pronounced <i>khaw-TZAR</i>]	<i>courtyard, enclosure, area enclosed by a fence; court; castle; settled abode; settlement, village, town</i>	masculine singular noun with the definite article	Strong's #2691 & #2699 BDB #346
ʾăsher (אֲשֶׁר) [pronounced <i>ash-ER</i>]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
lâmed (ל) [pronounced <i>l</i>]	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	directional/relational preposition	No Strong's # BDB #510
pânîym (פָּנִים) [pronounced <i>paw-NEEM</i>]	<i>face, faces, countenance; presence</i>	masculine plural construct (plural acts like English singular)	Strong's #6440 BDB #815
Together, the two prepositions and pânîym mean <i>from before, from the presence of, from a position before a person or object, from before a place</i> . However, this also expresses source or cause, and is also rendered <i>because of, on account of</i> . Literally, this is <i>from to faces of...</i>			
bayith (בַּיִת) [pronounced <i>BAH-yith</i>]	<i>house, residence; household, habitation as well as inward</i>	masculine singular construct	Strong's #1004 BDB #108
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217

Translation: *In that day, the king [also] consecrated the middle of the courtyard, which [was] facing the Temple of Y^ehowah,...* I am uncertain as to the size of the courtyard of the Temple. I will have to refer back to the building of the Temple, but I do not recall the size of the courtyard being given.

In any case, Solomon made it holy, setting it apart from the profane. Therefore, animal sacrifices could be offered throughout the courtyard in accordance with the Mosaic Law. Given the vast number of animal sacrifices, I would guess that animals were offered up throughout Jerusalem, in places similarly consecrated (probably by priests or Levites).

1Kings 8:64 The king also consecrated the middle of the courtyard that day, which faced the Temple of Jehovah. He made the burnt offering, tribute offering and peace offerings there because the bronze altar was too small for all these offerings.

Consecrating the courtyard (1Kings 8:64a by many commentators)

Trapp: *[Solomon] caused the high priest to sanctify the pavement of that court near unto the altar, by reason of the multitude of the sacrifices, and incapacity of the altar.*⁵⁷²

⁵⁷² John Trapp *A Commentary on the Old and New Testaments*; Edited by W. Webster and Hugh Martin; e-sword, 1Kings 8:64.

Consecrating the courtyard (1Kings 8:64a by many commentators)

Matthew Poole: *[Solomon] consecrated that for lasting and perpetual use, but this only for the present time and occasion, being warranted to do so both by the necessity of it for God's service; and for the present solemn work, for which the brazen altar was not sufficient, as it here follows; and by the direction of God's Spirit, wherewith Solomon was endowed, as being a prophet as well as a king. Here therefore he suddenly reared up divers altars, which after this solemnity were demolished.*⁵⁷³

Jamieson, Fausset and Brown: *The same day did the king hallow the middle of the court — that is, the whole extent of the priests' court — the altar of burnt offerings, though large (2Chron. 4:1—**He made an altar of bronze, twenty cubits long and twenty cubits wide and ten cubits high.**), being totally inadequate for the vast number of sacrifices that distinguished this occasion. It was only a temporary erection to meet the demands of an extraordinary season, in aid of the established altar, and removed at the conclusion of the sacred festival. [See on 2Chron. 7:7.—**And Solomon consecrated the middle of the court that was before the house of the LORD, for there he offered the burnt offering and the fat of the peace offerings, because the bronze altar Solomon had made could not hold the burnt offering and the grain offering and the fat.**—ESV].*⁵⁷⁴

Whedon: *The purpose for which this inner court was hallowed bears further testimony to the vast number of the sacrifices offered on that occasion. The brazen altar was insufficient, and therefore Solomon caused the erection of other altars in the midst of the court, thus sanctifying the whole middle of its area for sacrificial purposes.*⁵⁷⁵

Chapter Outline

Charts, Maps and Short Doctrines

Given the number of animals offered up to God, it seems reasonable that, at some point, priests and Levites went out among the people and proclaimed various altars holy in order for there to be enough places to offer up all of these animals. This is not specifically stated, but it is logical. After all, there are people scattered for miles around (v. 65). It would not make sense for these sacrifices to take place all within the courtyard, and then to carry the cooked meat for miles. So, no doubt, there were perhaps a dozen altars within the courtyard; in fact, the entire courtyard could have been given over to the sacrificing of animals, with people looking into the courtyard from without. It also seems logical that additional altars—very likely, hundreds—were set up outside of the Temple courtyard. Bear in mind, even though we have this marvelous bronze altar in front of the Temple, God did not generally require that among His faithful. Basically, a pile of rocks was used as the altar (Abraham's sacrifices are an example of this—Gen. 12:7–8; see Ex. 20:25).

1Kings 8:64b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kîy (כִּי) [pronounced kee]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
ʿāsâh (עָשָׂה) [pronounced gaw-SAWH]	<i>to do, to make, to construct, to fashion, to form, to prepare, to manufacture; accomplish</i>	3 rd person masculine singular, Qal perfect	Strong's #6213 BDB #793

⁵⁷³ Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, 1Kings 8:64.

⁵⁷⁴ Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; 1871; from e-sword, 1Kings 8:64 (edited; verses text added).

⁵⁷⁵ Whedon's *Commentary on the Old and New Testaments*; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; 1Kings 8:64.

1Kings 8:64b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
The full set of Qal meanings from BDB: <i>to do, work, make, produce; to do; to work; to deal (with); to act, act with effect, effect; to produce; to prepare; to make (an offering); to attend to, put in order; to observe, celebrate; to acquire (property); to appoint, ordain, institute; to bring about; to use; to spend, pass.</i> It is possible that this ought to be <i>to provide for</i> .			
shâm (שָׁם) [pronounced shawm]	<i>there; at that time, then; therein, in that thing</i>	adverb of place	Strong's #8033 BDB #1027
'êth (אֶת) [pronounced ayth]	Indicates next word is the object of the verb; sometimes translated <i>to</i>	untranslated mark of a direct object	Strong's #853 BDB #84
'ôlâh (עֹלָה) [pronounced go-LAW]	<i>burnt offering, ascending offering</i>	feminine singular noun with the definite article	Strong #5930 BDB #750
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'êth (אֶת) [pronounced ayth]	Indicates next word is the object of the verb; sometimes translated <i>to</i>	untranslated mark of a direct object	Strong's #853 BDB #84
min ^e châh (מִנְחָה) [pronounced min-HAWH]	<i>tribute offering, gift, present; sacrifice, bloodless offering; [a general term for] offering</i>	feminine singular noun with the definite article	Strong's #4503 BDB #585
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'êth (אֶת) [pronounced ayth]	Indicates next word is the object of the verb; sometimes translated <i>to</i>	untranslated mark of a direct object	Strong's #853 BDB #84
chêleb (חֵלֶב) [pronounced KHAY-le ^b v]	<i>fat; choicest, best part, abundance (of products of the land)</i>	masculine singular construct	Strong's #2459 BDB #316
shelem (שְׁלֵם) [pronounced SHEH-lem]	<i>peace-offerings, sacrifice for alliance or friendship</i>	masculine plural noun with the definite article	Strong's #8002 BDB #1023

Translation: ...for he made there the burnt offering, the tribute offering and the fat of the peace offerings,...
Solomon oversaw the offering of thousands of animals; and they could not be offered simply upon the one altar.

According to Germ Notes: *The Burnt Offering was so called because the victim was wholly consumed by fire upon the altar, and so, as it were, sent up to God on the wings of fire. This idea which is expressed in the account of Noah's sacrifice, and which constantly recurs both in the Scriptures and in profane authors, is implied in the Hebrew word, which signifies to ascend.*⁵⁷⁶ A portion of the sacrifice rises in the smoke, but it is my understanding that the animal sacrifices were mostly eaten and that the priests had their own share of the meat as well.

⁵⁷⁶ *The Preacher's Complete Homiletical Commentary*; edited by Joseph S. Exell, 1892; from e-sword, 1Kings 8:64.

1Kings 8:64c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kîy (כי) [pronounced <i>kee</i>]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
miz ^e bêach (מִזְבֵּחַ) [pronounced <i>miz-BAY-ahkh</i>]	<i>altar; possibly monument</i>	masculine singular construct	Strong's #4196 BDB #258
n ^e chôsheth (נְחֹשֶׁת) [pronounced <i>n^e-KHOH-sheth</i>]	<i>copper, bronze, brass; that which is made of brass or copper—money, fetter, bonds, leg irons</i>	masculine singular noun with the definite article	Strong's #5178 BDB #638
’ăsher (אֲשֶׁר) [pronounced <i>ash-ER</i>]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	directional/relational preposition	No Strong's # BDB #510
pânîym (פָּנִים) [pronounced <i>paw-NEEM</i>]	<i>face, faces, countenance; presence</i>	masculine plural construct (plural acts like English singular)	Strong's #6440 BDB #815
Together, the two prepositions and pânîym mean <i>from before, from the presence of, from a position before a person or object, from before a place</i> . However, this also expresses source or cause, and is also rendered <i>because of, on account of</i> . Literally, this is <i>from to faces of...</i>			
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
qâtân (קָטָן) [pronounced <i>kaw-TAWN</i>]	<i>small, young, unimportant, insignificant</i>	feminine singular adjective	Strong's #6996 BDB #881
min (מִן) [pronounced <i>mihn</i>]	<i>from, away from, out from, out of, from, off, on account of, since, above, than, so that not, beyond, more than, greater than</i>	preposition of separation	Strong's #4480 BDB #577
kûwl (כּוּל) [pronounced <i>kewl</i>]	<i>to contain; to hold [in]; to endure; to sustain</i>	Hiphil infinitive construct	Strong's #3557 BDB #465
’êth (אֵת) [pronounced <i>ayth</i>]	Indicates next word is the object of the verb; sometimes translated <i>to</i>	untranslated mark of a direct object	Strong's #853 BDB #84
’ôlâh (עֹלָה) [pronounced <i>go-LAW</i>]	<i>burnt offering, ascending offering</i>	feminine singular noun with the definite article	Strong #5930 BDB #750
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251

1Kings 8:64c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾêth (אֵת) [pronounced <i>ayth</i>]	Indicates next word is the object of the verb; sometimes translated <i>to</i>	untranslated mark of a direct object	Strong's #853 BDB #84
min ^e châh (מִנְחָה) [pronounced <i>min-HAWH</i>]	<i>tribute offering, gift, present; sacrifice, bloodless offering; [a general term for] offering</i>	feminine singular noun with the definite article	Strong's #4503 BDB #585
w ^e (or v ^e) (וְ, or וּ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
ʾêth (אֵת) [pronounced <i>ayth</i>]	Indicates next word is the object of the verb; sometimes translated <i>to</i>	untranslated mark of a direct object	Strong's #853 BDB #84
chêleb (חֵלֶב) [pronounced <i>KHAY-le^bv</i>]	<i>fat; choicest, best part, abundance (of products of the land)</i>	masculine singular construct	Strong's #2459 BDB #316
shelem (שְׁלֵם) [pronounced <i>SHEH-lem</i>]	<i>peace-offerings, sacrifice for alliance or friendship</i>	masculine plural noun with the definite article	Strong's #8002 BDB #1023

Translation: ...because the bronze altar (which [was] before Y^ehowah) [was] too small to contain the burnt offering, tribute offering and the fat of the peace offerings. The bronze altar would have been far too small for all of the offerings which Solomon made. We do not know how many altars were involved, but Solomon went big here. We may reasonably assume that this was a larger area and that many altars were involved.

Early in the history of the Patriarchs, they did not have carefully constructed altars, but they appeared to use piles of rocks. Let me suggest that much of the sacrificing occurred on such makeshift altars rather than upon altars which were manufactured for this day.

Benson: *This Solomon consecrated as he did the great altar, by sacrifices; but with this difference, that he consecrated that for perpetual use, but this only for the present occasion, being warranted to do so both by the necessity of it for God's service, and for the present solemn work, for which the brazen altar was not sufficient; and by the direction of God's Spirit, wherewith Solomon was endowed, as being a prophet, as well as a king. Here therefore he suddenly reared up divers altars, which, after this solemnity, were demolished.*⁵⁷⁷

James Burton Coffman: *It is strange indeed that the great bronze altar, until now passed over in the description of the furnishings of the Temple, is here singled out as being too small. Since Solomon is here said to have dedicated the "middle court" that is before the house of Jehovah, apparently using this great bronze altar, it would appear from this that Solomon had placed it differently from its placement in the Tabernacle, where it was placed in the outer court, not in the middle court.*⁵⁷⁸

We have already examined the number of sacrifices offered and how much meat that would have produced; and we have seen that it is a reasonable amount, if a half million people participated in this event. Because so many

⁵⁷⁷ Rev. Joseph Benson, *Commentary of the Old and New Testaments*; 1857; from e-Sword, 1Kings 8:64 (slightly edited).

⁵⁷⁸ From <https://www.studylight.org/commentaries/bcc/1-kings-8.html> accessed March 20, 2018.

people were involved in the building of the Temple; it is only logical that these would also participate in this celebration of Y^ehowah. This would have been the event of a lifetime for that generation of believers.

The Cambridge Bible: *In 2Chron. 7:6 (The priests stood at their posts; the Levites also, with the instruments for music to the LORD that King David had made for giving thanks to the LORD—for his steadfast love endures forever—whenever David offered praises by their ministry; opposite them the priests sounded trumpets, and all Israel stood.—ESV) we read that the Levites accompanied these sacrifices with music, on instruments which David had made for religious services, and the priests blew the trumpets before them.*⁵⁷⁹

L. M. Grant: *The dedication of the temple required sacrifice, just as anything dedicated to the Lord must be accompanied by sacrifice, as was true even in the case of the Lord Jesus when consecrated to God soon after His birth (Luke 2:22-24). The sacrifice then spoke of His own sacrifice, which is infinitely more valuable than 22,000 bulls and 120,000 sheep. These were peace offerings, speaking of the fellowship between God and the people accomplished by the sacrifice of Christ, making the way clear for God to dwell with mankind, as the temple illustrates. When these were offered, the house was dedicated (v.63). At the same time Solomon consecrated the middle of the court for the offering of these sacrifices, because they were too many to offer on the copper altar.*⁵⁸⁰

And so does Solomon in the time the this the feast and all Israel with him, an assembly great, from an entrance of Hamath as far as a brook of Egypt to faces of Y^ehowah our Elohim seven days and seven days, four-teen a day.

1Kings
8:65

So Solomon held a feast at this time, along with all Israel, a great assembly, from the entrance of Hamath to the brook of Egypt, before Y^ehowah our Elohim [for] seven days and seven days, 14 days [in all].

So Solomon held a feast at this time, along with all Israel—which was a massive assembly. People came from the entrance of Hamath down to the brook of Egypt; the celebration of the new Temple taking place before Jehovah our God, over a period of 14 days.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so does Solomon in the time the this the feast and all Israel with him, an assembly great, from an entrance of Hamath as far as a brook of Egypt to faces of Y ^e howah our Elohim seven days and seven days, four-teen a day.
Revised Douay-Rheims	And Solomon made at the same time a solemn feast, and all Israel with him, a great multitude from the entrance of Emath to the river of Egypt, before the Lord our God, seven days and seven days, that is, fourteen days.
Peshitta (Syriac)	And Solomon made a feast on that day, and all Israel with him, a great congregation, from the entrance of Hamath to the entrance of the river of Egypt, before the LORD our God, seven days and seven days, even fourteen days.
Septuagint (Greek)	And Solomon kept the feast in that day, and all Israel with him, even a great assembly from the entering in of Hemath to the river of Egypt, before the Lord our God <u>in the house which he built, eating and drinking, and rejoicing before the Lord our God seven days.</u>

⁵⁷⁹ *The Cambridge Bible for Schools and Colleges*; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, 1Kings 8:64 (slightly edited).

⁵⁸⁰ From <https://www.studylight.org/commentaries/lmg/1-kings-8.html> accessed March 19, 2018.

Significant differences: The final portion of the Greek (*...in the house which he built, eating and drinking, and rejoicing before the Lord our God seven days*) is much different from the Hebrew.

Limited Vocabulary Translations:

Bible in Basic English	So Solomon and all Israel with him, a very great meeting, (for the people had come together from the way into Hamath to the river of Egypt,) kept the feast at that time before the Lord our God, for two weeks, even fourteen days.
Easy English	So Solomon had a festival at that time. Everybody in Israel was there. So, there was a very big crowd. There were people from everywhere from Hamath to the Valley of Egypt. Hamath was in the north and the Valley of Egypt was in the south (of Israel). The festival continued in front of the LORD our God for 7 days. Then it continued for another 7 days. So it was 14 days long.
Easy-to-Read Version–2006	So there at the Temple, King Solomon and all the people of Israel celebrated the festival [The Festival of Shelters. See verse 2]. People came from as far away as Hamath Pass in the north and the border of Egypt in the south. This huge crowd of people ate, drank, and enjoyed themselves together with the LORD for seven days. Then they stayed for another seven days. They celebrated for a total of 14 days [Then ... 14 days This is not in the ancient Greek version].
Good News Bible (TEV)	There at the Temple, Solomon and all the people of Israel celebrated the Festival of Shelters for seven[b] days. There was a huge crowd of people from as far away as Hamath Pass in the north and the Egyptian border in the south.
<i>The Message</i>	This is how Solomon kept the great autumn feast, and all Israel with him, people there all the way from the far northeast (the Entrance to Hamath) to the far southwest (the Brook of Egypt)—a huge congregation. They started out celebrating for seven days—and then did it another seven days! Two solid weeks of celebration!.
Names of God Bible	At that time Solomon and all Israel celebrated the Festival of Booths. A large crowd had come from the territory between the border of Hamath and the River of Egypt to be near Yahweh our Elohim for seven days [Greek; Masoretic Text adds “. . . and seven [more] days, fourteen days [total].”].
NIRV	At that time Solomon celebrated the Feast of Booths. The whole community of Israel was with him. It was a huge crowd. People came from as far away as Lebo Hamath and the Wadi of Egypt. For seven days they celebrated in front of the LORD our God. The feast continued for seven more days. That made a total of 14 days.
New Simplified Bible	At that time Solomon and all Israel celebrated the festival. A large crowd had come from the territory between the border of Hamath and the River of Egypt to be near Jehovah our God for seven days.

Thought-for-thought translations; paraphrases:

Contemporary English V.	Solomon and the huge crowd celebrated the Festival of Shelters at the temple for seven days. There were people from as far away as the Egyptian Gorge in the south and Lebo-Hamath in the north.
The Living Bible	The celebration lasted for fourteen days, and a great crowd came from one end of the land to the other.
New Berkeley Version	So Solomon together with all Israel (a great congregation assembled from the Hamath pass to the Brook of Egypt) held a feast before the LORD our God [Solomon succeeded in sharing with his people a sense of godly fellowship, so they were of one mind toward God and toward one another. They could think and speak of “our God.”] for seven days and seven more days.

New Life Version	So Solomon had the special supper at that time, and all Israel with him. There were many people gathered, from the way into Hamath to the river of Egypt. They were before the Lord our God for seven days and seven more days, fourteen days in all.
New Living Translation	Then Solomon and all Israel celebrated the Festival of Shelters [Hebrew <i>the festival</i> ; see note on 8:2.] in the presence of the LORD our God. A large congregation had gathered from as far away as Lebo-hamath in the north and the Brook of Egypt in the south. The celebration went on for fourteen days in all—seven days for the dedication of the altar and seven days for the Festival of Shelters [Hebrew <i>seven days and seven days, fourteen days</i> ; compare parallel text at 2 Chr 7:8-10.].

Partially literal and partially paraphrased translations:

American English Bible	Thereafter, Solomon held a holiday feast that was attended by all in IsraEl. It was a huge gathering, for people had come from as far away as HaMath and the [Nile] River to stand before Jehovah God at the [Temple] that [Solomon] had built. They ate, drank, and rejoiced before Jehovah their God for seven days.
Beck's American Translation	At that time Solomon and all Israel with him celebrated the festival [the festival of Booths]. It was a large crowd that had come from the land between Hamath and the river of Egypt to be before the LORD our God seven days [Gk; Heb adds and again 7 days, that is 14 days. But see v. 66].
International Standard V	So Solomon observed the Festival of Tents [The Heb. lacks <i>of Tents</i> ; cf. Lev 23:34] 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 [i.e. a seasonal stream or river that channels water during rain seasons but is dry at other times] 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.
Translation for Translators	Then Solomon and all the Israeli people celebrated the Festival of <i>Living in Temporary Shelters</i> for seven days. There was a huge crowd of people there, some of whom had come from <i>distant places like Hamath in the far north</i> and the border of Egypt <i>in the far south</i> .

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	At that time, Solomon was to prepare a feast to Israel, a great assembly, from the entrance of Hamath to the torrent of Egypt, turned before Jehovah, he of mighty ones, seven days and seven days, even four and ten days.
Ferrar-Fenton Bible	At the same period Solomon also made a festival and all Israel with him,—at a great Assembly from the Pass of Khamath, to the River of Egypt, before our EVER-LIVING GOD, for seven days, and seven days;—fourteen days.
God's Truth (Tyndale)	And Solomon held that same time an high feast and all Israel with him, a mighty congregation, even from the coasts of Hemath unto the river of Egypt, before the Lord our God, seven days and yet seven days, that is, fourteen days.
HCSB	Solomon and all Israel with him—a great assembly, from the entrance of Hamath [Or from <i>Lebo-hamath</i>] to the Brook of Egypt—observed the festival at that time in the presence of the Lord our God, seven days, and seven more days—14 days. Temple dedication lasted seven days, and the Festival of Tabernacles lasted seven days.
Lexham English Bible	Solomon held the festival at that time and all of Israel with him, a great assembly from Lebo Hamath up to the wadi of Egypt before Yahweh our God, for seven days [and] seven days, [a total of] fourteen days.
Tree of Life Version	So Solomon and all Israel with him celebrated the Festival at that time—a great congregation from the entrance of Hamath to the Wadi of Egypt—before <i>ADONAI Eloheinu</i> , seven days and then seven more days—14 days in all.

The Urim-Thummim Version And at that time Solomon held a festival, and all Israel with him, a great company, from the entering in of Hamath to the river of Egypt, before YHWH Elohim, for 7 days and 7 days, even 14 days.

Catholic Bibles (those having the imprimatur):

Christian Community (1988) So at this time Solomon, together with a large assembly of Israelites that gathered from the entrance of Hamath to the Brook of Egypt, celebrated the festival before Yahweh for seven days.

New American Bible (2011) On this occasion Solomon and all Israel with him, a great assembly from Lebo-hamath to the Wadi of Egypt, celebrated the festival before the LORD, our God, for seven days.

New Jerusalem Bible And then Solomon and with him all Israel from the Pass of Hamath to the Torrent of Egypt -- a great assembly -- celebrated the feast before Yahweh our God for seven days.

Revised English Bible So Solomon and with him all Israel, a great assembly from Lebo-hamath to the wadi of Egypt, celebrated the pilgrim-feast at that time before the LORD our God for seven days.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible So Shlomo celebrated the festival at that time. All Isra'el, a huge gathering [that had come all the way] from the entrance of Hamat to the Vadi [of Egypt], celebrated with him before Adonai our God for seven days and then for seven more days — fourteen days in all.

The Complete Tanach Now Solomon observed the Feast at that time and all Israel with him, a great assemblage from the entrance of Hamath to the brook of Egypt, before the Lord our God, seven days and seven days, [totalling] fourteen days.

from the entrance to Hamath: which is in the north of Eretz Israel.

to the Brook of Egypt: which is opposite it in the south, as is delineated in the section entitled יַעֲסֵם הַלֵּא (Num. 34:5-8).

seven days: of the inauguration

and seven days: of Succoth. It is found that they ate and drank on Yom Kippur.

exeGesés companion Bible And at that time
Shelomoh works a celebration
- and all Yisra El with him - a great congregation
from the entering in of Hamath
to the wadi of Misrayim
at the face of Yah Veh our Elohim
- seven days and seven days - fourteen days.

The Israel Bible (beta) So Shlomo and all Yisrael with him—a great assemblage, [coming] from Lebo-hamath to the Wadi of Egypt—observed the Feast at that time before Hashem our God, seven days and again seven days, fourteen days in all.

Orthodox Jewish Bible And at that time Sh'lomo observed a Chag, and kol Yisroel with him, a Kahal Gadol, from the Approach of Chamat unto the Wadi Mitzrayim, before Hashem Eloheinu, shivat yamim and shivat yamim, even arba'a asar yom.

Expanded/Embellished Bibles:

The Amplified Bible So at that time Solomon held the [e]feast, and all Israel with him, a great assembly, from the entrance of Hamath [on the northern border of Israel] to the Brook of Egypt [i.e. the Wadi el-Arish in the northeastern Sinai.] [at Israel's southern border], before

The Expanded Bible	<p>the Lord our God, for seven days and seven more days [beyond the prescribed period for the Feast of Booths], fourteen days in all.</p> <p>Solomon and all the Israelites celebrated the other festival [observed the feast; ^cthe Feast of Shelters;] that came at that time. People came from as far away as Lebo Hamath [^cin the north] and the brook of Egypt [^cin the south]. A great many people celebrated before the Lord for seven days, then seven more days, for a total of fourteen days.</p>
Kretzmann's Commentary	<p>And at that time Solomon held a feast, the Feast of Tabernacles, in connection with the dedication of the Temple, and all Israel with him, a great congregation, from the entering in of Hamath, in the extreme north, on the Orontes, unto the river of Egypt, in the extreme southwest, before the Lord, our God, seven days and seven days, even fourteen days, doubling the usual number, seven days being devoted to the dedication festival and seven days to the Feast of Tabernacles.</p>
NET Bible®	<p>At that time Solomon and all Israel with him celebrated a festival before the Lord our God for two entire weeks. This great assembly included people from all over the land, from Lebo Hamath in the north to the Brook of Egypt [Or "the Wadi of Egypt" (NAB, NIV, NRSV); CEV "the Egyptian Gorge."] in the south [<i>Heb</i> "Solomon held at that time the festival, and all Israel was with him, a great assembly from Lebo Hamath to the Brook of Egypt, before the Lord our God for seven days and seven days, fourteen days."].</p>
The Pulpit Commentary	<p>And at that time Solomon held a feast [the necessary sequel to such number of peace offerings (cf. 1Kings 3:15). All the flesh that could be, must be eaten (Le 1Kings 19:5, 1Kings 19:6)], and all Israel with him, a great congregation [see note on 1Kings 8:64. "All Israel" would hardly be an exaggeration], from the entering in of Hamath [the northern boundary of Palestine. See Stanley, S. and P. pp. 14, 505, 506] of Egypt [i.e; the southern limit of the Holy Land. See Num. 34:5; Joshua 15:4, Joshua 15:47; 2Kings 24:7; Gen. 15:18, where the word is נִהַי refers to the Nile. The Wady el Arish must be intended], before the Lord our God, seven days and seven days, even fourteen days [The two periods are thus distinguished, because they were properly distinct, the first being the feast of dedication, the second the feast of tabernacles. This is more clearly explained in 2Chron. 7:9, 2Chron. 7:10.]</p>
The Voice	<p>So Solomon and the entire community of Israel feasted together. It was a large gathering that stretched from the entrance of Hamath (<i>the Aramean city in the north</i>) all the way to the stream of Egypt—the boundaries of Solomon's kingdom. This all took place before the Eternal our God, and it lasted for seven days and then another seven days—fourteen days in all.</p>

Literal, almost word-for-word, renderings:

Concordant Literal Version	<p>And Solomon makes, at that time, the festival--and all Israel with him, a great assembly from the entering in of Hamath unto the brook of Egypt--before Yahweh our Elohim, seven days and seven days; fourteen days.</p>
Darby Translation	<p>And at that time Solomon held the feast, and all Israel with him, a great congregation, from the entrance of Hamath unto the torrent of Egypt, before Jehovah our God, seven days and seven days, fourteen days.</p>
<i>Emphasized Bible</i>	<p>And Solomon made, at that time, a festival—and all Israel with him—a great convocation, from the entering in of Hamath unto the ravine of Egypt, before Yahweh our God, seven days, and seven days,—fourteen days.</p>
English Standard Version	<p>So Solomon held the feast at that time, and all Israel with him, a great assembly, from Lebo-hamath to the Brook of Egypt, before the LORD our God, seven days.</p>
NASB	<p>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 <i>more</i> days, <i>even</i> fourteen days.</p>

World English Bible

And at that time Solomon held a feast, and all Israel with him, a great congregation, from the entrance into Hamath to the river of Egypt, before the LORD our God, seven days and seven days, *even* fourteen days.

Young's Updated LT

And Solomon makes, at that time, the festival--and all Israel with him, a great assembly from the entering in of Hamath unto the brook of Egypt--before Jehovah our God, seven days and seven days; fourteen days.

The gist of this passage: Solomon and all Israel celebrated a festival before God over a period of 14 days.

1Kings 8:65a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
ʿâsâh (עָשָׂה) [pronounced <i>gaw-SAWH</i>]	<i>to do, to make, to construct, to fashion, to form, to prepare, to manufacture; accomplish</i>	3 rd person masculine singular, Qal imperfect	Strong's #6213 BDB #793
The full set of Qal meanings from BDB: <i>to do, work, make, produce; to do; to work; to deal (with); to act, act with effect, effect; to produce; to prepare; to make (an offering); to attend to, put in order; to observe, celebrate; to acquire (property); to appoint, ordain, institute; to bring about; to use; to spend, pass</i> . It is possible that this ought to be <i>to provide for</i> .			
Sh ^l ômôh (שְׁלֹמֹה) [pronounced <i>sh^l-oh-MOH</i> or <i>shloh-MOH</i>]	<i>peace, peaceful; transliterated Solomon</i>	masculine singular, proper noun	Strong's #8010 BDB #1024
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	Strong's# none BDB #88
ʿêth (עֵת) [pronounced <i>gayth</i>]	<i>time, the right time, the proper time; opportunity</i>	feminine singular noun with the definite article	Strong's #6256 BDB #773
With the bēyth preposition, this means <i>at the right time, at the proper time</i> .			
hîy' (הִיא) [pronounced <i>hee</i>]	<i>she, it; also used as a demonstrative pronoun: that, this (one)</i>	3 rd person feminine singular, personal pronoun; sometimes the verb <i>is</i> , <i>is implied</i>	Strong's #1931 BDB #214
These three words together seem to mean <i>at this time, at that time; during this same time, during this same time period</i> .			
ʿêth (אֵת) [pronounced <i>ayth</i>]	Indicates next word is the object of the verb; sometimes translated <i>to</i>	untranslated mark of a direct object	Strong's #853 BDB #84
chag (חַג) [pronounced <i>khahg</i>]	<i>festival gathering, feast, pilgrim feast; a metonym for the festive sacrifice, to victim, the animal to be slaughtered</i>	masculine singular noun with the definite article	Strong's #2282 BDB #290

1Kings 8:65a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
The word אֵל commonly means a festival or feast (Ex. 10:9 12:14); as well as the festival-sacrifice, the victim (Ex. 23:18 Mal. 2:3).			

Translation: So Solomon held a feast at this time,... This is a summation statement.

This was not simply a feast day (or a feast week), but a continuation of the celebration of the dedication of the Temple. This is probably the time that it took to offer up all of those animals, which would then be eaten by the people of Israel. That is the feasting and celebration part of it.

1Kings 8:65b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
kôl (כֹּל) [pronounced kohl]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
Yis ^e râ'êl (יִשְׂרָאֵל) [pronounced yis-raw-ALE]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun; God-given name to Jacob; and national name for the Jewish people	Strong's #3478 & #3479 BDB #975
'îm (עִם) [pronounced geem]	<i>with, at, by, near; like; from</i>	preposition of nearness and vicinity with the 3 rd person masculine singular suffix	Strong's #5973 BDB #767
qâhâl (קָהָל) [pronounced kaw-HAWL]	<i>an organized assembly, a called convocation; this is not just a crowd, but people who were assembled for a reason</i>	masculine singular noun	Strong's #6951 BDB #874
gâdôwl (גָּדוֹל) [pronounced gaw-DOHL]	<i>large, great or mighty [in power, nobility, wealth; in number, or magnitude and extent], loud; elder, older, important, distinguished; vast, unyielding, immutable, significant, astonishing</i>	masculine singular adjective	Strong's #1419 BDB #152

Translation: ...along with all Israel, a great assembly,... There is a great assembly of the people of Israel. It is not clear if this includes entire families or if these are the males of Israel. I would guess the former simply because this is the inaugural celebration; but the latter seems likely, as that is what God required.

1Kings 8:65c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
min (מִן) [pronounced <i>mihn</i>]	<i>from, off, out from, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
lâmed (ל) [pronounced <i>l</i> ']	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
I cannot find the min preposition followed by the lâmed prefixed preposition listed together in either BDB or Gesenius (and the two together sound almost contradictory). Therefore, the best I can do is give you how these are rendered here by other translators: <i>by</i> (Owen, NASB, which clarifies in a footnote, <i>lit., from</i>), <i>at</i> (Young), <i>from</i> (Rotherham).			
bôw' (בֹּוֹ) [pronounced <i>boh</i>]	<i>to come in, to come, to go in, to go, to enter</i>	Qal infinitive construct	Strong's #935 BDB #97
The lâmed preposition + the Qal infinitive construct of bôw' are literally <i>to an entering of</i> ; they could be reasonably rendered <i>the entrance of</i> ; and are often transliterated as <i>Lebo</i> .			
Chămâth (חֲמַתְּ) [pronounced <i>khuhm-AWTH</i>]	<i>fortress, defense, citadel; sacred enclosure; transliterated Hamath</i>	proper singular noun/location	Strong's #2574 BDB #333
'ad (עַד) [pronounced <i>gahd</i>]	<i>as far as, even to, up to, until; while, so long as; to, even to [some certain limit]; even to [unto], unto</i>	preposition of duration or of limits	Strong's #5704 BDB #723
nachal (נָחַל) [pronounced <i>NAHKH-al</i>]	<i>brook, torrent; valley</i>	masculine singular construct	Strong's #5158 BDB #636
Mits ^e rayim (מִצְרַיִם) [pronounced <i>mits-RAH-yim</i>]	<i>double straights; transliterated Mizraim; also Egypt, Egyptians</i>	masculine singular, proper noun	Strong's #4714 BDB #595

Translation: ...[from the entrance of Hamath to the brook of Egypt](#),... Here, the *from to* is not necessarily a thing. *To* with the Qal infinitive construct of bôw' (בֹּוֹ) [pronounced *boh*] means *the entry to* or *the entrance of*. So, beginning at Hamath and going down as far as the brook of Egypt is how much the Jews were spread out all over the land.

1Kings 8:65 So Solomon held a feast at this time, along with all Israel—which was a massive assembly. People came from the entrance of Hamath down to the brook of Egypt; the celebration of the new Temple taking place before Jehovah our God, over a period of 14 days.

From the Entrance of Hamath to the Brook of Egypt (commentary on 1Kings 8:65c)

Dr. Robert Dean, Jr.: *The entrance of Hamath to the brook of Egypt defines the land that is under the control of Israel at that time, and the people came from throughout the land in order to celebrate this feast for two week.*⁵⁸¹

⁵⁸¹ From deanbible.org; accessed March 19, 2018.

From the Entrance of Hamath to the Brook of Egypt (commentary on 1Kings 8:65c)

Jamieson, Fausset and Brown: *from the entering in of Hamath unto the river of Egypt* — that is, from one extremity of the kingdom to the other. The people flocked from all quarters.⁵⁸²

Clarke: *Supposed to be Antioch of Syria; unto the river of Egypt - to the Rhinocorura; the former being on the north, the latter on the south: i.e., from one extremity of the land to the other.*⁵⁸³

Keil and Delitzsch: *Thus Solomon held the feast at that time, and all Israel with him, a great assembly from the neighbourhood of Hamath to the brook of Egypt, i.e., from the whole land in its fullest extent from north to south. "The district of Hamath," i.e., Epiphania on the Orontes, is mentioned as the northern boundary (cf. Num. 34:8; Num. 13:21; Joshua 13:5, etc.); and "the brook of Egypt" (לַחֵב מִצְרַיִם), Rhinocorura, as the southern boundary (cf. Num. 34:8; Joshua 15:4).*⁵⁸⁴

Dr. Peter Pett comments on this: *The number of people present at the feast is emphasised. There were more than attended the usual annual feasts. (No doubt Solomon's invitation had been hard to refuse). For they formed 'a great assembly', coming from as far north as Libo–Hamath, a city attested to in the Egyptian execration texts and situated roughly a hundred and sixty miles north of Dan (Dan was the most northern part of Israel prior to the time of David. Compare 'from Dan to Beersheba'). It was seen as the 'ideal' boundary of Israel (Num. 34:8; Joshua 13:5; Amos 6:14). And from as far down as the Wadi of Egypt. Alternately some prefer to translate lebo–Hamath as 'the approaches to Hamath', recognising that Hamath itself was a friendly vassal state (2Sam. 8:10). And this was for a feast of extra length, commencing seven days before the Feast of Tabernacles and going on until 'the eighth day' of the Feast of Tabernacles, thus lasting for fourteen days.*

Pett continues: *The Wadi of Egypt, many miles south of Gaza, was the southernmost area of occupation prior to reaching Egypt and was known by the Assyrians as Nahal (Wadi) Musri.*⁵⁸⁵

W. H. J.: *Hamath is the Grecian Epiphaneia, the principal city of Upper Syria, on the Orontes, the Northern frontier of Palestine (Num. 13:2; Num. 34:8). The river of Egypt is here, not the Nile, but the el Arish—the Southern boundary of the land of Israel (Num. 34:5; Joshua 15:4; Joshua 15:47).*⁵⁸⁶

Matthew Poole: *From the entering in of Hamath unto the river of Egypt; the usual and known bounds of the land, in the utmost length of it; of which see Num. 34:8 Joshua 13:5 Jude 3:3.*⁵⁸⁷

Trapp: *From the entering in of Hamath,] i.e., From north to south. Understand also from east to west.*⁵⁸⁸

The Open Bible understands this to mean that this festival took place all over the land of promise: **The Festival of Shelters** was nationwide... **Lebo-hamath:** The ideal northern border for Israel, **brook of Egypt:** A little wadi or stream near the Egyptian border, perhaps the dividing line between Canaan and Egypt.⁵⁸⁹

J. Vernon McGee: *Obviously, the altars in the temple could not accommodate all the animal sacrifices mentioned in this passage. Therefore temporary altars were erected to handle the large number of animals which were sacrificed at this time. I think that these altars reached all the way up north to Hamath and all the way south to the river of Egypt. After the animals were offered, they were taken off the altars and divided among the people. It was a time of great celebration and picnicking, you might say.*⁵⁹⁰

⁵⁸² Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; 1871; from e-sword, 1Kings 8:65.

⁵⁸³ Adam Clarke, *Adam Clarke's Commentary on the Bible*; from e-Sword, 1Kings 8:65.

⁵⁸⁴ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 1Kings 8:65–66.

⁵⁸⁵ Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, 1Kings 8:65.

⁵⁸⁶ *The Preacher's Complete Homiletical Commentary*; edited by Joseph S. Exell, 1892; from e-sword, 1Kings 8:62–66.

⁵⁸⁷ Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, 1Kings 8:65.

⁵⁸⁸ John Trapp *A Commentary on the Old and New Testaments*; Edited by W. Webster and Hugh Martin; e-sword, 1Kings 8:65.

⁵⁸⁹ *The Open Bible*; the New Living Translation; Thomas Nelson Publishers, Nashville, TN; ©1996, p. 460 (footnote).

⁵⁹⁰ From http://archive.org/stream/11-1King/11-1Kings_djvu.txt (Chapter 8); accessed March 22, 2018.

Chapter Outline

Charts, Maps and Short Doctrines

Based upon the maps below, this feast was quite massive, taking in pretty much all of the west portion of Israel.

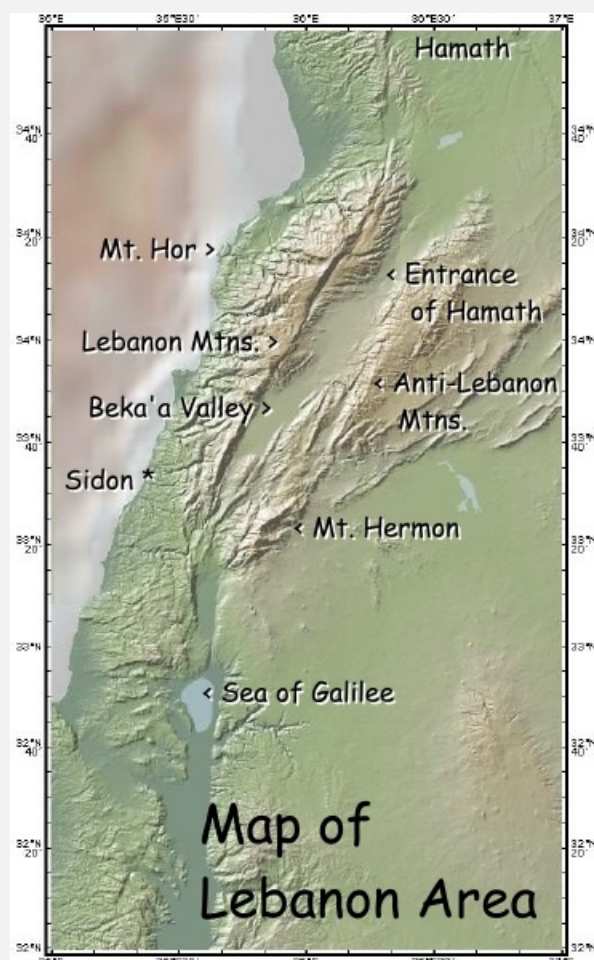
Maps of the Book of Egypt and the Entrance to Hamath

1Kings 8:65 So Solomon held a feast at this time, along with all Israel—which was a massive assembly. People came from the entrance of Hamath down to the brook of Egypt; the celebration of the new Temple taking place before Jehovah our God, over a period of 14 days.



Map of the Brook of Egypt; from [J P Ronan's blog](#); accessed December 11, 2016.

Barnes: *The entering in of Hamath...marks the extreme northern boundary of the holy land.*



Map of the Lebanon Area (including the Entrance to Hamath); from [J P Ronan's blog](#); accessed December 11, 2016.

Barnes: *The river of Egypt - The Wady-el-Arish, the only large water-course on this coast.*⁵⁹¹

⁵⁹¹ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, 1Kings 8:65.

Whedon: *Hamath* — An ancient city of Syria, situated on the Orontes. See on Num. 13:21; Num. 34:8; Joshua 13:5.

Whedon: *River of Egypt* — Often mentioned as the southern limit of the Land of Promise. See on Gen. 15:18; Num. 34:5; Joshua 15:4. Some think, but without sufficient reason, that the Nile is meant; but the reference is, doubtless, to the Wady-el-Arish, which runs northerly through the middle of the Sinaitic Peninsula and empties into the Mediterranean Sea. This formed a southwestern border towards Egypt.⁵⁹²

First of all, it seems very unlikely that there was some sort of an informal line of tents set up so that every family could see close up the Temple and the sacrifices (as they inched closer to the ceremonies); or were there simply two lines of people coming from each direction the converge on the Temple mount? I would suggest instead that this simply describes from how far north and how far south the people came. Pitching a tent near the Entrance of Hamath puts the tent occupants nowhere near the Temple mount. I believe that this simply tells us the extent of Israel from north to south. Given that so many men took part in the building of the Temple and went far north to help with the harvesting and moving of the cedar trees, that some of them may have even settled in the far north. Given that King David had destroyed or neutralized Israel's enemies; Israel could have easily traveled from several directions without fear of harm.

1Kings 8:65d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced l ^ə]	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	directional/relational preposition	No Strong's # BDB #510
pânîym (פָּנִים) [pronounced paw-NEEM]	<i>face, faces, countenance; presence</i>	masculine plural construct (plural acts like English singular)	Strong's #6440 BDB #815
Together, the two prepositions and pânîym mean <i>from before, from the presence of, from a position before a person or object, from before a place</i> . However, this also expresses source or cause, and is also rendered <i>because of, on account of</i> . Literally, this is <i>from to faces of...</i>			
YHWH (יהוה) [pronunciation is possibly yhoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
ʿĒlōhîym (אֱלֹהִים) [pronounced el-o-HEEM]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun with the 1 st person plural suffix	Strong's #430 BDB #43
shib ^ə âh (שִׁבְעָה) [pronounced shi ^{bə} v-GAW]	seven	numeral feminine construct	Strong's #7651 BDB #987
yâmîym (יָמִים) [pronounced yaw-MEEM]	<i>days, time of life, lifetime; a specific time period, a year</i>	masculine plural noun	Strong's #3117 BDB #398

⁵⁹² Whedon's Commentary on the Old and New Testaments; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; 1Kings 8:65.

1Kings 8:65d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
shib ^e âh (שִׁבְעָה) [pronounced <i>shib^ov^e-GAW</i>]	<i>seven</i>	numeral feminine construct	Strong's #7651 BDB #987
yâmîym (יָמִים) [pronounced <i>yaw-MEEM</i>]	<i>days, time of life, lifetime; a specific time period, a year</i>	masculine plural noun	Strong's #3117 BDB #398
'ar ^e bâ'âh (אַרְבָּעָה) [pronounced <i>ahr^e-baw-GAW</i>]	<i>four</i>	feminine singular noun; numeral	Strong's #702 BDB #916
'âsâr (אַשָׁר) [pronounced <i>gaw-SAWR</i>]	<i>ten; –teen [resulting in numbers 11–19]</i>	masculine/feminine singular noun	Strong's #6240 BDB #797
yôwm (יוֹם) [pronounced <i>yohm</i>]	<i>day; time; today (with a definite article)</i>	masculine singular noun with the definite article	Strong's #3117 BDB #398

Translation: ...before Y^ehowah our Elohim [for] seven days and seven days, 14 days [in all]. This is an odd way to state the length of the feast, which makes me suspect that it was originally set up for 7 days, but that it stretched out to another 7 days. Perhaps Solomon had in his mind a large number of animals to slaughter and that took 14 days to accomplish.

1Kings 8:65 So Solomon held a feast at this time, along with all Israel—which was a massive assembly. People came from the entrance of Hamath down to the brook of Egypt; the celebration of the new Temple taking place before Jehovah our God, over a period of 14 days.

The length of the festival (1Kings 8:65d by various commentators)

Barnes: *On the present occasion there was a double festival – first, the Feast of the Dedication, from the 8th to the 15th of the month Ethanim (or Tisri), and then the Feast of tabernacles, from the 15th to the 22nd 1Kings 8:2. On the day after this, “the eighth day,” counting from the commencement of the second seven, and the twenty–third day of the month (margin reference “m”), Solomon dismissed the people to their homes.*⁵⁹³

Lange on the length of the festival: *The time and length of the festivity given in 1Kings 8:65–66 are more plainly expressed in the parallel passage in 2Chron. 7:8–10 : “Solomon kept the feast (גִּתָּה־תָּא, i.e., the feast of the tabernacles, see on 1Kings 8:2) at the same time as temple–dedication, seven days, ... and on the eighth day they made תִּרְצָע (as the law commanded, Lev. 23:36); for they kept the dedication of the altar (in which that of the temple was included) seven days, and the feast (of tabernacles) seven days. And on the three and twentieth day of the seventh month he sent the people away.” This places the feast of the tabernacles, which according to the law began on the 15th of the seventh month, after the dedication; and when our text says therefore seven days and seven days, even fourteen days (1Kings 8:65), it can only mean that the dedication and the feast lasted altogether fourteen days; consequently the first immediately preceded the latter, and did not occupy from the 1st to the 7th day (Thenius), but from the eighth to the fourteenth.*⁵⁹⁴

⁵⁹³ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, 1Kings 8:65.

⁵⁹⁴ The Rev. Dr. John P. Lange, *Lange's Commentary*; 1857–1864; in the Public Domain; from E-sword; 1Kings 8:62–66 (Exegetical and Critical).

The length of the festival (1Kings 8:65d by various commentators)

Gill: seven days for the dedication of the house, and seven days for the feast of tabernacles, as the Targum; which agrees with 2Chron. 7:9, the feast of dedication was first, and began perhaps on the seventh day of the month, as the feast of tabernacles did on the fifteenth: within this time, namely, on the tenth, was a fast day, the day of atonement; which was either observed between the two feasts, or was omitted, which is not likely; or they did not eat and drink until the evening of that day. The Septuagint version, according to the Vatican copy, reads "seven days" only once; see 2Chron. 7:8.⁵⁹⁵

Keil and Delitzsch: "The feast" (גִּתָּה), which Solomon held with the people "seven days and seven days, fourteen days," is not the feast of the dedication, but, as in 1Kings 8:2, the feast of tabernacles, which fell in the seventh month; and the meaning of the verse is, that on that occasion the feast of the seventh month was kept for fourteen days, namely, seven days as the feast of the dedication, and seven days as the feast of tabernacles. We are obliged to take the words in this way, partly on account of the evident reference to גִּתָּה (at the feast) in 1Kings 8:2 in the expression גִּתָּה־תָּא (the feast) in this verse, and partly on account of the statement which follows in 1Kings 8:66, "and on the eighth day he sent the people away." The "eight day" is not the first day of the feast of tabernacles (Thenius); but the eighth day, as the conclusion of the feast of tabernacles, תְּרִצֶּעַ (Lev. 23:36). The correctness of this view is placed beyond all doubt by the context in the Chronicles, which states more clearly that, "Solomon kept the feast seven days, and all Israel with him ... and they kept תְּרִצֶּעַ (the closing feast) on the eighth day; for they kept the dedication of the altar seven days and the feast seven days; and on the twenty-third day of the seventh month he sent the people away." The feast of tabernacles lasted seven days, from the 15th to the 21st, with a closing festival on the eighth day, i.e., the 22nd of the month (Lev. 23:33–39). This festival was preceded by the dedication of the temple from the 8th to the 14th of the month. The statement in 1Kings 8:66, "on the eighth day he sent the people away," if we take the words in their strict sense, is at variance with the statement in the Chronicles, "on the 23rd day," since the eighth day of the feast of tabernacles was the 22nd day of the month; but it may easily be accounted for from want of precision in a well-known matter. Solomon sent the people away on the eighth day, i.e., on the afternoon or evening of the atzereth of the feast of tabernacles, so that on the morning of the next day, i.e., on the 23rd of the month, the people took their journey home.⁵⁹⁶

Benson had the most convoluted view (which does not mean that he is wrong; I just don't get where this is coming from): Seven for the dedication of the temple, or altar; and the other seven for the feast of tabernacles. And it seems to be expressed in this manner, to intimate, that these fourteen days of rejoicing were not all together, but that there was some interval between them, which indeed was necessary, because the day of atonement was on the tenth day of this month, Lev. 23:27. And because these fourteen days ended on the twenty-second day, (2Chron. 7:10,) it may seem most probable, that the feast of the dedication was kept before the tenth day; and the feast of tabernacles some days after it.⁵⁹⁷

Jamieson, Fausset and Brown sides with Benson on this: *seven days and seven days, even fourteen days* — The first seven were occupied with the dedication, and the other seven devoted to the feast of tabernacles (2Chron. 7:9). The particular form of expression indicates that the fourteen days were not continuous. Some interval occurred in consequence of the great day of atonement falling on the tenth of the seventh month (1Kings 8:2), and the last day of the feast of tabernacles was on the twenty-third (2Chron. 7:10), when the people returned to their homes with feelings of the greatest joy and gratitude "for all the goodness that the Lord had done for David his servant, and for Israel his people."⁵⁹⁸

⁵⁹⁵ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 1Kings 8:65.

⁵⁹⁶ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 1Kings 8:65–66.

⁵⁹⁷ Rev. Joseph Benson, *Commentary of the Old and New Testaments*; 1857; from e-Sword, 1Kings 8:65–66.

⁵⁹⁸ Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; 1871; from e-sword, 1Kings 8:65.

The length of the festival (1Kings 8:65d by various commentators)

Matthew Poole: *Seven days and seven days; seven for the dedication of the temple or altar, and the other seven for the feast of tabernacles, as, may be gathered from 2Chron. 7:9. And it seems to be expressed in this manner, to intimate that these fourteen days of rejoicing were not all together, but that there was some interval between them, which indeed was necessary, because the day of atonement was on the tenth day of this month, Lev. 23:27. And because these fourteen days ended on the twenty-second day, 2Chron. 7:9, it may seem most probable that the feast of the dedication was kept before the tenth day, and the feast of tabernacles some days after it.*⁵⁹⁹

Trapp: *The first seven were for the dedication, εγκαίνια, the priests, Levites, and one hundred and twenty singers making all manner of music; {2Chron. 5:11} the second seven for the feast of tabernacles. Within the first seven days, viz., on the tenth day, fell out their yearly public fast, {Lev. 23:27} which was dispensed with, as some think. Others hold that they killed their sacrifices on that day also, but ate not of them till the evening, or till the next day.*⁶⁰⁰

James Burton Coffman presents an opinion which seems to be unique to him and...: *La Sor understood these two seven-day feasts, that of the dedication, and that of Tabernacles, as running concurrently, or simultaneously,*^[New Bible Commentary] *an opinion which is supported by the declaration in 1 Kings 8:66 that the people were sent home on the eighth day.*⁶⁰¹

It would seem to me that, if men are gathered from the entirety of Israel, what sense would it make to have a 7-day festival, take a few days off (to do what?) and then to have another 7-day festival? On the other hand, it is not impossible to consider that, for a few days, that the celebration and animal sacrifices simply ceased.

It is interesting that the great Day of Atonement is not mentioned in the Kings or Chronicles account. I don't know what to make of that; but it certainly does not mean that it did not occur. Bear in mind that, there was no popular involvement, observation or role during the Day of Atonement. This was strictly what the High Priest did, and it was a very solemn occasion.

Although I am now more convinced that there was a 7-day celebration then a break then another 7-day celebration; I don't know that this ranks very high in theological significance.

Chapter Outline

Charts, Maps and Short Doctrines

The people are sent home

2Chron. 7:10

On the day the eighth he sent away the people; and so they blessed the king and so they went to their tents, joyful and good [things] of heart upon all the goodness that did Y^ehowah to David His servant and to Israel His people.

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Solomon [lit., *he*] sent away the people on the eighth day. [Before they left, the people] blessed the king, and then went [back home] to their tents, joyful and good of heart because of the good things that Y^ehowah did to David His servant and to Israel His people.

⁵⁹⁹ Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, 1Kings 8:65.

⁶⁰⁰ John Trapp *A Commentary on the Old and New Testaments*; Edited by W. Webster and Hugh Martin; e-sword, 1Kings 8:65.

⁶⁰¹ From <https://www.studylight.org/commentaries/bcc/1-kings-8.html> accessed March 20, 2018. See link for citations from Coffman.

Solomon, on the eighth day, sent the people back to their homes, to their tents. However, before they left, the people blessed and thanked Solomon for this religious festival, and then returned home. The people were joyful and happy in their hearts because of all that Jehovah did for David His servant and for Israel His people.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	On the day the eighth he sent away the people; and so they blessed the king and so they went to their tents, joyful and good [things] of heart upon all the goodness that did Y ^e howah to David His servant and to Israel His people.
Revised Douay-Rheims	And on the eighth day he sent away the people: and they blessed the king, and went to their dwellings rejoicing, and glad in heart for all the good things that the Lord had done for David his servant, and for Israel his people.
Peshitta (Syriac)	On the eighth day the people sent a delegation and blessed the king, and went to 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.
Septuagint (Greek)	And on the eighth day he sent away the people: and they blessed the king, and each departed to his tabernacle rejoicing, and their heart was glad because of the good things which the Lord had done to his servant David, and to Israel his people.
Significant differences:	None.

Limited Vocabulary Translations:

Easy English	The day after (the party, Solomon) sent the people away. They all said good things about the king and then they went home. They were very happy and they felt good inside themselves. This was because the LORD had done so many good things for his servant David and for his people Israel.
Easy-to-Read Version–2001	The next day, Solomon told the people to go home. All the people thanked the king, said goodbye, and went home. They were happy because of all the good things that the Lord had done for David his servant and for his people Israel.
Good News Bible (TEV)	On the eighth day Solomon sent the people home. They all praised him and went home happy because of all the blessings that the LORD had given his servant David and his people Israel.
<i>The Message</i>	Then he dismissed them. They blessed the king and went home, exuberant with heartfelt gratitude for all the good GOD had done for his servant David and for his people Israel.
Names of God Bible	On the eighth day he dismissed the people. They blessed the king and went to their tents. They rejoiced with cheerful hearts for all the blessings Yahweh had given his servant David and his people Israel.
NIRV	On the following day Solomon sent the people away. They asked the LORD to bless the king. Then they went home. The people were glad. Their hearts were full of joy. That's because the LORD had done so many good things for his servant David and his people Israel..

Thought-for-thought translations; paraphrases:

The Living Bible	Afterwards Solomon sent the people home, happy for all the goodness that the Lord had shown to his servant David and to his people Israel. And they blessed the king.
New Berkeley Version	On the eighth day [The day after the second week], when he dismissed them, they blessed the king. Then they went to their tents [Then, to their homes. And they returned there a different, a better people, for whom worshipping God had grown

New Life Version	more natural and satisfying. No wonder they “blessed the king.”] rejoicing and happy over all the goodness of the LORD to David His servant and Israel His people. Solomon sent the people away on the eighth day, and they gave thanks to the king. Then they went to their tents full of joy and glad in their hearts for all the good things the Lord had shown to His servant David and to His people Israel.
New Living Translation	They blessed the king and went to their homes joyful and glad because the LORD had been good to his servant David and to his people Israel.

Partially literal and partially paraphrased translations:

American English Bible	Then on the eighth day, [Solomon] sent the people away, and they offered ages of blessings to the king as they left. So they all returned to their [homes] rejoicing over all the good things that Jehovah had done for His servant David and for His people IsraEl.
International Standard V	The following [Lit. <i>eighth</i>] day, Solomon [Lit. <i>he</i>] 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.
New Advent (Knox) Bible	High festival king Solomon kept at this time before the Lord our God, and with him a great multitude from the whole land of Israel, that stretched from the pass of Emath down to the River of Egypt. Fourteen days it lasted, a whole week and then a second week [It is probable that one week was devoted to keeping the feast of Tabernacles (Lev. 23.34).]; and at last, when the eighth day came, the king sent the people home. So back they went to their dwelling-places, rejoicing with full hearts over all the mercies the Lord had shewn to his servant David, and to his own people of Israel. V. 65 is included for context.
Translation for Translators	On the eighth day, Solomon sent the people to their homes. They all praised him and went home happy because of all the things that Yahweh had done to bless <i>King</i> David and his Israeli people.

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	On the second eighth inclusive day, he is to have let loose the people a letting loose, and were they to compliment the king and go out to their tents, making merry and full in the sensibility of their heart, and the well favoredness which Jehovah is to have prepared to David, his servant, and to Israel, his people.
Ferrar-Fenton Bible	Upon the eighth day the king blessed and dismissed the people, and they went to their homes rejoicing, and glad-hearted, over all the benefits which the EVER-LIVING had given to David His servant, and to Israel His People.
God's Truth (Tyndale)	And the eighth day he sent the people away. And they blessed the king and went unto their tents joyous and glad in heart for all the goodness that the Lord had showed unto David his servant and to Israel his people.
HCSB	On the fifteenth day [Lit <i>the eighth day</i>] he sent the people away. So they blessed the king and went home to their tents rejoicing and with joyful hearts for all the goodness that the Lord had done for His servant David and for His people Israel.
Jubilee Bible 2000	On the eighth day he sent the people away, and they, blessing the king, went unto their tents joyful and glad of heart for all the goodness that the LORD had done unto David, his slave, and unto Israel his people.
Lexham English Bible	On the eighth day, he sent the people away, and they blessed the king, and they went to their tents rejoicing and {in good spirits} because of all the goodness that Yahweh had shown to David his servant and to Israel his people.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	On the eighth day, Solomon dismissed the people.
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After bidding farewell to the king, they went home rejoicing and happy because of all the kindness that Yahweh had shown to his servant David and to his people Israel.

The Heritage Bible

On the eighth day, Solomon dismissed the people.

After bidding farewell to the king, they went home rejoicing and happy because of all the kindness that Yahweh had shown to his servant David and to his people Israel.

New American Bible (2002)

On the eighth day he dismissed the people, who bade the king farewell and went to their homes, rejoicing and happy over all the blessings the LORD had given to his servant David and to his people Israel.

New Jerusalem Bible

On the eighth day he dismissed the people, who bade farewell to the king and went home joyful and happy of heart over all the goodness which Yahweh had shown to his servant and his people Israel.

Revised English Bible

On the eighth day he dismissed the people; and they blessed the king, and went home happy and glad at heart for all the prosperity granted by the LORD to his servant David and to his people Israel.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible

On the eighth day he sent the people away. They blessed the king and returned to their tents full of joy and glad of heart for all the goodness *ADONAI* had shown to David his servant and to Isra'el his people.

The Complete Tanach

On the eighth day he dismissed the people, and they blessed the King and went to their homes, rejoicing and delighted of heart for all the goodness that the Lord had wrought for David His servant and for Israel His people.

for David His servant: to make known that He had forgiven him his sins, as we find in Moed Katan (9a): When Solomon wished [to bring] the Ark into the Holy of Holies, the gates clung to one another.

and for Israel His people: that He forgave them the sin of Yom Kippur, and a Bath-Kol [heavenly voice] emanated and declared: All of you are prepared for the life of the World to Come.

exeGeses companion Bible

On the eighth day he sends the people away:
and they bless the sovereign
and go to their tents cheerful and good of heart
for all the goodness Yah Veh worked
for David his servant and for Yisra El his people.

Orthodox Jewish Bible

On the Yom HaShemini he sent away the people and they made on HaMelech a brocha, and went unto their ohalim joyful and glad of lev for all hatovah (the goodness) that Hashem had done for Dovid His Eved and for Yisroel His People.

The Scriptures 1998

On the eighth day he sent the people away. And they blessed the sovereign, and went to their tents rejoicing and glad of heart for all the goodness that יהוה had done for His servant Dawid, and for Yisra'el His people.

Expanded/Embellished Bibles:

The Amplified Bible

On the eighth (fifteenth) day he sent the people away and they blessed the king. Then they went to their tents joyful and in good spirits because of all the goodness which the Lord had shown to David His servant and Israel His people.

The Expanded Bible

On the following [^L eighth] day Solomon sent the people home. They blessed the king as they went, happy because of all the good things [goodness] the Lord had done [shown] for his servant David and his people Israel.

Kretzmann's Commentary

On the eighth day, namely, of the Feast of Tabernacles, he sent the people away. And they blessed the king, wishing him the fullness of good fortune, and went unto

their tents, returned to their homes, joyful and glad of heart for all the goodness that the Lord had done for David, His servant, and for Israel, His people. He who has sincerely given thanks to the Lord for all His kindness and mercy may return to his work in cheerfulness and peace.

NET Bible®

On the fifteenth day after the festival started [*Heb* “on the eighth day” (that is, the day after the second seven-day sequence).], he dismissed the people. They asked God to empower the king [*Heb* “they blessed the king.”] and then went to their homes, happy and content [*Heb* “good of heart.”] because of all the good the Lord had done for his servant David and his people Israel.

The Pulpit Commentary

On the eighth day he sent the people away [i.e; on the eighth day of the second feast, the "three and twentieth day of the month" (ib; 1Kings 8:10). The first impression is that the eighth day of the period of fourteen days is meant, but the context, to say nothing of the Chronicles, contradicts this. The feast of dedication began on the eighth day of the month Ethanim (1Kings 8:2), and lasted until the fourteenth. The feast of tabernacles began on the fifteenth and lasted till the twenty-first. On the evening of the twenty-second, the "day of restraint", he dismissed the people, who would depart to their homes next morning]:

and they blessed [i.e; felicitated, saluted (on taking leave). Cf. Prov. 27:14; 2Kings 4:29; 1Sam. 25:6, 1Sam. 25:14. Marg. thanked. See note on 1Sam. 25:14] the king, and went unto their tents [i.e; homes—an archaic expression, dating from the times of the desert wanderings. Joshua 22:4; Judges 7:8; 2Sam. 20:1; 1 Kings 2Sam. 12:16] joyful and glad of heart for an the goodness that the Lord had done for David his servant [the real founder of the temple. Solomon had but carried out his ideas and had entered into his labours], and for Israel his people.

The Voice

On the next day (the eighth day), Solomon told everyone it was time to leave. They praised their king and joyfully made their way back to their tents, their hearts overflowing with gladness for all the good the Eternal had revealed to His servant David and to His people Israel.

Literal, almost word-for-word, renderings:

Concordant Literal Version

On the eighth day he has sent the people away, and they bless the king, and go to their tents, rejoicing and glad of heart for all the good that Yahweh has done to David His servant, and to Israel His people.

Context Group Version

On the eighth day he sent the people away; and they esteemed the king, and went to their tents joyful and glad of heart for all the goodness that YHWH had shown to David his slave, and to Israel his people.

Emphasized Bible

And on the eighth day, he sent the people away, and they blessed the king,—and departed to their homes, rejoicing and glad of heart, over all the goodness which Yahweh had done for David his servant, and for Israel his people.

Green's Literal Translation

On the eighth day he sent the people away, and they blessed the king, and went to their tents rejoicing and joyous of heart for all the good that Jehovah had done to His servant David, and to His people Israel..

NASB

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 [*Lit done*] to David His servant and to Israel His people.

Young's Updated LT

On the eighth day he has sent the people away, and they bless the king, and go to their tents, rejoicing and glad of heart for all the good that Jehovah has done to David His servant, and to Israel His people.

The gist of this passage:

Solomon sends the people back to their homes; and they go, rejoicing.

1Kings 8:66a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	Strong's# none BDB #88
yôwm (יוֹם) [pronounced yohm]	<i>day; time; today (with a definite article)</i>	masculine singular noun with the definite article	Strong's #3117 BDB #398
sh ^e mîynîy (שְׁמִינִי) [pronounced sh ^e -mee-NEE]	<i>eight, eighth, eight key; 8th octave</i>	masculine singular adjective numeral; with the definite article	Strong's #8066 & #8067 BDB #1033
shâlach (שָׁלַח) [pronounced shaw-LAKH]	<i>to send, to send off, to send away, to dismiss, to give over, to cast out, to let go, to set free, to shoot forth [branches], to shoot [an arrow]</i>	3 rd person masculine singular, Piel perfect	Strong's #7971 BDB #1018
'êth (אֶת) [pronounced ayth]	Indicates next word is the object of the verb; sometimes translated <i>to</i>	untranslated mark of a direct object	Strong's #853 BDB #84
'am (עַם) [pronounced gahm]	<i>people; race, tribe; family, relatives; citizens, common people; companions, servants; entire human race; herd [of animals]</i>	masculine singular collective noun with the definite article	Strong's #5971 BDB #766

Translation: Solomon [lit., *he*] sent away the people on the eighth day. This *eighth* day would have been after the second week of the festival. So actually, it is the 15th day after the festival had begun. As has been discussed, there may have been some intervening days, during which the High Priest entered into the Holy of Holies on the Day of Atonement (a specific event not described in either record of these events⁶⁰²).

Keil and Delitzsch: *[T]he people took their journey home, "joyful and glad of heart for all the goodness that the Lord had shown to His servant David and to the people." David is mentioned, because the completion of the building of the temple was the fulfilment of the divine promise given to him.*⁶⁰³

Most have suggested that this was the Feast of Booths (or the Feast of Tabernacles); and that it was extended an additional 7 days, given the import of this inaugural celebration.

1Kings 8:66 Solomon, on the eighth day, sent the people back to their homes, to their tents. However, before they left, the people blessed and thanked Solomon for this religious festival, and then returned home. The people were joyful and happy in their hearts because of all that Jehovah did for David His servant and for Israel His people.

⁶⁰² This was not an event that the people or the king actually participated in, in any way.

⁶⁰³ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 1Kings 8:65–66.

The eighth day (various commentators on 1Kings 8:66a)

Treasury of Scriptural Knowledge: *In the parallel passage of Chronicles [On the twenty-third day of the seventh month he sent the people away to their homes, joyful and glad of heart for the prosperity that the LORD had granted to David and to Solomon and to Israel his people.—2Chron. 7:10; ESV] 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.*⁶⁰⁴

Patterson and Austen: *The Feast of Booths was in itself a grand occasion for rejoicing and for an enhanced spirit of community among all Israelites. The dedication of the temple made this occasion all the more joyful and memorable, and the time of the celebration was suitably extended.*⁶⁰⁵

Lange on the Kings and Chronicles narratives: *The two narratives do not, however, perfectly agree, for 1Kings 8:66 says that Solomon sent the people away on the eighth day (of the feast), i.e., on the 22d of the month, while 2Chron. 7:10 makes it the 23d. Yet this is no real contradiction, but only a vague form of speech about a known thing. Solomon sent the people away on the 8th day, i.e., in the afternoon or evening, of the Azereth of the feast of tabernacles; so that they began their journey home on the following morning, i.e., on the 23d of the month (Keil).*

Then Lange adds: *Whether the feast of atonement (Lev. 23:27), which fell on the 10th of the seventh month, was kept, and how, remains uncertain. Old commentators say that the dedication rendered it unusually solemn; others that, as it was a fast day, its observance was for that time omitted.*⁶⁰⁶

Chapter Outline

Charts, Maps and Short Doctrines

1Kings 8:66b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
bârak ^e (בָּרַךְ) [pronounced baw-RAHK ^e]	<i>to invoke God, to praise, to celebrate, to adore, to bless [God]; to bless [men], to invoke blessings; to bless [as God, man and other created things], therefore to cause to prosper, to make happy; to salute anyone [with a blessing]; to curse</i>	3 rd person masculine plural, Piel imperfect	Strong's #1288 BDB #138
'êth (אֵת) [pronounced ayth]	Indicates next word is the object of the verb; sometimes translated to	untranslated mark of a direct object	Strong's #853 BDB #84

⁶⁰⁴ *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880; from E-sword, 1Kings 8:66 (slightly edited).

⁶⁰⁵ *David Guzik's Commentary on the Old Testament*; courtesy of e-sword; ©2006; 1Kings 8:62–66.

⁶⁰⁶ The Rev. Dr. John P. Lange, *Lange's Commentary*; 1857–1864; in the Public Domain; from E-sword; 1Kings 8:62–66 (Exegetical and Critical).

1Kings 8:66b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
melek ^e (מֶלֶךְ) [pronounced MEH-lek]	king, ruler, prince	masculine singular noun with the definite article	Strong's #4428 BDB #572

Translation: [Before they left, the people] blessed the king,... The people blessed the king (Solomon), which would have included them giving thanks for the Temple and for the time of worship and edification that occurred over this 14 days.

Israel, at this point, was on a spiritual high; and it was a great day for Solomon as well.

1Kings 8:66c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וּ) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore, consequently; because	wâw consecutive	No Strong's # BDB #253
hâlak ^e (הָלַךְ) [pronounced haw-LAHK ^e]	to go, to come, to depart, to walk; to advance	3 rd person masculine plural, Qal imperfect	Strong's #1980 (and #3212) BDB #229
lâmed (ל) [pronounced l ^e]	to, for, towards, in regards to	directional/relational preposition	No Strong's # BDB #510
'ohel (אֹהֶל) [pronounced OH-heh]	tent, tabernacle, house, temporary dwelling	masculine plural noun with a 3 rd person masculine plural suffix	Strong's #168 BDB #13

Translation: ...and then went [back home] to their tents,... The people returned to their tents, which would have been their tents at home. They did not simply go back to wherever they were camping out, to stay there.

Keil and Delitzsch: "Tents," for houses, as in 2Sam. 10:1; Judges 7:8, and other passages.⁶⁰⁷

Barnes: The word "tents" was used for "houses" from an old habit of speech, which had come down from the time when the Israelites were a nomadic nation.⁶⁰⁸

1Kings 8:66d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
sâmêach (שָׂמֵחַ) [pronounced saw-MAY- ahkh]	glad, joyful, merry; one who rejoices; rejoicing, joyful	masculine plural, verbal adjective	Strong's #8056 BDB #970

⁶⁰⁷ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 1Kings 8:65–66.

⁶⁰⁸ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, 1Kings 8:66.

1Kings 8:66d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
ṭôwb (טוֹב) [pronounced <i>toh^bv</i>]	<i>pleasant, pleasing, agreeable, good, better; approved</i>	masculine singular adjective which can act like a substantive; construct form	Strong's #2896 BDB #373
lêb (לֵב) [pronounced <i>lay^bv</i>]	<i>heart, inner man, mind, will, thinking; midst</i>	masculine singular noun	Strong's #3820 BDB #524
ʿal (עַל) [pronounced <i>gah^l</i>]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5921 BDB #752
kôl (כֹּל) [pronounced <i>koh^l</i>]	<i>the whole, all of, the entirety of, all; can also be rendered any of</i>	masculine singular construct followed by a definite article	Strong's #3605 BDB #481
These may have a specific meaning?			
ṭôwbâh (טוֹבָה) [pronounced <i>TOH^B-vaw</i>]	<i>welfare, benefit, good, good things</i>	feminine singular noun with the definite article	Strong's #2896 BDB #375
ʾăsher (אֲשֶׁר) [pronounced <i>ash-ER</i>]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
ʾâsâh (עָשָׂה) [pronounced <i>gaw-SAWH</i>]	<i>to do, to make, to construct, to fashion, to form, to prepare, to manufacture; accomplish</i>	3 rd person masculine singular, Qal perfect	Strong's #6213 BDB #793
YHWH (יְהוָה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	directional/relational preposition	No Strong's # BDB #510
Dâvid (דָּוִד); also Dâviyd (דָּוִיִּד) [pronounced <i>daw-VEED</i>]	<i>beloved and is transliterated David</i>	masculine proper noun	Strong's #1732 BDB #187
ʿebed (עֶבֶד) [pronounced <i>GE^B-ved</i>]	<i>slave, servant; worker; underling; subject</i>	masculine singular noun with a 3 rd person masculine singular suffix	Strong's #5650 BDB #713

2Chron. 7:10 adds the words *and to Solomon*.

Translation: ...joyful and good of heart because of the good things that Y^ehowah did to David His servant... After this 14-day festival, the people felt happy and invigorated, spiritually speaking. They recognized the good that Y^ehowah had done towards King David and to his son.

It is the people who think of David and remember King David, and remember all that God had done for him. At least one commentator suggests that this is the human author—and perhaps, God’s faithfulness to King David was on his mind as well—but we may reasonably conclude that he had his finger on the pulse of the people and their thoughts on that final day. After all, it was David’s thinking and his vision which led to the building of the Temple, an institution that would figure prominently into the remaining 1000 years of Israel’s future.

Without King David, there is no Temple. He conceived of it and his army made it possible for Israel to live at peace while Solomon oversaw the building of it. He helped to gather items and valuables to use in its building; and his interaction with his son Solomon in his final years made it certain that Solomon would build the Temple. David’s friendly contact with Hiram was another reason why the Temple could be built.

Matthew Henry: *[The people of Israel] carried this joy and satisfaction with them to their own houses. When they were dismissed they blessed the king (1Kings 8:66), applauded him, admired him, and returned him the thanks of the congregation, and then went to their tents joyful and glad of heart, all easy and pleased. God's goodness was the matter of their joy, so it should be of ours at all times. They rejoiced in God's blessing both on the royal family and on the kingdom; thus should we go home rejoicing from holy ordinances, and go on our way rejoicing for God's goodness to our Lord Jesus (of whom David his servant was a type, in the advancement and establishment of his throne, pursuant to the covenant of redemption), and to all believers, his spiritual Israel, in their sanctification and consolation, pursuant to the covenant of grace. If we rejoice not herein always it is our own fault.*⁶⁰⁹

1Kings 8:66e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	directional/relational preposition	No Strong's # BDB #510
Yis ^e râ'êl (יִשְׂרָאֵל) [pronounced yis-row-ALE]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun; God-given name to Jacob; and national name for the Jewish people	Strong's #3478 & #3479 BDB #975
'am (עַם) [pronounced gahm]	<i>people; race, tribe; family, relatives; citizens, common people; companions, servants; entire human race; herd [of animals]</i>	masculine singular collective noun with the 3 rd person masculine singular suffix	Strong's #5971 BDB #766

Translation: ...and to Israel His people. They people also recognized the great blessings from God conferred upon Israel.

Dr. Thomas Constable: *1Kings 8:66 is very significant because it shows that because of Israel's rededication in this covenant renewal ceremony, King Solomon enjoyed blessing from his people on whom he had brought blessing. The result was joy and gladness of heart for everyone. These are what God had promised in the Mosaic Law as consequences of commitment to His will. God blessed*

⁶⁰⁹ Matthew Henry, *Matthew Henry's Commentary on the Whole Bible*; from e-Sword, 1Kings 8:62–66.

Solomon personally, and he became a channel of blessing to the nation he served because he committed himself to obeying God's Word.

Constable continues: *This was the biggest event in Israel, in terms of its theological significance, since God gave Israel the Law at Mount Sinai. Israel was finally in the Promised Land with her God enthroned in a place of great honor. Now Israel was in position to fulfill her calling as a nation in the world as never before in her history (cf. Ex. 19:5–6). The significance of this chapter becomes clearer when we read the Prophets section of the Old Testament. The writing prophets alluded to it often.*⁶¹⁰

Understanding and applying 1Kings 6–8: I am not sure if any of the commentators recognized that the joy of the people was based upon two things at least: (1) their enjoyment of their renewed relationship with the God of their fathers and (2) their participation in the building of the Temple—either through their taxes, their free will offerings and/or through their actual work. The people of Israel very much had a part in the building of this Temple, even though Solomon over and over again is given the credit.

Application: This is a spiritual lesson for us as believers in the Church Age. God has given us the opportunity to be a part of His plan during the era in which we live; and taking part in His plan is a great blessing; it is not a burden by any means. However, we never get to that point of being a part of His plan and enjoying it until we gain some spiritual maturity. That does not simply happen; it takes positive volition toward the truth of God's Word in order for that to happen. We have to rebound regularly (name our sins to God) and grow spiritually under the ministry of a well-qualified pastor-teacher—which should include daily intake of the Word of God.

Happiness is always a part of the spiritual life. Treasury of Scriptural Knowledge lists⁶¹¹ Deut. 12:7, 12, 18 16:11 2Chron. 29:36 30:26–27 Neh. 8:10 Psalm 95:1–2 100:1–2 106:4–5 122:6, 9 Isa. 61:9–10 66:13–14 Jer. 31:12–14 Zep. 3:14 Zech. 9:9, 17 Acts 2:46 Gal. 5:22 Phi. 4:4 in support of this.

L. M. Grant: *Following the dedication Solomon held a feast for the blessing of Israel, apparently announced for seven days, but increased to fourteen days. Thus their joy at this time was remarkably sustained, and when the people were sent away, they blessed the king and returned home with joyful hearts, thankful for the goodness of the Lord to Israel. This was the high point of Israel's splendor and glory, for that glory soon deteriorated and will never be regained until the Lord Jesus takes His place as King Of Israel, then the latter glory of this house will be greater than the former (Haggai 2:9).*⁶¹²

Dr. Robert Dean, Jr.: *This [chapter] marks the high water mark of Solomon's reign. From this point on he succumbs to apostasy gradually and falls away from God.*⁶¹³

1Kings 8:66 *Solomon, on the eighth day, sent the people back to their homes, to their tents. However, before they left, the people blessed and thanked Solomon for this religious festival, and then returned home. The people were joyful and happy in their hearts because of all that Jehovah did for David His servant and for Israel His people.* The spiritual life includes learning about God, what God thinks and what He does; and how we are related to Him. It is this knowledge which gives us comfort and joy in our day-to-day lives.

Chapter Outline		Charts, Graphics and Short Doctrines	
Beginning of Document	Doctrines Covered and Alluded to	Chapters of the Bible Alluded to	
Definition of Terms	Introduction	Addendum	

⁶¹⁰ Dr. John Constable *The Expository Notes of Dr. Constable*; ©2012; from e-sword, 1Kings 8:62–66.

⁶¹¹ *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880; from E-sword, 1Kings 8:66.

⁶¹² From <https://www.studydrive.org/commentaries/lmg/1-kings-8.html> accessed March 19, 2018.

⁶¹³ From deanbible.org; accessed March 19, 2018.

A Set of Summary Doctrines and Commentary

When I study a chapter of the Bible, one of the questions which I nearly always have is, *why is this chapter in the Word of God?*

Why 1Kings 8 is in the Word of God

1. Very simply, we study and understand the first celebration of God at the newly-built Temple.
2. We are able to study an amazing prayer of Solomon's, which connects his worship to Moses and the words of Moses.
3. The problems with the very large cherubim and the too-large poles explains some of the lack of coordination occurring at this time, despite the careful design and measurements of the Temple (which were very precise and exact, as we studied in 1Kings 6–7).
4. Israel's history is closely associated with its artifacts (which would have included the Tabernacle and the Ark of God; as well as the tables of the Law).
5. We see how the exodus still loomed large in the minds of Solomon and the people.
6. God approves of the Temple, filling it with His Shekinah Glory.
7. We see again how God's miracles are always crowd-specific.
8. Many of God's prophecies to David (and to Israel) are fulfilled in this chapter.
9. We see that the Hebrews always had a sophisticated understanding of God. There was not an evolution of theology about God (apart from the change in dispensations).
10. The 7 petitions of Solomon are very similar to passages of the Mosaic Law; and the promised discipline to Israel for their sins.
11. 1Kings 8 very much ties together 1Kings 6–8 (along with several other passages). The happiness of the people expressed in v. 66 would not fully be understandable without the chapters that precede chapter 8.

Chapter Outline

Charts, Graphics and Short Doctrines

When studying a chapter in the Bible, there are a number of topics which that study leads to.

What We Learn from 1Kings 8

1. We study the Tabernacle, the Ark of God, their history; and their relationship to the newly-built Temple.
2. We study the Feast of Tabernacles.
3. We review the state of worship at this time, the two priesthoods and why they existed.
4. We learned why the Tabernacle was stored in the Temple.
5. This gave us a jumping off point to discuss the spiritual state of the United States.
6. We learned what was associated with the Ark in the Holy of Holies; what was there originally and what these things meant.
7. We learn the meaning of the Tabernacle and the Temple; and how they parallel the lives and typology of David and Solomon.
8. We studied some typology and how the Ark of God is a type of Christ.
9. We discussed using cult material (that from the JW's or the Armstrong cult); when it is appropriate and legitimate.
10. We see how the Temple is a combination of the sovereignty of God and the free will of man.
11. We studied dispensations and their covenants.
12. We studied the uniqueness of God, alluded to in this chapter.

What We Learn from 1Kings 8

13. We studied the scourge of fatherless homes.
14. We learn that the happiness of the people is related to not just their renewed devotion to the God of their fathers, but that all of them participated, in one way or the other, in the building of the Temple. They paid taxes toward it, offered up free will offerings, and/or they actually were physically involved in the building. This has direct application to us as believers today. Each one of us has a place in the plan of God; our participation in the plan of God is what gives many of us happiness and satisfaction with our lives.
15. Our spiritual failings and mistakes we have made in war.
16. We studied the concept of a just war.
17. We discussed the number of sacrifices to determine if they seemed reasonable or not.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

I have no idea why they include chapter 9 in this.

Bridgeway Bible Commentary Summarizes 1Kings 8

The ark brought to the temple (8:1-21)

People came from all over Israel to celebrate the dedication of the temple (see v. 65). The ceremony took place at the time of the mid-year festival season (8:1-2; see Lev. 23:24; Lev. 23:27; Lev. 23:34).

In transferring the ark from David's temporary tent to the temple, Solomon, evidently remembering the mistake of his father, was careful to see that the priests and Levites carried the ark and all the holy vessels in the proper manner (3-9; cf. 2Sam. 6:1-7). The procession was accompanied by music and singing provided by the priests and Levites, all of whom were on duty for the special occasion (2Chron. 5:11-14).

Once the ark was in its rightful place, God gave the sign of his presence by filling the temple with a cloud of glory. As in the case of the tabernacle, the light of God's presence was so dazzling that human activity in the sanctuary had to cease (10-13; cf. Ex. 40:34-35). Amazed at all that had happened, Solomon contrasted that day with the days of their ancestors. Ever since Israel had become a nation, God had refused to choose any city for his dwelling place; but now he chose the city of David and his son Solomon (14-21).

The dedication ceremony (8:22-9:9)

Solomon then went up on to a specially made bronze platform, knelt down and prayed to God in the presence of the assembled people (2Chron. 6:12-13). He admitted that only God's grace had allowed his father and himself to fulfil their wish of building God a symbolic dwelling place. He prayed that God's grace would rest likewise upon his royal descendants after him (22-26). Solomon knew there was no necessity for the temple, because God dwells everywhere. But he asked that God would graciously hear his prayer and the prayers of the people when they came to the temple to pray (27-30).

Because the temple was a place of prayer, Solomon thought of various circumstances when people would go there to pray. He asked that judges, such as himself, would have God's help in making legal judgments where the evidence was uncertain (31-32; cf. Ex. 22:7-12). He thought of cases where God might punish his people through war, famine, disease or other disasters, and he asked that when they repented, God would forgive them (33-40).

In a public display of concern for foreigners, Solomon prayed that they too would come to know God, and that God would answer their prayers as he did those of Israelites (41-43). He asked that God would hear the Israelites when they prayed for success against their enemies in war (44-45). Finally, he asked that God would

Bridgeway Bible Commentary Summarizes 1Kings 8

hear them when they cried for mercy from those whom he sent to punish them (46–53).

God demonstrated his acceptance of Solomon's prayer by sending fire from heaven to burn up the sacrifices (2Chron. 7:1–3). Solomon then prepared to pray for God's blessing upon the assembled people (54–55). He praised God for his faithfulness to his promises, and asked that God would help his people to obey his law (56–61). The ceremony concluded in typical fashion with large numbers of sacrifices (62–64), and public celebrations continued for a further week (65–66).

In accepting the temple, God again reminded Solomon that the important 'house' was not the house of God (the temple), but the house of David (those whom God had appointed to govern Israel for ever). Though in relation to the people they were kings, in relation to God they were servants, and they had to be obedient to his will if they were to enjoy the fulfilment of his promises (9:1-5). Solomon had built the temple to show that God dwelt among his people. But if the king or his people rebelled against him, God would destroy the temple to show his displeasure with them (6-9).

Don Fleming, *Bridgeway Bible Commentary*; ©1988, 1994, 2005; from e-Sword, 1Kings 8:1–21 8:22–9:9.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Carroll summarizes portions of the Kings narrative very much like Edersheim does. I need to edit this down.

B. H. Carroll Summarizes 1Kings 8

DEDICATION OF THE TEMPLE

1 Kings 8:1-10:29; 2 Chronicles 5:2-9:28

This discussion begins on page 178 of the Harmony, and relates to the dedication of the Temple. We have already shown that the building of the Temple was the greatest work of Solomon; that it made the greatest impression upon the world's mind of any structure that had ever been erected in human history. The importance of the Temple was to insure a central place of worship, or of sacrifice, rather. The object of it was to bring about unity of faith, and national unity among the people. The idea comes from the following legislation by Moses: "When you shall obtain possession of the land and have become established, then you shall have one place in which to appear before the Lord." In brief, the purposes of the Temple were these:

1. To provide a fixed habitation for Jehovah.
2. To provide a central place of worship where the tribes might assemble at the three great annual festivals and thus preserve the unity of the nation, Jehovah being the center of unity. In other words, as we explained on Leviticus, there must be: (a) A place to meet Jehovah on the throne of grace. (b) Sacrifices, or means of propitiation, (c) Priests, or Intermediaries between Jehovah and the people, (d) Times in which to approach him, that is, with daily, weekly, monthly, and annual offerings, (e) A ritual, telling how to approach him.
3. To prefigure the more glorious building, the church of our Lord. A magnificent building, with an imposing ritual, and with fixed times of gathering the whole nation together, would bring about this unity of faith and unity of national life. The building having been completed, Solomon now proposes publicly and formally to dedicate it to the service of God. God had told him when he commenced the building that he would inhabit the house built for him, and now Solomon proposes, by a very solemn national service, to consecrate this house to the Lord. I do not suppose that from any other one source, indeed from all other sources put together, we get the idea of dedication services so much as from this. The house could not be dedicated as soon as it was finished. It was several months from the time it was finished until it was dedicated. There had to be an appropriate time. It must be on the occasion of one of the great national feasts; so it was probably several months after the house was completed before the dedication services took place.

B. H. Carroll Summarizes 1Kings 8

The first thing was to secure a great convocation of the people, and it is repeatedly stated that from Hamath on the north, or from the Euphrates River, unto the river of Egypt on the south, throughout the length and breadth of the land the princes, the rulers of the people, the representative men, were all commanded to be present. So it was a very great national convocation. The next step was to bring into this house all of the sacred things that survived from Moses' time, and including those that had been prepared by David. So with great ceremony the old tent that Moses built, the brazen altar of burnt offerings, the table for the shewbread and the golden candlestick, were all brought and put in this Temple. Those of them no longer usable, for instance the tent, and a great many of the old-time utensils, were stored away and preserved as relics, including the brazen serpent Moses had made. We hear of that in a later reign and find out the last disposition of it. Then the ark itself was brought from the tent in which David had placed it, and it was put in its place in the most holy place. It was necessary to make a new lid for it, or mercy seat. A long time had elapsed, nearly 500 years, since it was made, and when they opened it there was found in it nothing but the two tables of stone upon which God had inscribed the decalogue. From the Pentateuch we know that other things had been put there. For instance, Aaron's rod that budded, the pot of manna, and quite a number of things were put by the side of the ark, but when they brought that ark in that is all there was in it. Probably at the time it was captured by the Philistines come of these things were taken out.

The preliminary steps of the dedication were: (1) Placing in the treasury of the house all the things dedicated by David. (2) Placing all the sacred vessels and furniture in proper position. (3) The offering of multitudinous sacrifices. (4) The priests carrying into the most holy place the ark of the covenant. (5) As the priest issues from the most holy place, and the one hundred and twenty other priests standing east of the altar blow their trumpets, and the great Levite-choir bursts into a song of praise and thanksgiving, with cymbals and other instruments, saying, "For he is good; for his mercy endureth forever." (6) Then the cloud, symbol of divine presence and glory, filled all the house.

So it had been when Moses finished the tabernacle, and so it was at Pentecost, after the Lord had built his church) that the Holy Spirit came down in consecrating, attesting power.

Now, having all the sacred things in place, Solomon had a platform of brass erected, about seven feet square, for himself, a kind of pulpit, so that he would be sufficiently lifted up above the people to be seen as well as heard, and we now note a singular fact, viz.: that Solomon acted as both king and high priest, a royal priest, a priest on a throne, and all through his life, he seems not only to perform the functions of the high priest, but he keeps the entire priesthood subject to his immediate control. Nothing is more evident in the study of his life than that the throne, in this case the civil power, kept the priesthood, the religious power, in subservience.

Solomon's posture in this dedication was standing at the introduction, standing when he goes to pronounce the benediction, but in offering prayer, he kneels, and that is the first place in the Bible where kneeling for prayer is mentioned. You read in the Bible about standing to pray and sitting to pray, and here we have kneeling to pray, showing that the posture is not essential to the act. One can pray lying down, but kneeling is very reverential, and congregations should observe one form.

Standing up before the people, his opening address reverts to the fact of God's promise to David that a son should succeed him, and that this son should build him a house, and God's promise to live in the house when it was built. He then commences his prayer, and it is a very remarkable one. His first petition is that the Lord would accept and continually look toward this structure, really inhabit and be present in it. The other elements of the petition are clearly set forth in the text here. Look on page 180 of the Harmony. First, the position with reference to the making of an oath where there is an issue between neighbors, and the difficulty cannot be settled by outside testimony, then all oaths shall be made before God. A man, as in the presence of God, shall solemnly swear that what he says is the correct version of the case. That is called an appeal to the judgment of God. It was a favorite method of settling matters throughout the middle ages. For instance, a nobleman might testify about a case, another challenge his testimony, and they would agree to refer it to the arbitrament of God,

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as decided in battle, and the two knights would come out and fight in the presence of many witnesses with judges governing all the forms of it, and trusting to God that the right should triumph in that fight.

In Ivanhoe, you have an account of an appeal to the judgment of God in the fight between Ivanhoe and Sir Brian de Bois-Guilbert in order to settle a charge against the Jewess, Rebecca. She appealed to the trial by combat and said let God say if she was a witch, as they charged, and so the case was fought out. Hundreds of instances are noticed in history, romance, and poetry of this appeal to God. Another method of appeal, mentioned also by Sir Walter Scott, is that when one was found to have died by violence, all of those whose circumstances made it possible that they might have participated in that murder were required to come up before the judge and with the murdered man's body shrouded in a white sheet, put their finger on the dead man and swear that they had nothing to do with that murder, and the legend taught that if the real murderer did come and put his hand on the man, then blood would flow out from the wound and thus convict him. Now Solomon prayed that in any case of issue between two neighbors, where there were no means of settling it by outside testimony, and they come before God, that God would decide the case so as to justify the innocent and condemn the guilty.

His second petition is with reference to defeat in battle. This people is a glorious people. War will doubtless arise, and they that go out may be defeated. If they be defeated, he says it will be on account of their sins, and, convicted of sin by public defeat, if they there on that battlefield turn toward the Temple and pray God to forgive the sin, then Solomon asks that their national sin be forgiven.

He next considers the case of droughts. That whole country is subject to drought, and it is easy for all the sources of life to be dried up in severe drought. Drought in the Bible is represented as serving Jehovah; that it comes from him. Elijah prayed that it might not rain for three years and six months, and it didn't rain, and he prayed that it might rain, and it rained. Now he says, "when a time of drought comes on this land on account of sin, if this people pray toward this Temple, asking God to open the windows of heaven and send rain upon the land, then hear thou in heaven and forgive the sin and send rain." You notice how he is connecting the Temple with all the great vicissitudes of life.

Following that come famines and pestilences. Famines may result from wars, in destroying the products of the land, or they may result from plagues, as of locusts. Now, when a famine or a pestilence, or a contagious or epidemic disease, comes – and the whole country was subject to them, as we would have here in this country, if there should come the Asiatic cholera, or the yellow fever – then let the people pray, and his petition is that when these displays of divine wrath against the sins of men are made, that they will remember that here at Jerusalem in the Temple is a throne of grace unto which any man may come boldly in time of need and ask divine interposition and pardon. We will find numerous examples of all these in the history as we go on.

He then takes the case of a stranger. This is a beautiful thought. Some stranger from a foreign country, not one of the chosen people of Israel, may be in exile, banished from his own land, no light from heaven, seemingly, by the selection of Israel barred from the commonwealth of God, yet if this stranger comes to that Temple and lifts up his heart to God, then Solomon prays that the Lord will hear that stranger. That gets to be a very big item of the New Testament gospel. You remember Paul says to the Ephesians, "Ye are no more strangers and foreigners, but fellow citizens with the saints and of the household of God." In this prayer of Solomon is a forecast of the abrogation of the middle wall of partition between the Jew and the Gentile. All peoples, all races, tribes, tongues, and kindreds may come before the Lord. Paul enunciated it in Mars' Hill when he said, "God made of one blood all nations of men that inhabit the face of the earth, and appointed their seasons and their boundaries with a view that they might seek after him and find him." Now if a stranger comes to this house of God and honestly seeks a blessing from God, he may find it. That is a good thought. While our houses of worship are not temples, yet they ought to be places attractive to strangers. "Here the people of God are meeting and I am an outsider. Will I be welcome? Is there anything here for me? Will anyone speak a word of comfort or peace to my soul?"

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When I was pastor of the First Church in Waco, two deacons had a special duty. Every Sunday morning, as soon as the bell tapped to call the Sunday school together for its final exercises, these two deacons arose and went down on the streets of Waco and spent the time till the opening song of the church service inviting strangers on the streets to come to church. One notable incident occurred. They brought a man in that way one day and he was converted. I think I never heard anything more touching than his relation of the fact that a very gentlemanly old man saw him on the street where he was wandering without money, no place to go, without a friend in the world, and asked him to come to church, which led to his salvation.

Solomon then takes up the case of battle. This is before the battle is joined. Is there such a thing as the decision of battle by the Almighty? Infidels adopt the theory of the French Marshal – that God favors the heaviest battalions in the fight. But the battle is not always to the strong. Patrick Henry insisted upon that in his speech before the House of Burgesses. Solomon wanted that thought fixed in the very hearts of his people, that before they fought they should pray. At the great battle of Agincourt, when a very small English army was surrounded by an enormous French army, say 25,000 against 100,000, just before the fight the English army prayed that the French king says, "Are they prostrating themselves in homage to us already? Do they acknowledge their defeat?" One who knew them replied to the king, "No, sire. They are taking their case to their God, and they will fight the better for it when they get up off their knees." One of the soldiers, in the English civil war, remarked to Prince Rupert that he feared Cromwell's Ironsides when they knelt and prayed just before a fight and rose singing, "Let God arise and his enemies be scattered." In the book of the Maccabees there is a marvelous illustration of this, when Judas Maccabaeus with 10,000 men defeated 100,000, having made a solemn appeal to the God of battles before the issue was joined.

It is related as an incident of colonial history that in the war between France and England, with the battlefield over in this country, that the French at a serious crisis dispatched a great fleet with 3,000 soldiers and 40,000 stands of arms to turn the scale, and as that armament approached this continent, the colonists felt that if it arrived safely they were lost, and so the preachers gathered the people for prayer that God might save them from this armament, and even as they prayed a storm came and scattered the fleet, wrecking many of the vessels, drowning most of the soldiers, and sinking most of their munitions of war.

The climax of Solomon's prayer anticipates a time when his people, on account of very grievous sin, shall be carried into captivity, their city taken, and over there in a land of exile they should become slaves of a foreign power. In this dire disaster, if they should repent and remember and look back toward Jerusalem and to this house, then might the Lord forgive them there and restore them to their land. We see Daniel carrying out this thought, as every day he would open his window and look toward Jerusalem and pray, doing just what this prayer suggests. Against the royal edict he would turn toward the Temple and pray. In Dan_9:19 we find a famous prayer confessing the sins of the people and repeating the promise in the prophecy of Jeremiah that the seventy years of captivity is nearly out, and crying out, "Oh Lord, hear! Oh Lord, forgive," and even while he is praying an angel comes, touches him and tells him that his prayer is heard and shows him that not only will they be restored at that time, but unveils the prophecy concerning the restoration and rebuilding of Jerusalem and the length of time to elapse between that event and the birth of the long-looked-for Messiah, as you will find in the conclusion of Daniel 9.

Having offered this great prayer, Solomon arose and pronounced the benediction. As soon as this prayer ended, confirmation came in a very remarkable way. Fire came down from heaven and burned up the sacrifices that had been placed upon the altar, and not only that, but God appears to Solomon as he had appeared to him at Gibeon, and uses this language, which Spurgeon makes the text of one of his great sermons: "And Jehovah said unto him) I have heard thy prayer and thy supplication, that thou hast made before me! I have hallowed this house, which thou hast built to put my name there forever." On the next page it says, "Now I have chosen and hallowed this house, that my name may be there forever; and mine eyes and my heart shall be there perpetually." In another place he says, "My hands shall be there." Now Spurgeon takes for a text: "My name shall be there, my eyes shall be there, my heart shall be there, my hands shall be there." "Whoever comes to that place of worship, I see him. Whoever prays, I hear him. Whoever pleads, I love him and I save him by my

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hand." Spurgeon makes a great sermon out of it, and I suggest it as a good text.

We note the permanent use of the Temple: "Then Solomon offered burnt offerings unto the Lord on the altar of the Lord which he had built before the porch even as the duty of every day required." That is the daily sacrifice, offering according to the commandment of Moses on the sabbaths, then there are the weekly sacrifices, and on the new moons, which are the monthly sacrifices; and then on the great feast days three times in the year. There you have the whole cycle of the sacrifices to be offered in the Temple. Moses provided for morning and evening sacrifices in the tabernacle. Perhaps you have read *The Prince of the House of David* by Ingraham, an Episcopalian preacher. He represents the young Jewish lady that came from Alexandria on a visit to Jerusalem as being waked up just as the dawn flushed the eastern sky; the silver trumpets began to blow, and as those trumpets were blown everybody rushed to the housetops, and while they were looking at the Temple a great white cloud of incense rose up over the Temple and ascended to heaven, representing the morning prayers of the people, and they on the housetops prostrated themselves at the time of the incense and offered their morning prayers. That occurred every evening also, and it could be seen by everybody in the city, the going up of that great cloud of incense. They could hear the sound of those trumpets calling to prayer morning and evening. Solomon provided according to the ritual of Moses and David that these daily sacrifices should never be neglected in that Temple, nor the sabbatical, or weekly, nor the monthly, nor the annual sacrifices in the times of the great feasts.

From *An Interpretation of the English Bible*, by Dr. B.H. Carroll; from e-sword; 1Kings 8:1–10:29. Updated.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Alfred Edersheim wrote a book called *The Bible History, Old Testament*, which is very similar to Josephus, where he simply rewrites much of what is in the Bible, and adds in notes and comments as he deems to be relevant. This volume of the book is entitled *The World Before the Flood, and The History of the Patriarchs*.

Edersheim's commentary on this chapter, with some slight updating and editing.

Edersheim Summarizes 1Kings 8

Dedication of the temple — when it took place — connection with the feast of tabernacles — the consecration services — the king's part in them — symbolical meaning of the great institutions in Israel — the prayer of consecration — analogy to the Lord's prayer — the consecration — thanksgiving and offerings.

1 KINGS 8; 2 CHRONICLES 5-7:11

AT length the great and beautiful house, which Solomon had raised to the Name of Jehovah, and to which so many ardent thoughts and hopes attached, was finished. Its solemn dedication took place in the year following its completion, and, very significantly, immediately before, and in connection with, the Feast of Tabernacles. Two questions, of some difficulty and importance, here arise. The first concerns the circumstance that the sacred text (1 Kings 7:1-12) records the building of Solomon's palace immediately after that of the Temple, and, indeed, almost intermingles the two accounts. This may partly have been due to a very natural desire on the part of the writer not to break the continuity of the account of Solomon's great buildings, the more so as they were all completed by the aid of Tyrian workmen, and under the supervision of Hiram. But another and more important consideration may also have influenced the arrangement of the narrative. For, as has been suggested, these two great undertakings of Solomon bore a close relation to each other. It was not an ordinary Sanctuary, nor was it an ordinary royal residence which Solomon reared. The building of the Temple marked that the preparatory period of Israel's unsettledness had passed, when God had walked with them "in tent and tabernacle" - or, in other words, that the Theocracy had attained not only fixedness, but its highest point, when God would set "His Name for ever" in its chosen center. But this new stage of the Theocracy was connected with the establishment of a firm and settled kingdom in Israel, when He would "establish the throne of that

Edersheim Summarizes 1Kings 8

kingdom for ever" (compare 2 Samuel 7:5-16). Thus the dwelling of God in His Temple and that of Solomon in his house were events between which there was deep internal connection, even as between the final establishment of the Theocracy and that of David's royal line in Israel. Moreover, the king was not to be a monarch in the usual Oriental, or even in the ancient Western sense. He was to be regarded, not as the Vicegerent or Representative of God, but as His Servant, to do His behest and to guard His covenant. And this might well be marked, even by the conjunction of these two buildings in the Scripture narrative.

These considerations will also help us to understand why the Feast of the Dedication of the Temple was connected with that of Tabernacles (of course, in the year following). It was not only that, after "the eighth month," when the Temple was completed, it would have been almost impossible, considering the season of the year, to have gathered the people from all parts of the country, or to have celebrated for eight days a great popular festival; nor yet that of all feasts, that of Tabernacles, when agricultural labor was at an end, probably witnessed the largest concourse in Jerusalem.*

* The Temple was completed in the eighth month; its dedication took place in the seventh of the next year. Ewald suggests that it was dedicated before it was quite finished, But this idea can scarcely be maintained.

But the Feast of Tabernacles had a threefold meaning. It pointed back to the time when, "strangers and pilgrims" on their way to the Land of Promise, Israel, under its Divine leadership, had dwelt in tents. The full import of this memorial would be best realized at the dedication of the Temple, when, instead of tent and tabernacle, the glorious house of God was standing in all its beauty, while the stately palace of Israel's king was rising. Again, the Feast of Tabernacles was essentially one of thanksgiving, when at the completion, not only of the harvest, but of the ingathering of the fruits, a grateful people presented its homage to the God to Whom they owed all, and to Whom all really belonged. But what could raise this hymn of praise to its loudest strains, if not that they uplifted it within those sacred walls, symbolical of God's gracious Presence as King in His palace in the midst of His people, whose kingdom He had established. Lastly, the Feast of Tabernacles - the only still unfulfilled Old Testament type - pointed forward to the time of which the present state of Israel was an initial realization, when the name of the LORD should be known far and wide to earth's utmost bounds, and all nations seek after Him and offer worship in His Temple. Thus, however viewed, there was the deepest significance in the conjunction of the dedication of the Temple with the Feast of Tabernacles.

But, as previously stated, there is yet another question of somewhat greater difficulty which claims our attention. To judge by the arrangement of the narrative, the dedication of the Temple (1 Kings 8) might seem to have taken place after the completion of Solomon's palace, the building of which, as we know, occupied further thirteen years (1 Kings 7:1). Moreover, from the circumstance that the second vision of God was vouchsafed "when Solomon had finished the building of the house of the LORD, and the king's house, and all Solomon's desire which he was pleased to do" (1 Kings 9:1), it has been argued, that the dedication of the Temple must have taken place immediately before this vision, especially as what was said to him seems to contain pointed reference to the consecration prayer of Solomon (1 Kings 9:3, 7, 8). But, even if that vision took place at the time just indicated,* the supposed inference from it cannot be maintained.

* At the same time, I confess that I am by no means convinced that such was the case. The language of 1 Kings 9:1 should not be too closely pressed, and may be intended as a sort of general transition from the subject previously treated to that in hand. The brief notices in 2 Chronicles 7 seem rather to favor this idea.

For, although part of the sacred vessels may have been made during the time that Hiram was engaged upon Solomon's palace, it is not credible that the Temple should, after its completion, have stood deserted and unused for thirteen years. Nor are the arguments in favor of this most improbable assumption valid. The appeal to 1 Kings 9:1 would oblige us to date the dedication of the Temple even later than the completion of Solomon's palace, viz., after he had finished all his other building operations. As for the words which the LORD spake to Solomon in vision (2 Kings 9:3-9), although bearing reference to the Temple and the king's dedication prayer, they are evidently intended rather as a general warning, than as an answer to his petition, and are such as would befit the period of temptation, before Solomon, carried away by the splendor of his success, yielded himself to the luxury, weakness, and sin of his older age. From all these considerations we conclude that the

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Feast of the Dedication, which lasted seven days, took place in the seventh month, that of Ethanim, or of "flowing brooks,"* (the later Tishri), of the year after the completion of the Temple (eleven months after it), and immediately before the Feast of Tabernacles, which, with the concluding solemnity, lasted eight days.

* This rendering of the term "Ethanim," seems preferable to that of "gifts," viz., fruits (Thenius), or of "stand still," viz., equinox (Bottche).

The account of the dedication of the Temple may be conveniently ranged under these three particulars, the Consecration-Services, the Consecration-Prayer, and the Consecration-Thanksgiving and Festive Offerings. But before describing them, it is necessary to call attention to the remarkable circumstance that the chief, if not almost the sole prominent agent in these services, was the king, the high-priest not being even mentioned. Not that Solomon in any way interfered with, or arrogated to himself the functions of the priesthood, but that, in the part which he took, he fully acted up to the spirit of the monarchical institution as founded in Israel. Solomon was not "king" according to the Saxon idea of cyning - cunning, mighty, illustrious, the embodiment of strength. According to the terms of the Covenant, all Israel were God's servants (Leviticus 25:42, 55; comp. Isaiah 41:8, 9; 44:1, 2, 21; 45:4; 49:3, 6; Jeremiah 30:10 and others). As such they were to be "a kingdom of priests" (Exodus 19:6) "the priest," in the stricter sense of the term, being only the representative of the people, with certain distinctive functions ad hoc. But what the nation was, as a whole, that Israel's theocratic king was pre-eminently the servant of the LORD (1 Kings 8:25, 28, 29, 52, 59). It was in this capacity that Solomon acted at the dedication of the Temple, as his own words frequently indicate (see the passages just quoted). In this manner the innermost and deepest idea of the character of Israel and of Israel's king as "the servant" of the LORD, became, so to speak, more and more individualized during the progress of the Old Testament dispensation, until it stood out in all its fullness in the Messiah - the climax of Israel and of Israelitish institutions - Who is the Servant of Jehovah. Thus we perceive that the common underlying idea of the three great institutions in Israel, which connected them all, was that of the Servant of Jehovah. The prophet who uttered the voice of heaven upon earth was the servant of Jehovah (comp., for example, Numbers 12:7, 8; Joshua 1:2; Isaiah 20:3, etc.).*

* It is impossible here to do more than indicate this train of thought. The reader will be able to make out a perfect catena of confirmatory passages, extending over almost all the books of Holy Scripture, or from age to age.

So was the priest, who spake the voice of earth to heaven; and the king, who made heaven's voice to be heard on earth. That which gave its real meaning equally to this threefold function; downwards, upwards, outwards - was the grand fact that in each of them it was the Servant of Jehovah who was acting, or, in other words, that God was all in all. With these general principles in view we shall be better able to understand what follows.

1. The Consecration-Services (1 Kings 8:1-21). - These commenced with the transference of the Ark and of the other holy vessels from Mount Zion, and of the ancient Mosaic Tabernacle from Gibeon. The latter and the various other relics of those earlier services were, as we have suggested, placed in the chambers built around the new Sanctuary. In accordance with the Divine direction, the whole of this part of the service was performed by the Priests and Levites, attended by the king, "the elders of Israel, the heads of the tribes, and the princes (of the houses) of the fathers of Israel," who, as representatives of the people, had been specially summoned for the purpose. As this solemn procession entered the sacred courts, amidst a vast concourse of people, numberless offerings were brought. Then the Ark was carried to its place in the innermost Sanctuary.* As the priests reverently retired from it, and were about to minister in the Holy Place,** - perhaps to burn incense on the Golden Altar - "the cloud," as the visible symbol of God's Presence, came down, as formerly at the consecration of the Tabernacle (Exodus 40:34, 35), and so filled the whole of the Temple itself, that the priests, unable to bear "the glory," had to retire from their ministry.

* The expression, 1 Kings 8:9, seems to be incompatible with the notice in Hebrews 9:4. But not only according to the Talmud (Joma 52. b), but according to uniform Jewish tradition (see apud Delitzsch Comm. z. Br. an die Hebr. p. 361), what is mentioned in Hebrews 9:4 had been really placed in the Ark, although the emphatic notice in 1 Kings 8:9 indicates that it was no longer there in the time of Solomon. It may have been removed previous to, or after the capture of the Ark by the Philistines.

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****** The Book of Chronicles (2 Chronicles 5:12-14) characteristically notes that the Priests and Levites were raising holy chant and music.

But even here also we mark the characteristic difference between the Old and the New Dispensations, to which St. Paul calls attention in another connection (2 Corinthians 3:13-18). For whereas, under the preparatory dispensation God dwelt in a "cloud" and in "thick darkness," we all now behold "the glory of God" in the Face of His Anointed.*

* Bahr here quotes this ancient comment: Nebula Deus se et representabat et velabat and Buxtorf (Hist. Arcae Foed. ed. Bas. 1659, p. 115) adduces a very apt passage from Abarbanel.

This was the real consecration of the Temple. And now the king, turning towards the Most Holy Place, filled with the Sacred Presence, spake these words of dedication, brief as became the solemnity, "Jehovah hath said, to dwell in darkness - Building, I have built an house of habitation to Thee, and a settling-place for Thy dwelling ever!" In this reference to what Jehovah had said, it would not be any single utterance which presented itself to Solomon's mind. Rather would he think of them in their connection and totality - as it were, a golden chain of precious promises welded one to the other, of which the last link seemed riveted to the solemnity then enacting. Such sayings as Exodus 19:9; 20:21; Leviticus 16:2; Deuteronomy 4:11; 5:22 would crowd upon his memory, and seem fully realized as he beheld the Cloudy Presence in the Holy House. Thus it is often not one particular promise or prophecy which is referred to when we read in Holy Scripture these words, "That it might be fulfilled," but rather a whole series which culminate in some one great fact (as, for example, in Matthew 2:15, 23). Nor should we forget that, when the king spoke of the Temple as God's dwelling for ever, the symbolical character alike of the manifestation of His Presence and of its place could not have been absent from his mind. But the symbolical necessarily implies the temporary, being of the nature of an accommodation to circumstances, persons, and times. What was for ever was not the form, but the substance - not the manner nor the place, but the fact of God's Presence in the midst of His people. And what is real and eternal is the Kingdom of God in its widest sense, and God's Presence in grace among His worshipping people, as fully realized in Jesus Christ.

When the king had spoken these words, he turned from the Sanctuary to the people who reverently stood to hear his benedictory "address."* Briefly recounting the gracious promises and experiences of the past, he pointed to the present as their fulfillment, specially applying to it, in the manner already described, what God had said to David (2 Samuel 7:7, 8).**

* It is thus, and not as implying any actual benediction, either uttered or silent, that I understand the words 1 Kings 8:14.

** Compare the fuller account in 2 Chronicles 6:5, 6.

2. The Prayer of Consecration. - This brief address concluded, the king ascended the brazen pulpit-like platform "before the altar" (of burnt offering), and with his face, probably sideways, towards the people, knelt down with hands outspread in prayer (comp. 2 Chronicles 6:12, 13).

It seems like presumption and impertinence to refer in laudatory terms to what for comprehensiveness, sublimeness, humility, faith, and earnestness has no parallel in the Old Testament, and can only be compared with the prayer which our Lord taught His disciples.*

* It is one of its many extraordinary instances of "begging the question," that modern criticism boldly declares this whole prayer spurious, or rather relegates its composition to a much later date, even so far as the Babylonish exile! The only objective ground by which this dictum is supported, is the circumstance that the prayer is full of references to the Book of Deuteronomy - which modern criticism has ruled to be non-Mosaic, and of much later date - ergo, this prayer must share its fate! This kind of reasoning is, in fact, to derive from one unproved hypothesis another even more unlikely! For we have here, first, the accordant accounts (with but slight variations) in 1 Kings and 2 Chronicles; while, secondly (as Bleek has remarked), the wording of the prayer implies a time and conditions when the Temple, Jerusalem, and the Davidic throne were still extant. To this we may add, that the whole tone and conception is not at all in accordance with, or what we would have expected at, the time of the exile.

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Like the latter, it consists of an introduction (1 Kings 8:23-30), of seven petitions (the covenant-number, vers. 31-53), and of a eulogetic close (2 Chronicles 6:40-42). The Introduction sounds like an Old Testament version of the words "Our Father" (vers. 23-26), "which art in heaven" (vers. 27-30). It would be out of place here to enter into any detailed analysis. Suffice it to indicate the leading Scriptural references in it, as it were, the spiritual stepping-stones of the prayer and one or another of its outstanding points. Marking how a review of the gracious dealings in the past should lead to confidence in present petitions (comp. Matthew 21:22; Mark 11:24; James 1:6), reference should be made in connection with verses 23-26 to the following passages: Exodus 15:11; Deuteronomy 4:39; 7:9; Joshua 2:11; 2 Samuel 7:12-22; 22:32; Psalm 86:8. In regard to the second part of the Introduction (vers. 27-30), we specially note the emphatic assertion, that He, Whose Presence they saw in the cloud, was really in "heaven," and yet "our Father," who art upon earth. These two ideas seem carried out in it, (1) not as heathenism does, do we locate God here; nor yet will we, as carnal Israel did (Jeremiah 7:4; Micah 3:11), imagine that ex opere operato (by any mere deed of ours) God will necessarily attend even to His own appointed services in His house. Our faith rises higher - from the Seen to the Unseen - from the God of Israel to our Father; it realizes the spiritual relationship of children, which alone contains the pledge of His blessing; and through which, though He be in heaven, yet faith knows and addresses Him as an ever-present help. Thus Solomon's prayer avoided alike the two extremes of unspiritual realism and of unreal spiritualism.

The first petition (vers. 31, 32) in the stricter sense opens the prayer, which in ver. 28 had been outlined, according to its prevailing characteristics, as "petition," "prayer for mercy" (forgiveness and grace), and "thanksgiving" (praise).*

* In the Authorized Version, inaccurately, "prayer," "supplication," "cry;" in the Hebrew, Tephillah (from the Hithpael of Palal), Teshinnah (from the Hithp. of Chanan), and Rinnah (from Ranan).

It is essentially an Old Testament "Hallowed be Thy Name," in its application to the sanctity of an oath as its highest expression, inasmuch as thereby the reality of God's holiness is challenged. The analogy between the second petition (vers. 33, 34) and that in the Lord's Prayer is not so evident at first sight. But it is none the less real, since its ideal fulfillment would mark the coming of the kingdom of God, which neither sin from within nor enemy from without could endanger. The references in this petition seem to be to Leviticus 26:3, 7, 14, 17; Deuteronomy 28:1-7, 15-25; and again to Leviticus 26:33, and 40-42, and Deuteronomy 4:26-28; 28:64-68, and 4:29-31; 30:1-5. The organic connection, so to speak, between heaven and earth, which lies at the basis of the third petition in the Lord's Prayer, is also expressed in that of Solomon (vers. 35, 36). Only in the one case we have the New Testament realization of that grand idea, or rather ideal, while in the other we have its Old Testament aspect. The references here are to Leviticus 26:19; Deuteronomy 11:17; 28:23, 24. At the same time the rendering of our Authorized Version (1 Kings 8:35): "When Thou afflictest them," should be altered to, "Because Thou humblest them," which indicates the moral effect of God's discipline, and the last link in the chain of true repentance.

The correspondence between the fourth petition in the Solomonic (vers. 37-40) and in our Lord's Prayer will be evident - always keeping in view the difference between the Old and the New Testament standpoint. But perhaps verses 38-40 may mark the transition from, and connection between the first and second parts of the prayer. The fifth petition (vers. 41-43), which concerns the acceptance of the prayers of strangers (not proselytes), is based on the idea of the great mutual forgiveness by those who are forgiven of God, fully realized in the abolition of the great enmity and separation, which was to give place to a common brotherhood of love and service - "that all the people of the earth may know Thy Name, to fear Thee, as Thy people Israel." Here also we note the difference between the Old and the New Testament form of the petition - a remark which must equally be kept in view in regard to the other two petitions. These, indeed, seem to bear only a very distant analogy to the concluding portion of the Lord's Prayer. Yet that there was real "temptation" to Israel, and real "deliverance from evil" sought in these petitions, appears from the language of confession put into the mouth of the captives (ver. 47), which, as we know, was literally adopted by those in Babylon* (Daniel 9:5; Psalm 106:6).

* It would seem almost too great a demand upon our credence, even by "advanced criticism," that, because these

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expressions were taken up by the exiles in Babylon, they originated at that time.

Here sin is presented in its threefold aspect as failure, so far as regards the goal, or stumbling and falling (in the Authorized Version "we have sinned"); then as perversion (literally, making crooked); and, lastly, as tumultuous rebellion (in the Authorized Version "committed wickedness"). Lastly, the three concluding verses (vers. 51-53) may be regarded either as the argument for the last petitions, or else as an Old Testament version of "Thine is the kingdom, and the power, and the glory." But the whole prayer is the opening of the door into heaven - a door moving, if the expression be lawful, on the two hinges of sin and of grace, of need and of provision.

3. The Consecration-Thanksgiving and Offerings. - To the prayer of Solomon, the descent of fire upon the great altar - probably from out the Cloudy Presence* - which is recorded in 2 Chronicles 7:1, seems a most appropriate answer,** (comp. Leviticus 9:24).

* 2 Chronicles 7:1 does not necessarily imply that there was a second manifestation of "the glory of Jehovah."

** It is certainly a fact, that this circumstance is not mentioned in the narrative in the Book of Kings. But from this it is a very long and venturesome step to the conclusion, that this is an addition or interpolation on the part of the writer or editor of the Books of Chronicles, the more so as "Kings" and "Chronicles" alternately record or omit other important events.

Little requires to be added to the simple account of what followed. Rising from his knees, the king turned once more to the people, and expressed the feelings of all in terms of mingled praise and prayer, basing them on such Scriptural passages as Deuteronomy 12:9, 10; Joshua 21:44, etc.; 23:14, and, in the second part of his address, on Leviticus 26:3-13; Deuteronomy 28:1-14. But it deserves special notice, that throughout (as Thenius has well remarked) the tone is of the loftiest spirituality. For, if the king asks for continued help and blessing from the Lord, it is for the express purpose "that He may incline our hearts to Him" (comp. Psalm 119:36; 141:4), "to keep His commandments" (1 Kings 8:58); and, if he looks for answers to prayer (ver. 59), it is "that all the people of the earth may know that Jehovah is God, and that there is none else" (ver. 60).

Lastly, we have an account of the vast number* of festive offerings which Solomon and all Israel** brought, and of the Feast of Tabernacles*** with which the solemn dedication-services concluded.

* Canon Rawlinson (Speaker's Commentary, 2. p. 533) has shown, by numerous quotations, that these sacrifices were not out of proportion to others recorded in antiquity. As to the time necessarily occupied in these sacrifices, we have the historical notice of Josephus (Jewish War, 6. 9, 3), that on one occasion not fewer than 256,000 Passover lambs were offered, the time occupied being just three hours of an afternoon. It is also to be borne in mind that the killing and preparing of the sacrifices was not necessarily the duty of priests or even Levites, the strictly priestly function being only that of sprinkling the blood. Lastly, we are distinctly informed (1 Kings 8:64) that supplementary altars - besides the great altar of burnt offering - were used on this occasion.

** We are expressly told in ver. 62, that these offerings were brought not only by the king but by all Israel.

*** The Feast of Tabernacles lasted seven days and closed on the afternoon of the eighth with the clausura or solemn dismissal (comp. Leviticus 23:33-39).

From <https://www.biblestudytools.com/history/edersheim-old-testament/volume-5/chapter-7.html> accessed April 7, 2018.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

This is interesting to me that a full apprehension of the Temple has been so difficult. Both the Temple and the Tabernacle represent Jesus Christ. The Tabernacle represents Him in the 1st advent and the Temple represents Him in the 2nd advent and the Millennial reign. Solomon and David parallel the Lord in much the same ways.

The Meaning and Significance of the Temple (Expositor's Bible Commentary)

1 Kings 8:12-61

"The hour cometh when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth."
- John 4:21; John 4:23.

FIVE long chapters of the First Book of Kings are devoted to the description of Solomon's Temple, which occupies a still larger space in the Books of Chronicles. The Temple was regarded as the permanent form of the ancient Tabernacle, which is described with lengthy and minute detail in Exodus. It might seem, therefore, that there must be some clear explanation of the idea which this sacred building was intended to embody. Yet it is by no means easy to ascertain what this idea was, and those who have deeply studied the question have in age after age been led to widely different views.

1. Philo and Josephus, with certain variations of detail, regard it as a symbol of the universe-the world of idea and the world of sense. Thus the seven-branched candlestick represents the seven planets; the twelve cakes of shewbread are the twelve signs of the Zodiac; the court is the earth; the sanctuary the sea; and the oracle the heavens. The theory derives no importance from its authorship. Neither Philo nor Josephus, nor the Rabbis, nor the Fathers who adopted their views, have the least authority in such matters; and Philo, who led the way in mystical interpretation, abounds in fantasies which are ludicrously impossible, and are now universally rejected.
2. The Talmudists held that the Tabernacle was the exact copy of one in heaven, and that its services reflected those of the heavenly hierarchy. This view went into the extreme of literalism, as the other did into the extreme of spiritualization. It was based on the text, "Look that thou make them after their pattern, which was showed thee in the mount." (Ex. 25:40; Ex. 26:30 Acts 7:44 Heb. 8:5) The Book of Chronicles goes so far in this direction as to say that David received from Jehovah the exact pattern of the Temple down to its minutest details, together with the entire priestly and Levitic organization of its services.
"All this," says David to Solomon, "the Lord made me to understand in writing, by His hand upon me, even all the works in the pattern."
3. Christian writers have seen in the Temple an emblem of the visible, the invisible, and the triumphant Church. Such symbolic interpretation depends on the most arbitrary combinations, and does not rise higher than an exercise of fancy. It has not the smallest exegetic importance.
4. Luther thought that the Tabernacle and Temple were emblems of human nature:-the court, the sanctuary, and the oracle corresponding to the body, the soul, and the spirit. Later writers have pushed this opinion, already sufficiently baseless, into the absurdest detail.
5. The much simpler view of Maimonides who is followed by our learned Spencer, is that the Temple was simply the palace of Jehovah, with its vestibule, its audience hall, its Presence-chamber, its attendant courtiers, its throne, and its offerings of food and wine and sacrifice. The simplicity of this conception seems to be in accordance with what we know of ancient forms of worship, and it is certain that in many heathen temples the offerings of food and wine were supposed to be consumed by the god. The name "palace" is, however, only given to the Temple in one chapter; (1Chron. 29:1; 1Chron. 29:19) and the Hebrew, or rather the Persian, word so rendered (*birah*) may also be rendered "fortress."
6. In truth we cannot be sure that the idea of the Temple remained single and definite through so many ages. It was probably a composite and varying emblem, of which the original significance had become mingled with many later elements. It is, however, certain that many numbers and details were symbolical, and there was a deep insight and magnificent completeness in the manner in which certain truths were shadowed forth by its construction and its central service.

The book in which its symbolism is most thoroughly worked out is Bahr's Symbolik. He elaborates, in a simpler

The Meaning and Significance of the Temple (Expositor's Bible Commentary)

form, the opinion of Philo, that the Temple represented "the structure which God has erected, the house in which God lives." So far the fact cannot be disputed for, in Ex. 29:45 we are told that the Tabernacle is called the "House of God" because "I will dwell in the midst of the children of Israel, and will be their God." But Bahr takes a great leap when he proceeds to explain the house of God as "the creation of heaven and earth." If his views were true as a whole, it would indeed be strange that they are not indicated in a single passage either of the Old or New Testaments.

The Tabernacle was called "the Tabernacle of the Testimony" because its two tables of stone were a witness of the covenant between God and man. It was also called "the Tabernacle of Meeting," by which is not meant the place where Israel assembled, but the place where God met Moses and the children of Israel. "For there will I meet with thee, and I will commune with thee from above the mercy-seat," says Jehovah to Moses; (Ex. 25:22) and "at the entrance of the tent of meeting I will meet with you to speak there unto thee, and there I will meet with the children of Israel." (Ex. 29:42-43) Thus, in its broadest idea, the Temple brought before the soul of every thoughtful Israelite the three great beliefs,

- (1) that God deigned to dwell in the midst of His people;
- (2) that, in His infinite mercy and condescension, He admitted a reciprocity between Himself and His human children; and
- (3) that the most absolute expression of His will was the moral law, Obedience to which was the condition of heavenly favor and earthly happiness.

"In the Porch," says Bishop Hall, "we may see the regenerate soul entering into the blessed society of the Church; in the Holy Place we may see a figure of the Communion of the true visible Church on earth; in the Holy of Holies the glories of Heaven opened to us by our true High Priest Christ Jesus, who entered once for all to make an Atonement betwixt God and man."

Expositor's Bible Commentary; Edited by the Rev. W. Robertson Nicoll; ©1887-1896; public domain; from e-sword, 1Kings 8:12-61.

Chapter Outline

Charts, Graphics and Short Doctrines

Dr. Peter Pett takes a dim view of the building of the Temple; and I believed that this should be discussed. I don't know that this is an important point, unless someone else believes that the Temple of Solomon is somehow evil in God's sight.

Peter Pett's Criticism of Solomon (a discussion)

Dr. Peter Pett is quite harsh with Solomon: *There was undoubtedly a bit of self-glamourisation about this statement (note the 'I have surely built you'), for the Temple was not really necessary for this purpose. The Ark itself was sufficient evidence that YHWH was among His people because it was 'called by His Name' (2Sam. 6:2), and its unique holiness had been demonstrated by the death of Uzzah, while both the Tabernacle and the Sacred Tent had also had their own inaccessible Most Holy Places, with the cloud of YHWH certainly having fallen on the Tabernacle (Ex. 40:34). It thus gives the appearance of being unwarranted self-congratulation, and almost condescension, as though YHWH was dependent on Solomon for something that He had never had before.*

Pett takes this further, reading Solomon's mind and motivation: *The only thing that partly saved it from being this was the later dedication in which he admitted that his Temple could not really contain YHWH in all His fullness because YHWH is too great (1Kings 8:27). It does, however, give an indication of the attitude that would bring about Solomon's downfall. He was rather pleased with himself, and felt that God owed him something. After all, it had cost him a lot of his wealth. It was because he was so self-satisfied that he became prey to the temptations that followed.*⁶¹⁴

⁶¹⁴ Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, 1Kings 8:12-13.

Peter Pett's Criticism of Solomon (a discussion)

Pett is one of the strongest critics here of Solomon. It did occur to me as well that, maybe this is where Solomon's fall began. However, I don't know that we have enough evidence here to make that assertion.

Pett continues: *Having briefly dedicated the Temple to YHWH the king now turned to the people, many of whom were not equally convinced that this Temple was such a good thing. And from his position as priestly intercessor of his people he blessed 'all the assembly of Israel' while they stood on their feet before him. As we have suggested above, the words of the blessing sound very much like a defence of what he was doing. He was after all bringing about a major transformation of the religion of Israel.*

Pett continues: *From the people's viewpoint the ancient and revered Tabernacle in its ancient high place was being replaced by this brand new, and undoubtedly gorgeous Temple, which had, however, been built on a high place connected with what had within living memory been a pagan city, and had further pagan associations in view of its Tyrian and Sidonian input. It was foreign to their thinking, and many, especially among the more conservative countryfolk, would not have been very happy about the situation at all. It went against all their treasured traditions, and involved the 'disappearance' of the sacred Tabernacle, which they by now probably thought of as the original. (Even David had not dared to try to establish the Tabernacle as the Central Sanctuary in Jerusalem, and when he had transferred it from Hebron, possibly in reprisal for their support of Absalom, he had transferred it to Gibeon).*

Pett concludes: *So Solomon was seeking to win them round to acceptance of the Temple. And he sought to do it by fixing their attention on God's choice of David, who had made them so prosperous and secure, and asking them to see it in that light. What this did do, however, was help to establish the importance of the Davidic covenant.*⁶¹⁵

Several points need to be made here on the rightness or wrongness of the Temple:

1. God never voices a clear rebuke of David's idea of building the Temple; but He does require that Solomon build the Temple.
2. As we have studied, there is a strong parallel between David, the shepherd and then the man of war, to Jesus Christ in His 1st and 2nd advents.
3. Solomon, enjoying the peace and prosperity that David had provided, is a type of Christ during the Millennium.
4. Therefore, it makes sense that Solomon build the Temple.
5. David is never criticized for this idea; and, as a result, God issues the Davidic Covenant. It is found 3 times in Scripture (1Sam. 7 1Chron. Psalm 89); so one has to turn one's reasoning into a pretzel to somehow conclude that David's idea is a bad one and should not be done.
6. God the Holy Spirit is the Divine Author of Scripture; and He has chosen to given much time over to the construction of the Temple and its inaugural celebration.
7. All of this is presented without a hint of criticism; no prophet comes to Solomon during this to tell him, "This is not what God wants you to do!"
8. God filled the Temple with His Shekinah Glory; which suggests to us that He is giving His approval of the construction and the worship service.
9. So taking the view that building the Temple is somehow wrong, immoral or anti-God is just wrong.

Several points on the people of God and how they feel:

1. Peter Pett's words sound almost as if Solomon had hijacked the Jewish religion and remade it.
2. He makes it sound as if people are at the Temple, and they are unhappy and they miss the Tabernacle. However, Pett presents this without a shred of evidence (on the Temple built after Solomon's Temple, there will be people who complain that it is not as good as Solomon's Temple).
3. Much of Israel participated in the building of the Temple. They contributed, they were taxed, they worked on it. So, without having evidence myself, I would see the function of the Temple to be one of the most anticipated events in Israel's history.

⁶¹⁵ Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, 1Kings 8:14.

Peter Pett's Criticism of Solomon (a discussion)

4. There are masses of people who show up, as we saw in 1Kings 8:64.
5. Scripture does not speak of some contingent of Jews who stay away from this celebration because they miss the old Tabernacle.
6. Solomon shows great deference to the Tabernacle of old, and stores it at the Temple.
7. Solomon brings the Ark of God into the Temple (it had not been in the Tabernacle for most of 3 generations).
8. Although Solomon says that he build this Temple, he also speaks of David as well. It was conceived by David and built by Solomon. In fact, Solomon speaks more of his father David than of his own work.
9. All of this is done briefly and there is much more time given in his speech to other things—particularly to the future of Israel.
10. Nearly all of us have experienced moving from a smaller house to a larger one. Even though there is some measure of sadness and sentimentality, that might be 5% compared to the 95% of anticipation and enjoyment. So, are there some there who have some nostalgia regarding Tabernacle worship? No doubt. But this is a new and (potentially) greater era before them.
11. If anything, the bulk of Solomon's address has centered on warning Israel not to become spiritually complacent; not to look upon this ornate Temple and think that they have arrived.
12. Yet, we know that, in the near future, Solomon will stray from God; and so will the people of Israel.

Chapter Outline

Charts, Maps and Short Doctrines

Addendum

The Expositor's Bible Commentary herein makes a fairly strong argument for the Law of Moses to be a relatively late addition to Scripture, thus explaining why the carefully written laws and regulations of Exodus, Leviticus, Numbers and Deuteronomy were seemingly ignored for much of Israel's history.

Let me offer some general comments: (1) If the latter books of Moses were not written by Moses and do not actually represent God's revelation during Moses' era, then there is nothing which we can really hold to in the Old Testament as really accurate; (2) The simple, catch-all explanation here essentially indicates that the Bible is not the Word of God. (3) man's sinfulness and lack of careful allegiance to God's ceremonial law does not give us reason enough to consider our faith in the Mosaic writings misplaced.

My comments will be in the light-shaded tables. The original work is dark-shaded. You may not find it necessary to read all of this—the first few paragraphs may give you the gist of their incorrect theory and their arguments for it.

The Gradual Growth of the Levitical Rituals (Expositor's Bible/my comments)

"Behold, to obey is better than sacrifice." – 1Sam. 15:22

BEFORE we enter on the subject of the Temple worship, it is necessary to emphasize a fact which will meet us again and again in many forms as we consider the history of the Chosen People: It is the amazing ignorance which seems to have prevailed among them for centuries as to the most central and decisive elements of nearly the whole of the Mosaic law as we now read it in the Pentateuch.

1. Take, for instance, the law of a central sanctuary. It is strongly laid down, and incessantly insisted on, throughout the Book of Deuteronomy. Yet that law does not seem to have been so much as noticed by any of the earlier prophets or judges, or by Saul, or by David. The judges and early kings offer sacrifices at any place which they regard as sacred—Bochim, Ophrah, Mizpeh, Gilgal, Bethel, Bethlehem, etc.

The Gradual Growth of the Levitical Rituals (Expositor's Bible/my comments)

(Judges 2:5, Judges 6:24, Judges 8:27, Judges 20:1, Judges 21:2; Judges 2:4 1Sam. 7:9, 1Sam. 10:8; 1Sam. 7:11; 1Sam. 7:15, etc.) The rule of one place for sacrifice was not regarded for a moment by the kings of the Northern Kingdom. The transgression of it was not made a subject of complaint by Elijah, Elisha, or any of the earlier prophets. Not one of the kings, even of the most pious kings—Asa, Jehoshaphat, Joash, Amaziah, Uzziah, Jotham—rigidly enforced it until the reign of Josiah. The law seems to have remained an absolutely dead letter for hundreds of years. Now this would be amply accounted for if the Deuteronomic and Levitic Codes only belonged in reality to the days of Josiah and of the Exile: for in "the Book of the Covenant," (Ex. 24:7) which is the most ancient part of these codes, and comprises Ex. 20:1–26 – Ex. 28:33, and is briefly repeated in Ex. 34:10–28, there is not only no insistence on a central shrine, but many of the regulations would (Exodus) have been rendered impossible had such a shrine existed (e.g., Ex. 21:6, Ex. 22:7–8, where "the judges" should be "God," as in the R.V). Indeed, so far from insistence on one Temple, we expressly read, (Ex. 20:24) "[An altar of earth will you make Me, and will sacrifice thereon your burnt offerings and your peace offerings, your sheep and your oxen, in all places where I record My name, and I will come unto you and bless you.](#)"

I am not going to cover each and every point, but I will cover a representative group of EBC's points. In general, during the period of the Judges, the people of Israel did what was right in their own eyes. Their judges were decidedly imperfect (Samson certainly stands out in that regard); so it is not impossible to assume that they often got it wrong.

The Tabernacle moved from city to city throughout its history; and sometimes, the new place of worship is a reflection of that.

Saul was particularly rebellious, doing quite a number of things which the prophet Samuel told him to do. We would be surprised if he adhered to the religious rites of Leviticus.

At one point, King Saul killed all of the priests at the Tabernacle, leaving only one of them alive, who fled to David.

King David, the first moment where he could catch his breath, began to think about the Ark of God and tried to bring it to Jerusalem (the first time he was unsuccessful). He studied the Law carefully enough to bring it to Jerusalem without anyone being harmed, and then he placed it into a tent, which was going to be temporary. Before considering the Tabernacle and the Ark of God, David came up with the idea to build a Temple for God, given that God has clearly given the land to Israel as He had promised.

David, therefore, had his focus on a future Temple, which is son would build; and he never put everything back together as it should have been.

2. Again, the Book of Leviticus lays down a singularly developed code of ritual, "extending to the minutest details of worship and of life." Yet there is scarcely the shadow of a trace of the observance of even its most reiterated and important provisions during centuries of Israelitish history. It is emphatically a priestly book; yet from the days of David down to those of Josiah, the priests, with few exceptions, are almost ignored in the national records. They took the color of their opinions from the reigning kings, even in matters which were contrary to the whole extent and spirit of the Mosaic Code. Samuel, who was not a priest, nor even a Levite, performed every function of a priest, and of a high priest, all his life long.

We do not know exactly how much of the Mosaic Law was followed at any given time. The Bible does not record this information for us. So, periods of 20 or 50 years go by, but without a single mention of a specific Levitical sacrifice offered up, or a specific holy day celebrated, observed, or a specific Sabbath observed. This does not mean that these things were never done; it merely means that they were not recorded.

3. Again, as we have seen, in spite of the positive distinctness of the Second Commandment, not only is the "calf-worship" established, with scarcely a protest, throughout the Northern Kingdom; but Solomon even ventures, without question or reproof, to place twelve oxen under his brazen sea, and to adorn the steps

The Gradual Growth of the Levitical Rituals (Expositor's Bible/my comments)

of his throne with golden lions.

The various decorations related to the Temple have nothing to do with calf-worship of the Exodus generation. No one bowed down before and worshiped the oxen under the bronze basin.

4. Again, no ceremony was more awful, or more strikingly symbolical, in the later religion of Israel, than that of the Great Day of Atonement. It was the only appointed fast in the Jewish year, a day so sacred that it acquired the name of Yoma, "the Day." Yet the Day of Atonement, with its arresting ceremonies and intense significance, is not so much as once mentioned outside the Levitical Code by a single prophet, or priest, or king. It is not even mentioned—which is exceedingly strange—in the post-exilic Books of Chronicles. Between the Book of Leviticus (with its supposed date of 1491 B.C.), down to the days of Philo, Josephus, and the New Testament, there is not so much as a hint of the observance of this central ceremony of the whole Levitic law! What is more perplexing is that, in the ideal legislation of Ezekiel, where alone anything distantly resembling the Day of Atonement is alluded to, (Ezek. 45:18–20) the time manner, and circumstances are as absolutely different as if Ezekiel had never read the Levitic law at all. How would any prophet have dared to ignore or alter, without a word of reference or apology, a rite of Divine origin and immemorial sanctity, if he had been aware of its existence?

The Great Day of Atonement is an extremely important ritual. Perhaps the priesthood observed it as they should have and perhaps they did not. However, the observance, whether mentioned or not in later Scriptures, does not tell us one way or the other. Not having a recorded instance of the Day of Atonement does not mean that it never existed; nor does that mean it was never observed.

5. Nor is this only the case with the Day of Atonement. It seems certain that at Jerusalem there was not for centuries anything distantly resembling the due Levitic observance of the three great yearly feasts. Nehemiah, for instance, tells us in so many words that since the days of Joshua the son of Nun down to B.C. 445—perhaps for a thousand years—the Feast of Tabernacles had never been observed in the most characteristic of all its appointed rites—the dwelling in booths. (Neh. 8:17)

Again, the lack of an historic mention of a particular ritual, a ceremony, etc. does not prove that it was not observed.

6. Again, although there are slight allusions in some of the Prophets to "laws" and "statutes" and "commandments," their silence about, if not their absolute ignorance of; anything which resembles the Levitic legislation as a whole is a startling problem. Thus, even a late prophet like Jeremiah alludes, without a word of reprobation, to men cutting and making themselves bald for the dead (Jer. 16:6; comp. Jer. 12:5) in a way which the Levitic law (Lev. 19:28, Deut. 14:10) strenuously forbids.

We do not need to hear a ringing condemnation of something in order for that thing to be bad.

7. Again, as is well known, there is a fundamental difference between the three codes as to the relative position of the priests and Levites.
 - (1) Ex. 19:6 all Israel is regarded as "a kingdom of priests and a holy nation," and in Ex. 24:5 the young men of the children of Israel "offer burnt offerings and sacrifice peace offerings."
 - (2) Num. 3:44–51 the Levites are set aside for the service of the Tabernacle in place of the firstborn. But neither in "the Book of the Covenant" nor in Deuteronomy is there any distinction between the services of the priests and the Levites.
 - (3) Deut. 10:8 every Levite may become a priest. All priestly functions are open to the Levites, and the arrangements for the Levites are wholly different from those of Numbers.
 - (4) But in the Priestly Code only the sons of Aaron are to be priests. (Num. 6:22–27, Num. 18:1–7 Lev. 1:5; Lev. 1:8) The Levites are to minister to them in more or less menial functions, and are permitted a share in the tithes, but not (as in Deut. 18:1) in the firstfruits. We have first identity of priests and Levites, then partial, then absolute separation. The earliest trace of this degradation of the Levites is propounded as something quite new in Ezek. 44:10–16, which distinctly implies

The Gradual Growth of the Levitical Rituals (Expositor's Bible/my comments)

(see Ezek. 44:13) that up to that time the Levites had enjoyed full priestly rites.

Many of these codes, laws and ordinances were observed in the New Testament, which suggests that they were a part of Jewish culture.

It must be admitted that these facts are not capable of easy explanation, nor is it strange that they have led the way to unexpected conclusions. We have to face the certainty that, for ages together, the Levitic law was not only a dead letter among the people for whom it was intended, but that its very existence does not seem to have been known. "For long periods," says Professor Robertson, "the people of Israel seem to have been as ignorant of their own religion as the people of Europe were of theirs in the Dark Ages." But the problem, were we to pursue it into its details, is far more perplexing than can be accounted for by the very partial and misleading parallel which Professor Robertson adduces. The parallel would be nearer if, throughout the Dark Ages for a thousand years together, scarcely a single trace were to be found, even under the best popes and the most pious kings, and even in theologic and sacred literature, of so much as the existence of a New Testament, or of any observance of the most distinctive festivals and sacraments of Christianity. And this, as Professor Robertson knows, is infinitely far from being the case. It is true that an argument *ex silentio* may easily be pushed too far; but we cannot ignore it when it is so striking as this, and when it is also strengthened by so many positive and corroborative facts.

A solution of this phenomenon—which becomes most salient in the Book of Kings—is proposed by the criticism which has received the title of "The Higher Criticism," because it is historic and constructive, and rises above purely verbal elements. That solution is that the Pentateuch is not only a composite structure (which all would concede), but that it was written in very different ages, and that much of it is of very late origin. Critics of the latest school believe that it consists of three well-marked and entirely different codes of laws—namely, "the Book of the Covenant"; (Ex. 20:23–23) the "Deuteronomic Code," first brought into prominence in the reign of Josiah, and written shortly before that reign; and the "Levitical" or "Priestly Code," which comprises most of Exodus, and nearly all Leviticus, and was not introduced till after the Exile. This would be indeed a radical conclusion, and cannot yet be regarded as having been conclusively established. But so remarkable has been the rapidity with which the opinion of religious critics has advanced on the subject, that now even the strongest opponents of this extreme view admit that the existence of the three separate codes has been demonstrated, although they still think that all three may belong to the Mosaic age. It is obvious, however, that this view leaves many of the difficulties entirely untouched. Criticism has not yet spoken her last word upon the subject, but we ought to take her views into account in considering the judgments pronounced by the historian of the Kings. They were judgments which, in their details, though not as regards broad moral principles, were based on the standpoint of a later age. The views of that later age must be discounted if we have to admit that some of the ritual innovations and legal transgressions of the kings were transgressions of laws of the very existence of which they were profoundly ignorant. That they were thus ignorant of them is not only implied throughout, but appears from the direct statements of the sacred historians. (See 2Kings 22:11; Ezra 9:1; Ezra 9:7; Neh. 9:3)

Something which seemed to appear in Jewish culture were synagogues where people had copies of Scriptures and they were read aloud; and these were found throughout Israel. However, there was no requirement in the Mosaic Law for synagogues. This does not mean that they are wrong, sinful, or that a portion of the Bible was lost; it simply means that the sons of Israel believed that learning and hearing the Word of God was important, and so they organized these synagogues in order to fill that need.

We have a similar thing today with DVD and MP3 groups; and internet churches. Now, it is my personal belief that it is far better for a church to gather together in whatever size group that they can with a live pastor-teacher. But that is not always possible; nor is it possible for some to gather in order to hear the Word of God. Given the technology of today, these are logical outgrowths of the local church. Now, is technology abused in some of these cases? Of course it is. But simply because we do not find explicit directions for these kinds of *churches* does not make the illegitimate.

Quite frankly, at first read, I believed that the Expositor's Bible Commentary was making some very good points and a rather difficult set of arguments to overcome. However, a closer look reveals that this appears more to support a popular and wrong theory about the recording of books of Moses.

Expositor's Bible Commentary; Edited by the Rev. W. Robertson Nicoll; ©1887-1896; public domain; from e-sword, 1Kings 8:1-66 (slightly edited).

Chapter Outline

Charts, Graphics and Short Doctrines

The ancient historian Josephus seems to take the Old Testament texts at face value and uses them to record the history of this era.

Josephus' History of this Time Period

Antiquities of the Jews - Book VIII

CONTAINING THE INTERVAL OF ONE HUNDRED AND SIXTY-THREE YEARS. FROM THE DEATH OF DAVID TO THE DEATH OF AHAB.

CHAPTER 4.

HOW SOLOMON REMOVED THE ARK INTO THE TEMPLE HOW HE MADE SUPPLICATION TO GOD, AND OFFERED PUBLIC SACRIFICES TO HIM.

1. WHEN king Solomon had finished these works, these large and beautiful buildings, and had laid up his donations in the temple, and all this in the interval of seven years, and had given a demonstration of his riches and alacrity therein, insomuch that any one who saw it would have thought it must have been an immense time ere it could have been finished; and would be surprised that so much should be finished in so short a time; short, I mean, if compared with the greatness of the work: he also wrote to the rulers and elders of the Hebrews, and ordered all the people to gather themselves together to Jerusalem, both to see the temple which he had built, and to remove the ark of God into it; and when this invitation of the whole body of the people to come to Jerusalem was every where carried abroad, it was the seventh month before they came together; which month is by our countrymen called Thisri, but by the Macedonians Hyperberetoets. The feast of tabernacles happened to fall at the same time, which was celebrated by the Hebrews as a most holy and most eminent feast. So they carried the ark and the tabernacle which Moses had pitched, and all the vessels that were for ministration, to the sacrifices of God, and removed them to the temple.⁽¹⁴⁾ The king himself, and all the people and the Levites, went before, rendering the ground moist with sacrifices, and drink-offerings, and the blood of a great number of oblations, and burning an immense quantity of incense, and this till the very air itself every where round about was so full of these odors, that it met, in a most agreeable manner, persons at a great distance, and was an indication of God's presence; and, as men's opinion was, of his habitation with them in this newly built and consecrated place, for they did not grow weary, either of singing hymns or of dancing, until they came to the temple; and in this manner did they carry the ark. But when they should transfer it into the most secret place, the rest of the multitude went away, and only those priests that carried it set it between the two cherubims, which embracing it with their wings, (for so were they framed by the artificer,) they covered it, as under a tent, or a cupola. Now the ark contained nothing else but those two tables of stone that preserved the ten commandments, which God spake to Moses in Mount Sinai, and which were engraved upon them; but they set the candlestick, and the table, and the golden altar in the temple, before the most secret place, in the very same places wherein they stood till that time in the tabernacle. So they offered up the daily sacrifices; but for the brazen altar, Solomon set it before the temple, over against the door, that when the door was opened, it might be exposed to sight, and the sacred solemnities, and the richness of the sacrifices, might be thence seen; and all the rest of the vessels they gathered together, and put them within the temple.

2. Now as soon as the priests had put all things in order about the ark, and were gone out, there came down a thick cloud, and stood there, and spread itself, after a gentle manner, into the temple; such a cloud it was as was diffused and temperate, not such a rough one as we see full of rain in the winter season. This cloud so

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darkened the place, that one priest could not discern another, but it afforded to the minds of all a visible image and glorious appearance of God's having descended into this temple, and of his having gladly pitched his tabernacle therein. So these men were intent upon this thought. But Solomon rose up, (for he was sitting before,) and used such words to God as he thought agreeable to the Divine nature to receive, and fit for him to give; for he said, "Thou hast an eternal house, O Lord, and such a one as thou hast created for thyself out of thine own works; we know it to be the heaven, and the air, and the earth, and the sea, which thou pervadest, nor art thou contained within their limits. I have indeed built this temple to thee, and thy name, that from thence, when we sacrifice, and perform sacred operations, we may send our prayers up into the air, and may constantly believe that thou art present, and art not remote from what is thine own; for neither when thou seest all things, and hearest all things, nor now, when it pleases thee to dwell here, dost thou leave the care of all men, but rather thou art very near to them all, but especially thou art present to those that address themselves to thee, whether by night or by day." When he had thus solemnly addressed himself to God, he converted his discourse to the multitude, and strongly represented the power and providence of God to them; - how he had shown all things that were come to pass to David his father, as many of those things had already come to pass, and the rest would certainly come to pass hereafter; and how he had given him his name, and told to David what he should be called before he was born; and foretold, that when he should be king after his father's death, he should build him a temple, which since they saw accomplished, according to his prediction, he required them to bless God, and by believing him, from the sight of what they had seen accomplished, never to despair of any thing that he had promised for the future, in order to their happiness, or suspect that it would not come to pass.

3. When the king had thus discoursed to the multitude, he looked again towards the temple, and lifting up his right hand to the multitude, he said, "It is not possible by what men can do to return sufficient thanks to God for his benefits bestowed upon them, for the Deity stands in need of nothing, and is above any such requital; but so far as we have been made superior, O Lord, to other animals by thee, it becomes us to bless thy Majesty, and it is necessary for us to return thee thanks for what thou hast bestowed upon our house, and on the Hebrew people; for with what other instrument can we better appease thee when thou art angry at us, or more properly preserve thy favor, than with our voice? which, as we have it from the air, so do we know that by that air it ascends upwards [towards thee]. I therefore ought myself to return thee thanks thereby, in the first place, concerning my father, whom thou hast raised from obscurity unto so great joy; and, in the next place, concerning myself, since thou hast performed all that thou hast promised unto this very day. And I beseech thee for the time to come to afford us whatsoever thou, O God, hast power to bestow on such as thou dost esteem; and to augment our house for all ages, as thou hast promised to David my father to do, both in his lifetime and at his death, that our kingdom shall continue, and that his posterity should successively receive it to ten thousand generations. Do not thou therefore fail to give us these blessings, and to bestow on my children that virtue in which thou delightest. And besides all this, I humbly beseech thee that thou wilt let some portion of thy Spirit come down and inhabit in this temple, that thou mayst appear to be with us upon earth. As to thyself, the entire heavens, and the immensity of the things that are therein, are but a small habitation for thee, much more is this poor temple so; but I entreat thee to keep it as thine own house, from being destroyed by our enemies for ever, and to take care of it as thine own possession: but if this people be found to have sinned, and be thereupon afflicted by thee with any plague, because of their sin, as with dearth or pestilence, or any other affliction which thou usest to inflict on those that transgress any of thy holy laws, and if they fly all of them to this temple, beseeching thee, and begging of time to deliver them, then do thou hear their prayers, as being within thine house, and have mercy upon them, and deliver them from their afflictions. Nay, moreover, this help is what I implore of thee, not for the Hebrews only, when they are in distress, but when any shall come hither from any ends of the world whatsoever, and shall return from their sins and implore thy pardon, do thou then pardon them, and hear their prayer. For hereby all shall learn that thou thyself wast pleased with the building of this house for thee; and that we are not ourselves of an unsociable nature, nor behave ourselves like enemies to such as are not of our own people; but are willing that thy assistance should be communicated by thee to all men in common, and that they may have the enjoyment of thy benefits bestowed upon them."

4. When Solomon had said this, and had cast himself upon the ground, and worshipped a long time, he rose up, and brought sacrifices to the altar; and when he had filled it with unblemished victims, he most evidently

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discovered that God had with pleasure accepted of all that he had sacrificed to him, for there came a fire running out of the air, and rushed with violence upon the altar, in the sight of all, and caught hold of and consumed the sacrifices. Now when this Divine appearance was seen, the people supposed it to be a demonstration of God's abode in the temple, and were pleased with it, and fell down upon the ground and worshipped. Upon which the king began to bless God, and exhorted the multitude to do the same, as now having sufficient indications of God's favorable disposition to them; and to pray that they might always have the like indications from him, and that he would preserve in them a mind pure from all wickedness, in righteousness and religious worship, and that they might continue in the observation of those precepts which God had given them by Moses, because by that means the Hebrew nation would be happy, and indeed the most blessed of all nations among all mankind. He exhorted them also to be mindful, that by what methods they had attained their present good things, by the same they must preserve them sure to themselves, and make them greater and more than they were at present; for that it was not sufficient for them to suppose they had received them on account of their piety and righteousness, but that they had no other way of preserving them for the time to come; for that it is not so great a thing for men to acquire somewhat which they want, as to preserve what they have acquired, and to be guilty of no sin whereby it may be hurt.

5. So when the king had spoken thus to the multitude, he dissolved the congregation, but not till he had completed his oblations, both for himself and for the Hebrews, insomuch that he sacrificed twenty and two thousand oxen, and a hundred and twenty thousand sheep; for then it was that the temple did first of all taste of the victims, and all the Hebrews, with their wives and children, feasted therein: nay, besides this, the king then observed splendidly and magnificently the feast which is called the Feast of Tabernacles, before the temple, for twice seven days; and he then feasted together with all the people.

6. When all these solemnities were abundantly satisfied, and nothing was omitted that concerned the Divine worship, the king dismissed them; and they every one went to their own homes, giving thanks to the king for the care he had taken of them, and the works he had done for them; and praying to God to preserve Solomon to be their king for a long time. They also took their journey home with rejoicing, and making merry, and singing hymns to God. And indeed the pleasure they enjoyed took away the sense of the pains they all underwent in their journey home. So when they had brought the ark into the temple, and had seen its greatness, and how fine it was, and had been partakers of the many sacrifices that had been offered, and of the festivals that had been solemnized, they every one returned to their own cities. But a dream that appeared to the king in his sleep informed him that God had heard his prayers; and that he would not only preserve the temple, but would always abide in it; that is, in case his posterity and the whole multitude would be righteous. And for himself, it said, that if he continued according to the admonitions of his father, he would advance him to an immense degree of dignity and happiness, and that then his posterity should be kings of that country, of the tribe of Judah, for ever; but that still, if he should be found a betrayer of the ordinances of the law, and forget them, and turn away to the worship of strange gods, he would cut him off by the roots, and would neither suffer any remainder of his family to continue, nor would overlook the people of Israel, or preserve them any longer from afflictions, but would utterly destroy them with ten thousand wars and misfortunes; would cast them out of the land which he had given their fathers, and make them sojourners in strange lands; and deliver that temple which was now built to be burnt and spoiled by their enemies, and that city to be utterly overthrown by the hands of their enemies; and make their miseries deserve to be a proverb, and such as should very hardly be credited for their stupendous magnitude, till their neighbors, when they should hear of them, should wonder at their calamities, and very earnestly inquire for the occasion, why the Hebrews, who had been so far advanced by God to such glory and wealth, should be then so hated by him? and that the answer that should be made by the remainder of the people should be, by confessing their sins, and their transgression of the laws of their country. Accordingly we have it transmitted to us in writing, that thus did God speak to Solomon in his sleep.

⁽¹⁴⁾ This solemn removal of the ark from Mount Sion to Mount Moriah, at the distance of almost three quarters of a mile, confutes that notion of the modern Jews, and followed by many Christians also, as if those two were after a sort one and the same mountain, for which there is, I think, very little foundation.

From: <http://www.sacred-texts.com/jud/josephus/ant-8.htm> accessed April 7, 2018. Josephus *Antiquities*; Book VII, Chapter 4.

Chapter Outline

Charts, Graphics and Short Doctrines

It may be helpful to see this chapter as a contiguous whole:

A Complete Translation of 1Kings 8

A Reasonably Literal Translation

A Reasonably Literal Paraphrase

Solomon assembles the leaders and men of Israel when the Ark of God is brought into the Temple

Solomon then assembled the elders of Israel [and] all the tribal heads, the leaders from the fathers regarding the sons of Israel to Jerusalem [lit., *King Solomon [in] Jerusalem*] to bring up the Ark of the Covenant of Y^ehowah from the city of David (which [is] Zion).

Solomon then assembled all the elders of Israel, along with the tribal heads, who are the leaders from the fathers of the sons of Israel. They come before King Solomon in Jerusalem to celebrate bringing up the Ark of the Covenant of Jehovah from the city of David (which is Zion).

So every man of Israel is assembled before King Solomon for a [celebratory] feast of the month of Ehanim, which [is] the seventh new moon [of the year].

Therefore, every man of Israel was assembled before King Solomon for this celebratory feast in the month of Ehanim, which is the 7th month.

The Ark is placed into the Holy of Holies

Consequently, all the elders of Israel came and the priests of Israel carried the Ark. They brought up the Ark of Y^ehowah and the Tent of Meeting, along with all the vessels of the holy place which [had been] in the Tent. The priests and the Levites brought up all these things [lit., *them*] [to Solomon in Jerusalem].

Consequently, all the elders of Israel came to Jerusalem, and the priests of Israel carried the Ark. In fact, they brought up the Ark of Jehovah, the Tent of Meeting, and all of the Tabernacle furnishings. The priests and the Levites brought up all of these things to Solomon in Jerusalem.

So [there was] King Solomon and all the assembly of Israel, those who gathered because of him [and were standing] with him before the Ark, sacrificing sheep and oxen which they could not count or keep track of because [there were so] many.

And so there was a great assembly initiated by King Solomon of all the men of Israel who had gathered there with him before the Ark; and they were sacrificing sheep and oxen without number.

The priests brought the Ark of the Covenant of Y^ehowah into [its] place into the innermost room of the Temple [lit., *house*], into the Holy of Holies, [and it was placed] under the wings of the cherubim (for the cherubim are spreading their wings over the place of the Ark). (The [wings of] the cherubim cover over the Ark and over its poles from above. However [lit., *and so*], the poles are long and the tops of the poles could be seen from the Holy Place above the innermost room; but they could not be seen from the outside. And they are there to this day.)

The priests carried the Ark of the Covenant of Jehovah into its place in the innermost room of the Temple, the Holy of Holies, and it was placed under the wings of the cherubim in that room (their wings spread over the place where the Ark would be). The wings of the cherubim were over the ark and over its poles; however, the poles were quite long so that the end of the poles could be seen from outside of the Holy place above the innermost room (but they could not be seen from outside of the Temple). They are there to this day.

A Complete Translation of 1Kings 8

A Reasonably Literal Translation	A Reasonably Literal Paraphrase
[There was] nothing in [or, <i>by</i>] the Ark except for the two tablets of stone which Moses placed there [while] in Horeb when Y ^e howah made a covenant with the sons of Israel in their coming out from the land of Egypt.	There was nothing near the Ark except for the stone two tablets of the Ten Commandments which Moses placed close to the Ark when he was in Horeb when Jehovah made a covenant with the sons of Israel after they came out of Egypt.
The Shekinah Glory, in the form of a thick cloud, fills the Temple	
And it is, the priests come out from the holy place when a [thick] cloud [of smoke] filled the House of Y ^e howah. The priests were unable to stand [and] minister [in the Temple] because of the cloud, for the glory of Y ^e howah filled up the House of Y ^e howah.	So it happened that the priests had to exit the holy place when a thick cloud of smoke filled the Temple. The priests were simply unable to stand and minister inside the Temple because of this cloud—the glory of the Lord filled up His Temple.
Solomon's public observation of this cloud	
Solomon then said, " Y^ehowah is said to reside in a [thick] cloud [as we see in this place]. [Ex. 19:9 Lev. 16:2] I have surely built an exalted house for You; [it is] a place for Your residence forever."	Solomon then said, "The Lord is said to reside in a thick cloud, as we see here in this place. Certainly, I have built an exalted house for You; it is a place for You to concentrate Your Presence forever."
God fulfills His promises to David in the building of the Temple	
The king then turned around [to face the people] and he blessed the entire congregation of Israel. The entire assembly of Israel is standing.	The king then turned to face the people and he blessed the entire congregation of Israel. At this time, they are all standing.
He said, "Praised is Y ^e howah, the Elohim of Israel, Who spoke personally [lit., <i>with His mouth</i>] to David, my father, and has, with His hand, fulfilled [His promise], saying, 'From the day that I brought My people out from Egypt, I had not chosen a [particular] city of all the tribes of Israel to build a house [for] My name to be there. [But] I did choose David to be over My people Israel.'	Solomon said, "Glory is to Jehovah, the God of Israel, Who spoke personally to my father David, and Who fulfilled the promise that He made. He had said, 'Even when I brought My people out of Egypt, I had not chosen a particular city where a house built in My name would stand. However, I did choose David to be over all of My people Israel.'
And it was in the heart of my father David to build a house for the name of Y ^e howah, the Elohim of Israel. But Y ^e howah said to him [lit., <i>to my father David</i>], 'Because it was with your heart to build a house for My name, you have done well, for [this] was in your heart. Nevertheless, you will not build [this] house, for behold, the son coming from your loins, he will build the house for My name.'	It was the intention of David to build a house for Jehovah, God of Israel. However, Jehovah said to him, 'It is good that you had it in your heart to build a house for Me. However, you will not build this house, but your son—a man not yet born—will build this house for Me.'
And now [today] Y ^e howah has fulfilled His word which He promised; and I have risen [to power] instead of my father David. Therefore, I sit upon the throne of Israel, just as Y ^e howah promised.	Now Jehovah has fulfilled His word which He promised, and I have ascended to power in place of my father David. Therefore, I am sitting on the throne of Israel just as Jehovah promised.

A Complete Translation of 1Kings 8

A Reasonably Literal Translation	A Reasonably Literal Paraphrase
Furthermore, I have built a house for the name of Y ^e howah, the Elohim of Israel. I have made there a place for the Ark, in which [is] the covenant of Y ^e howah that He made with our fathers when He brought them out of the land of Egypt."	As encouraged by my father, I have built a house for the LORD God of Israel and I have made a place for the Ark, which is the covenant that Jehovah made with our fathers when He brought them out of Egypt."
The Temple is the fulfillment of God's promise to David	
Solomon stood before the altar of Y ^e howah in front of all the congregation of Israel. Then he spread out his palms [toward] the heavens and he said, "[O] Y ^e howah, the Elohim of Israel, [there is] no one like You, [no] god in heaven above or on the earth below.	Solomon stood before the altar of Jehovah before the congregation of Israel. Before he spoke, he spread out his hands and opened them toward the heavens, saying, "O Jehovah, God of Israel, there is no one like You; there is no god in the heavens or on the earth below who is like You.
[You are the God] Who keeps Your covenant and [You give] grace to Your servants, the ones who walk before You with [the devotion of] their entire heart. [You] Who have kept [Your promises] which You spoke to my father David. And [just as] You have spoken personally [lit., <i>with Your mouth</i>] [to him], so Your hand has fulfilled [those promises] this day.	You keep your covenant with Your servants and You give grace to them, to those who walk before you, devoting their lives to You. You have kept your promises which You made to my father, David, when You spoke to him, and You fulfill those promises today.
Now, [O] Y ^e howah, Elohim of Israel, keep [Your word] to Your servant, my father David, when You spoke to him, saying, '[There] will not fail [to be] a man (related to you) before Me sitting on the throne of Israel, as long as you guide your sons [in] the way [lit., <i>in His way</i>], to walk before Me as you have walked before Me.'	I call upon You, Jehovah, God of Israel, to keep the promise that You made to my father David, when You told him, 'There will always be a man in your [royal] line on the throne of Israel, as long as you guide your sons in the way, and that you teach them to walk before Me as you have walked before Me.'
Now, Elohim of Israel, are Your words confirmed—the words which You spoke to Your servant David (my father).	And now, today, the words of Jehovah God are confirmed.
Can God be confined to the earth? Solomon then calls for God to hear prayers from the Temple.	
Will Elohim indeed dwell upon the earth? Observe [that] the heavens and the heaven of heavens cannot contain You! How much less this house which I have built!	Can God be made to live upon the earth? Even the heavens cannot contain You; how much less this house which I have built!
You have heard [lit., <i>turned toward</i>] the prayer of Your servant and to his supplication, O Y ^e howah my Elohim—to hear the cry and the prayer which Your servant is praying to You this day, [for] Your eyes to be opened to this house night and day; to the place wherein You have said Your name [is] there; [and] to hear the prayer which Your servant prays regarding this place.	Please consider the prayer of Your servant and hear his supplication, O Jehovah my God; hear the plaintive cry and prayer which Your servant prays on this day. Open Your eyes to this Temple, day and night; to this place where You said Your name is there; and hear the prayer of Your servant regarding this place.

A Complete Translation of 1Kings 8

A Reasonably Literal Translation

And You will hear the supplication of Your servant and [of] Your people Israel when they pray regarding this place. And You have certainly heard [lit., *You (even) You have heard*] in Your place [where You] dwell in the heavens; [but] when You have heard, You also forgave.

A Reasonably Literal Paraphrase

Hear the supplication of Your servant and of Your people Israel when they pray to you, in consideration of this place. Hear them from Your place in the heavens; hear them and forgive them their sins.

Solomon's prayer—Petition #1: Let the guilty pay and the innocent be justified

When a man sins regarding his neighbor, and he goes astray in [or, *lifts up*] his oath to put him under an oath; and he has come in [and] he has sworn an oath before Your altar in this house; You will hear [in] the heavens and You will judge and then You will act [regarding] Your servants, to declare [that] the unrighteous are guilty; to bring his way upon his head; and to bring justice to the righteous and to give to him according to his righteousness.

When there is a dispute between two neighbors, and one of them is making a sworn statement before your altar, and the evidence is sketchy; You will hear in the heavens and You will consider what has been done and condemn those who are unrighteous, proclaiming the wrongdoer guilty and the righteous man justified.

Solomon's prayer—Petition #2: Prayers when struck down by the enemy

When Your people, Israel, have been struck down before an enemy because they sinned against [lit., *regarding*] You—but then they have returned to You and they have confessed [or, *praised*] Your name and they have prayed and they have petitioned You for grace in [or, *by*] this Temple—then You will hear [their prayer from] the heavens and You will forgive the sin of Your people Israel, and You will [even] return them back to the land which You had given to their fathers.

There will be times in the future when Israel will be struck down by an enemy because they sinned against You—however, if they return to You, proclaim Your name, pray to You, and petition You for Your grace in this Temple, then You will hear their words even in the heavens and You will forgive them their sins and You will bring them back to the land which You had given to their fathers.

Solomon's prayer—Petition #3: Prayers during an economic downturn

When [You] close up the heavens and [there] is no rain because they are sinning against You; but they have then prayed towards this place and they have confessed Your name; and they have turned away from their sin (because You have afflicted them [with divine discipline]); then You will hear [them from] the heavens and You will forgive them—Your servants and Your people Israel—of [their] sins; then You will teach them the good way that they will walk in it; and You will [then] give rain upon Your land that You have given to Your people as an inheritance.

When Your people sin against You, then You will close up the heavens and there will be no rain for their land. However, if they pray toward this place; and if they confess Your name; and if they turn away from their sin (often because You afflict them with divine discipline); then You will hear their plea from the heavens and You will forgive Your people of their sins; and then You will teach them the good way—the way in which they should walk—and then You will give them rain upon the land which You gave to them as an inheritance.

Solomon's prayer—Petition #4: A change of mind after a variety of divine discipline measures

A Complete Translation of 1Kings 8

A Reasonably Literal Translation	A Reasonably Literal Paraphrase
<p>[National discipline may include] a famine that is in the land, sickness that is [in the land], a blight [on their crops], a loss of color, locusts, larva that is [in the land], for the enemy will show hostility to them in the land of their cities [lit., <i>their gates</i>]. [In fact], every bruise and every sickness [may be discipline from You].</p>	<p>God may discipline His people with famine, sickness, a blight on their crops, a loss of color of the crops, locusts, and larva; and their enemies will become hostile towards them living in the land. In fact, every bruise and illness might be discipline from You.</p>
<p>[But] every prayer and every supplication which You are to all men, to all of Your people, Israel, so that they will know—each man [will know]—the wound [or, <i>sin nature</i>] of his heart.</p>	<p>But, they may pray and You may make supplication on their behalf, so that all of Your people may know of the sin that is in their heart.</p>
<p>Then he will stretch out his hands to this Temple and You [even] You will hear from Your dwelling place in the heavens, and You will forgive him and You will act [on his behalf], and You will give to [every] man according to all his ways (because You know his thinking), for You [even] You alone have known the hearts of all the sons of Adam; with the intent that they will fear You all the days that they live on the face of the land, which [land] You have given to our fathers.</p>	<p>When the people of Israel then stretch out their hands toward Your Temple, You will hear them from Your dwelling place in the heavens, and You will forgive them and act on their behalf and You will then give to every man according to his ways (because You know his thinking). In fact, You and You alone know the hearts of the sons of Adam, and You have used discipline to the intent that they fear You all the days that they live in the land which You have given to their fathers.</p>
<p style="text-align: center;">Solomon's prayer—Petition #5: That God would respod to the positive volition of the foreigner</p>	
<p>Furthermore, regarding the foreigner who [is] not from Your people Israel—he [even] he has come in [to this nation] from afar on account of Your name [= reputation]—for they have heard of Your great name and Your strong hand and Your arm being stretched out [to them]—therefore, he has come in [to this nation] and he has prayed toward this Temple [lit., <i>this house</i>].</p>	<p>Furthermore, regarding the foreigner who is not a part of nation Israel—he has come into this nation from afar because of You name—they have heard of Your great name and of Your strong hand and of Your arm being stretched out to them—therefore, he has traveled to Israel and he has prayed toward this Temple.</p>
<p>You [even] You can hear [from] the heavens (Your dwelling place) and You have done exactly as the foreigner [has heard] proclaimed regarding You so that all the peoples of earth will know Your name [= reputation], [and they will come] to fear You just as Your people Israel [do], and [they will come] to know that Your name is proclaimed together with this Temple [lit., <i>this house</i>] which I have built.</p>	<p>You can hear all of this, even from Your place in the heavens, and You have always acted according to Your reputation, so that all the people of the earth will know Your name, and that they will come to fear You just as Your people Israel do; and these foreigners will come to know Your name as it is proclaimed from this Temple which I have built.</p>
<p style="text-align: center;">Solomon's prayer—Petition #6: A prayer that God will protect His Own in battle</p>	
<p>When Your people go out to battle against their enemy in the way that You send them; they will pray to Y^ehowah toward the city that You have chosen there [lit., <i>in her</i>] and the Temple which I have built in Your name.</p>	<p>When Your people go out to battle against their enemy in the way that You send them, they will pray to Jehovah toward the city which You have chosen here, and toward the Temple which I have built in Your name.</p>

A Complete Translation of 1Kings 8

A Reasonably Literal Translation	A Reasonably Literal Paraphrase
You will hear [from] the heavens their prayers and their supplications and you will respond [lit., <i>You will do, make, construct</i>] with justice [for them].	Even from the heavens, You will hear their prayers and supplications and you will respond with justice for them.
Solomon's prayer—Petition #7: A prayer for those placed in a foreign land for their sins	
They will sin regarding You (for [there is] no man who does not sin) and You will be angry with them and You will give them over to [their] enemy; and [their enemies] will carry them away as their captives to the enemy's land, [whether it be] near or far.	Your people will, at some point, sin against You (for every man sins); and You will be angry with them and you will give them over to their enemy, who will carry them away as captives to his land, be it near or far.
[At some point] they will recover regarding their heart in the land where they have been held captive and they will return [in their hearts] and they will petition You for grace from the land of their captors, saying, 'We have sinned; we have done wrong; and we have acted with malevolence.'	At some point, Your people will recover their spiritual focus, even when in the land of their captors; and they will turn to You in their hearts and they will petition You for grace, saying, 'We know that we have sinned against You; we have done that which was wrong; we have acted with malevolence.'
Yet they turn back to You with all their heart and with all their soul [while] in the land of their enemies who took them captive. They will pray to You [and they will pray] toward the land which You have given to their fathers—[to] the city which You have chosen and [to] the Temple which I have built in Your name.	And having said that, they turn back toward You with all their heart and soul, even while in the land of their enemies who took them captives. Then they will pray to You and towards the land that You gave their fathers, and towards the city that You have chosen, and toward the Temple which I have built, dedicated to You.
From the heavens, [from] the place that You dwell, You will hear their prayers and their supplications (for grace) and You will act with justice [and grace]. You will forgive Your people who have sinned against You and [You will forgive] all their infractions when they rebelled against You; and You will show them compassion before their captors and You will show them grace—for [they are] Your people and Your inheritance. [They are the ones] whom You brought out of Egypt, from the midst of the iron furnace.	Even from the heavens where You dwell, You will hear their prayers and their requests for grace, and You will act justly and with grace. You will forgive Your people who have sinned against You; and you will forgive them for all their infractions when they rebelled against You. Further, You will show them great compassion and grace before their captors, for they are Your people and Your inheritance. You brought them out of Egypt, out from the midst of the iron furnace.
Your eyes were opened to the supplication of Your servant and to the supplication of Your people Israel, to listen to them when they call to You, for You Yourself separated them out as an inheritance from all the peoples of the earth, just as You proclaimed through Moses Your servant when You brought our fathers out from Egypt, my Adonai Y ^e howah."	You have always been open to the supplications of Your servant and of Your people Israel; You hear them when they call out to You, because You Yourself distinguished them from all other peoples of the earth, just as when You proclaimed through Moses that they were Your inheritance, and You brought our fathers out from Egypt, my LORD Jehovah."
Solomon's final public remarks before the Temple	

A Complete Translation of 1Kings 8

A Reasonably Literal Translation	A Reasonably Literal Paraphrase
And so it is, as Solomon completes praying to Y ^e howah [this] entire prayer and all this supplication [to Him], he gets up from the presence of the altar of Y ^e howah, from bending his knees [in prayer] and [from] stretching his hands out [toward] the heavens.	And Solomon completed praying to Jehovah this entire prayer; and he gets up from before the altar of Jehovah (he had been on his knees with his arms outstretched towards heaven).
Now he stood and he blessed the entire assembly of Israel in a loud voice, saying, "Celebrated is Y ^e howah, Who has [most recently] given rest to Israel, His people.	Now Solomon stands and blesses the entire assembly of Israel with a loud voice, saying, "Great praises toward our Jehovah, Who has most recently given Israel rest from her enemies.
According to all that He spoke, not a single word has failed [lit., <i>fallen</i>] of all His good promises which He spoke through Moses, His servant.	Not a single promise and not a single word has failed of all that Jehovah said through His servant Moses.
Let Y ^e howah our Elohim be with us as He was with our fathers; He will not leave us and He will not forsake us. [Let us] incline our hearts to Him, walk in all His ways and keep His commandments, His statutes and His judgments [and customs], [all of] which He commanded our fathers.	Let Jehovah our God be with us as He was with our fathers; because He will not leave us and He will not forsake us. However, we will need to turn our thinking towards Him, walk in the spiritual life and keep His commandments, His statutes, and His judgments and customs, all of which He commanded to our fathers.
And so my words are these which I have [used to] make a petition [for grace] before Yehowah—[let them] be near to Y ^e howah our Elohim day and night, to render justice [for] His servant and justice [for] His people Israel, as each day requires [lit., <i>the matter of a day in his day</i>].	And so these are the words I used to make a petition for grace before Jehovah: let the people draw near to Jehovah our God, day and night, so that He will render justice on behalf of His servant and on behalf of His people Israel, as each day requires.
[I pray] that all the peoples of the land [possibly, <i>earth</i>] may know Y ^e howah, [that] He [is] the Elohim, [and that there is] no one else. [Finally, I pray] that your heart will be complete with Y ^e howah our Elohim, [that you will] walk according to His statutes and [that you will] keep His commandments as on this day."	I pray that all the people of the land will know Jehovah, that He is God and that there is no other god. As a result, I pray that your heart will be complete with Jehovah God, that you will walk according to His statutes and that you will keep His commandments in the future as you do today."
The festival celebrations	
So the king and all Israel offered up sacrifices before Y ^e howah. Solomon offered up peace offerings which he sacrificed to Y ^e howah: 22,000 oxen and 120,000 sheep. So [this is how] the king and the sons of Israel dedicated the Temple of Y ^e howah.	So the king and all Israel offered up animal sacrifices before Jehovah. Solomon offered up peace offerings to Jehovah: 22,000 oxen and 120,000 sheep. This is how the king and the sons of Israel dedicated the Temple of Jehovah.
In that day, the king [also] consecrated the middle of the courtyard, which [was] facing the Temple of Y ^e howah, for he made there the burnt offering, the tribute offering and the fat of the peace offerings, because the bronze altar (which [was] before Y ^e howah) [was] too small to contain the burnt offering, tribute offering and the fat of the peace offerings.	The king also consecrated the middle of the courtyard that day, which faced the Temple of Jehovah. He made the burnt offering, tribute offering and peace offerings there because the bronze altar was too small for all these offerings.

A Complete Translation of 1Kings 8	
A Reasonably Literal Translation	A Reasonably Literal Paraphrase
So Solomon held a feast at this time, along with all Israel, a great assembly, from the entrance of Hamath to the brook of Egypt, before Y ^e howah our Elohim [for] seven days and seven days, 14 days [in all].	So Solomon held a feast at this time, along with all Israel—which was a massive assembly. People came from the entrance of Hamath down to the brook of Egypt; the celebration of the new Temple taking place before Jehovah our God, over a period of 14 days.
Solomon sends his people back to their homes	
Solomon [lit., <i>he</i>] sent away the people on the eighth day. [Before they left, the people] blessed the king, and then went [back home] to their tents, joyful and good of heart because of the good things that Y ^e howah did to David His servant and to Israel His people.	Solomon, on the eighth day, sent the people back to their homes, to their tents. However, before they left, the people blessed and thanked Solomon for this religious festival, and then returned home. The people were joyful and happy in their hearts because of all that Jehovah did for David His servant and for Israel His people.
Chapter Outline	Charts, Graphics and Short Doctrines

The following Psalms would be appropriately studied at this time: Psalm 96 98.

R. B. Thieme, Jr. has no available lessons on this chapter.

[illegible]

Doctrines Covered and Alluded to Chapters of the Bible Alluded to

⁶¹⁶ Some words have been left out of this graphic; including *Strong*, *BDB*, and *pronounced*.

Definition of Terms	Introduction	Addendum
www.kukis.org		Exegetical Studies in Kings