

1 Kings Chapter 08 Commentary

1Ki 8:1 ¶ "Then Solomon assembled the elders of Israel, and all the heads of the tribes, the chief of the fathers of the children of Israel, unto king Solomon in Jerusalem, that they might bring up the ark of the covenant of the LORD out of the city of David, which is Zion. 2 And all the men of Israel assembled themselves unto king Solomon at the feast in the month Ethanim, which is the seventh month. 3 And all the elders of Israel came, and the priests took up the ark. 4 And they brought up the ark of the LORD, 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."

First, my question is: why was it so important for King David to bring the ark of the covenant to Jerusalem, and for King Solomon to bring it to the temple? The answer is in the ark itself. It was the ark of the covenant, which emblemized the covenant that God had made with Abraham, with Isaac, with Jacob, and with Israel itself, when God brought them out of Egypt. Do you remember that when the tabernacle was completed and the ark of the covenant put in its proper place how God descended in a pillar of cloud upon it? We shall see the same thing when the ark is placed in the temple. The temple without the ark of the covenant and the mercy seat is devoid of God's presence. This gives us the picture, that without the new birth and the implantation of the Holy Spirit in the child of God, a person is devoid of the presence of God.

Second, my question is: what of the tabernacle and its furnishings, for the temple had no need of them since King Solomon had made all these things new? We are told in **2Ch 1:3 "So Solomon, and all the congregation with him, went to the high place that was at Gibeon; for there was the tabernacle of the congregation of God, which Moses the servant of the LORD had made in the wilderness."** We find further in **1Ch 16:1 ¶ "So they brought the ark of God, and set it in the midst of the tent that David had pitched for it: and they offered burnt sacrifices and peace offerings before God."** Wherefore, we are led to deduce (as most commentators have surmise, and some historians indicate to be true) that King Solomon sent the Levites to Gibeon to bring the tabernacle that Moses made to the temple, where it was stored in some of the rooms that Solomon had added to the temple. What about the tent that King David made when he brought the ark to Jerusalem? We, along with the historians and commentators, believe that this tent was also placed in storage in the temple. We understand that there is to be only one permanent place to worship God in Israel, which is the temple built by Solomon. Why would this be done? Because there was to be but one place, in the land of promise, for Israel to worship God, which is why the ark of the covenant was placed in the temple. Storing the mosaic tabernacle, and the tent of David, out of sight, would prevent Israel from making them into idols.

Israel always had one place to direct their worship of God after being brought out of Egypt. This one place was the tabernacle constructed in the wilderness at Mount Sinia, until King David moved the ark of the covenant to a tent he prepared for it in Jerusalem. In so doing, King David created two places to worship of God: one where the ark of the covenant covered by the mercy seat was, and one where the tabernacle was and where the altar of sacrifice remained.

Now King Solomon has built a permanent place, the temple where God chose to put his name, for the ark of the covenant with the mercy set upon it, as a singular central place for all Israel to worship God in the land of promise. The mercy seat in the most holy place is the representation of Christ. Understand, with the coming of Christ to the world and his life, crucifixion, death, burial, resurrection, and ascension back to heaven, is pictured in bringing the ark of the covenant, upon which sat the mercy seat, into its place in the temple, which is the prophetic picture of the New Jerusalem, which will be seen in the eternal resurrection of the dead in Christ.

Thus, we understand that with the storage of the mosaic tabernacle in, and the tent David made for the ark of the covenant in Jerusalem, once again order is restored, and there is only one place to worship God in Israel.

We see the building of the temple of God, as the one place to worship God, as a prophetic picture of the New Testament Church, where both Jew and Gentile worship God. We also see in the placement of the ark of the covenant and the mercy seat upon it, the future fulfillment of the covenant promise, between God the Father and God the Son, to center all worship of God Almighty in the one place, in the eternal heaven. The place is where Jesus is, in the New Jerusalem. This is portrayed by the most holy place, and will be manifested in the fulness of its glory at the return of Christ, and the carrying away of all of God's people to the place Jesus has gone to prepare for them.

We notice that when it was time to move the ark of the covenant to the temple, Solomon had not forgotten the mistake King David, his father, made in attempting to move the ark the first time. King Solomon had the priesthood to do their separate jobs, as required by God to move the ark, the tabernacle, and the furnishings of the tabernacle.

We were told in **1Ki 6:38** *"And in the eleventh year, in the month Bul, which is the eighth month, was the house finished throughout all the parts thereof, and according to all the fashion of it. So was he seven years in building it."* and in **1Ki 7:40** *"And Hiram made the lavers, and the shovels, and the basons. So, Hiram made an end of doing all the work that he made king Solomon for the house of the LORD:"* thus the temple of God was completed. Historians say that Solomon delayed moving the ark to the temple, from the time the temple was completed until the eighth month of the following year, which was a jubilee year, and he moved it in conjunction with the feast of tabernacles and the Jubilee.

5 "And king Solomon, and all the congregation of Israel, that were assembled unto him, were with him before the ark, sacrificing sheep and oxen, that could not be told nor numbered for multitude. **6** 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. **7** For the cherubims spread forth their two wings over the place of the ark, and the cherubims covered the ark and the staves thereof above. **8** And they drew out the staves, that the ends of the staves were seen out in the holy place before the oracle, and they were not seen without: and there they are unto this day. **9** There was nothing in the ark save the two tables of stone, which Moses put there at Horeb, when the LORD made a covenant with the children of Israel, when they came out of the land of Egypt."

The people of Israel were continuously offering sacrifices as the ark was being moved to its final resting place in the temple, in the holiest of holy places. This was certainly a happy occasion for Israel. Think about the joy in the organized church when a new member comes forward and joins the church, which is as it should be since we are told in, **Lu 15:10** *"Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth."*

They drew out the staves of the ark signifying that the ark was to be moved no more, with the ends of the staves being seen in the holy place. This would provide a guide to the high priest to the mercy seat. The ark in its final resting place gives us the picture, of the newborn child of God being given a permanent home of rest in the New Testament church.

We are told that there was nothing in the ark but the two tables of stone, which Moses placed there at Mount Horeb. This is repeated in **2Ch 5:10** *"There was nothing in the ark save the two tables which Moses put therein at Horeb, when the LORD made a covenant with the children of Israel, when they came out of Egypt."* The cup of manna and Aaron's rod that budded were beside the ark, not within it, as some believe because of what is recorded in, **Heb 9:3-5**; **3** *"And after the second veil, the tabernacle which is called the Holiest of all; 4 Which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant; 5 And over it the cherubims of glory shadowing the Mercy seat; of which we cannot now speak particularly."* However, if we examine God's instructions for the placement of these two items before the testimony, not in the testimony, we understand that these verses convey to us that the ark of the covenant with only the two tables of stone within, which was placed in the most holy place, along with Aaron's rod that budded and the pot of manna which were placed before the testimony in the most holy place, not in the ark of the testimony. Consider God's instructions in **Ex 16:32** ¶ *"And Moses said, This is the thing which the LORD commandeth, Fill an omer of it to be kept for your generations; that they may see the bread wherewith I have fed you in the wilderness, when I brought you forth from the land of Egypt. 33 And Moses said unto Aaron, Take a pot, and put an omer full of manna therein, and lay it up before the LORD, to be kept for your generations. 34 As the LORD commanded Moses, so Aaron laid it up before the Testimony, to be kept."* God's instruction is to place it in the most holy place not in the ark of the covenant, but within the most holy place. The same is true for Aaron's rod that budded seen in **Nu 17:10-11**; **10** *"And the LORD said unto Moses, Bring Aaron's rod again before the testimony, to be kept for a token against the rebels; and thou shalt quite take away their murmurings from me, that they die not. 11 And*

Moses did so: as the LORD commanded him, so did he." Aaron's rod was not put in the ark of the covenant but in the most holy place before the ark.

The "***wherein***" we find in ***Heb 9:3-5*** is giving us a list of the contents of the most holy place, meaning: in the most holy place there was the golden censor, in the most holy place there was the ark of the covenant with the two tables of stone within covered by the mercy seat: in the most holy place there was Aaron's rod that budded: and in the most holy place there was the pot of manna. Also, if we look at the definition of wherein, we find that, as it is used here, it has the definitions of ***against, beside, or near to***. These definitions help us separate the items, as three separate things, set in three separate positions, near to one another, which eliminates the conflict in our minds of all three being inside the ark of the covenant. Another reason to believe that only the two tables of stone were in the ark of the covenant, the two tables of stone were the emblem of the covenant that God made with Israel. Aaron's rod that budded, and the pot of manna, were simply memorials. Aaron's rod testified that God chooses whom he will have to serve him. The pot of manna testified of God's ability, to miraculously feed the whole nation of Israel for forty years in the wilderness. These two items did not appertain to the covenant of God with Israel.

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, 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."

We point out that it was the ark in its proper place that brought down the glory of the Lord in a cloud that filled the house of the Lord. This is the same thing that happened when the wilderness tabernacle was completed and dedicated to God, seen in, ***Ex 40:33-35; 33 "And he reared up the court round about the tabernacle and the altar, and set up the hanging of the court gate. So, Moses finished the work. 34 ¶ Then a cloud covered the tent of the congregation, and the glory of the LORD filled the tabernacle. 35 And Moses was not able to enter into the tent of the congregation, because the cloud abode thereon, and the glory of the LORD filled the tabernacle."***

The temple without the ark of the Lord is like a body without a soul. It is just a shell and has no value at all. However, with the ark within, which had always been a sign of the presence of God to Israel, so it is for us today: The natural man with his inherited sin nature is dead to the things of God. However, when the glory of the Lord, in the form of the Holy Ghost, settles in its proper place in the mind, soul, and body, of the regenerated sinner.

As the priest could not stand to minister because of the cloud, at the dedication of a child of God, to the New Testament Church, the newborn sinner cannot stand to minister unto God, meaning, they cannot stand upright on our feet, but must fall in humble obedience, to pay reverence to our Saviour and Lord, as we see repeatedly throughout scripture, that men fell on their faces before the presence of God. After we are given the gift of being a child of God and we manifest this gift by avowing to become disciples of Christ, we can stand up, by the Holy Spirit power in us, and be about our Father's business.

12 ¶ "Then spake Solomon, The LORD said that he would dwell in the thick darkness. 13 I have surely built thee an house to dwell in, a settled place for thee to abide in forever. 14 And the king turned his face about, and blessed all the congregation of Israel: (and all the congregation of Israel stood;) 15 And he said, Blessed be the LORD God of Israel, which spake with his mouth unto David my father, and hath with his hand fulfilled it, saying, 16 Since the day that I brought forth my people Israel out of Egypt, I chose no city out of all the tribes of Israel to build an house, that my name might be therein; but I chose David to be over my people Israel. 17 And it was in the heart of David my father to build an house for the name of the LORD God of Israel. 18 And the LORD said unto David my father, Whereas it was in thine heart to build an house unto my name, thou didst well that it was in thine heart. 19 Nevertheless thou shalt not build the house; but thy son that shall come forth out of thy loins, he shall build the house unto my name. 20 And the LORD hath performed his word that he spake, and I am risen up in the room of David my father, and sit on the throne of Israel, as the LORD promised, and have built an house for the name of the LORD God of Israel. 21 And I have set there a place for the ark, wherein is the covenant of the LORD, which he made with our fathers, when he brought them out of the land of Egypt."

When the cloud of God's glory filled the temple, Solomon reminded the people that God had said that he would dwell in thick darkness, for no mortal man could see the face of God and live. Solomon proclaims that he has prepared a dwelling place for the presence of God to remain upon forever.

Solomon reminds Israel of the intent of the heart of his father, King David, who desired to build this temple, yet God told King David he would establish Solomon on the throne of David, and Solomon would build the temple. Solomon immediately gives the glory to God for the building of the temple, and for fulfilling his promise to King David.

Solomon declares that I have placed in this empty house of the Lord, the ark of the covenant, which contains the covenant of God with Israel, which God made after he brought them out of Egypt, and God has acknowledged this covenant, and this permanent dwelling place, by descending upon it in the cloud of God's glory.

We see, prophetically, the newborn child of God, upon whom the Holy Spirit descends, wherein is the covenant promise of God to all for whom Christ died. Why do we say the newborn child of God is a permanent dwelling place for God? Because when we are born again, we are given eternal life, which is permanent.

22 ¶ "And Solomon stood before the altar of the LORD in the presence of all the congregation of Israel, and spread forth his hands toward heaven: 23 And he said, LORD God of Israel, there is no God like thee, in heaven above, or on earth beneath, who keepest covenant and mercy with thy servants that walk before thee with all their heart: 24 Who hast kept with thy servant David my father that thou promisedst him: thou spakest also with thy mouth, and hast fulfilled it with thine hand, as it is this day. 25 Therefore now, LORD God of Israel, keep with thy servant David my father that thou promisedst him, saying, There shall not fail thee a man in my sight to sit on the throne of Israel; so that thy children take heed to their way, that they walk before me as thou hast walked before me. 26 And now, O God of Israel, let thy word, I pray thee, be verified, which thou spakest unto thy servant David my father."

King Solomon stands before the altar of sacrifice, between God's presence and the people of the Lord, giving thanks, and declaring the faithfulness of God to those who follow God with their whole heart. Solomon also reminds Israel of God's promise to keep one of the lineage of King David upon the throne, "*if*" Israel is obedient to God, and does not turn aside to idolatry. Solomon is acting as an intermediary between God and Israel, and praying to God to fulfill the covenant promise that God made with King David, Solomon's father.

As we look at these words, we remember that King David committed adultery and murder, yet God forgave him because when confronted with his sins, King David immediately repented and asked God's forgiveness. The point I am trying to make is King David was a sinner, just as we are all sinners, by nature, but we are not to be sinners by practice. Remember, King David didn't commit adultery again, nor did he commit murder again.

We have already pointed out that King Solomon has failed to keep God's commandments in his position as king. Remember he is married to an Egyptian woman, the Pharaoh's daughter, and has made a league with them. Wherefore, we say again, since the body of Jesus Christ was the only human body that was holy sinless and pure, God has nothing but sinners to work with here on earth. God knows that we are going to mess up, but if we repent and beg his forgiveness, God will continue to use us to fulfill his purpose for us. Wherefore, do not let Satan deceive you into believing that you are too great a sinner to be a part of the New Testament Church.

We are told here that King Solomon stood giving thanks to God. However, when we get to **1Ki 8:54 ¶ "And it was so, that when Solomon had made an end of praying all this prayer and supplication unto the LORD, he arose from before the altar of the LORD, from kneeling on his knees with his hands spread up to heaven."** I believe that King Solomon, after giving of thanks to God in these verses, goes from standing to kneeling before God, as he begins to pray for God's blessings upon himself and Israel, as confirmed in **2Ch 6:2-3; 2 ¶ "And he stood before the altar of the LORD in the presence of all the congregation of Israel, and spread forth his hands: 13 For Solomon had made a brasen scaffold, 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 before all the congregation of Israel, and spread forth his hands toward heaven,"**

27 "But will God indeed dwell on the earth? behold, the heaven and heaven of heavens cannot contain thee; how much less this house that I have builded? 28 Yet have thou respect unto the prayer of thy servant, and to

his supplication, O LORD my God, to hearken unto the cry and to the prayer, which thy servant prayeth before thee today: **29 That thine eyes may be open toward this house night and day, even toward the place of which thou hast said, My name shall be there: that thou mayest hearken unto the prayer which thy servant shall make toward this place. 30 And hearken thou to the supplication of thy servant, and of thy people Israel, when they shall pray toward this place: and hear thou in heaven thy dwelling place: and when thou hearest, forgive."**

King Solomon, having assumed the posture of prayer, begins his prayer to God, first signifying that this tiny temple cannot contain God's presence, for God is everywhere. Solomon asks of God, **29 "That thine eyes may be open toward this house night and day, even toward the place of which thou hast said, My name shall be there: that thou mayest hearken unto the prayer which thy servant shall make toward this place."** hear thou our prayers from heaven and answer us in kindness and mercy, and forgive the sins and trespasses of thy people. There is a song we sing based on this prayer of Solomon. Maybe I can attach a PDF version of it.

31 "If any man trespass against his neighbour, and an oath be laid upon him to cause him to swear, and the oath come before thine altar in this house: 32 Then hear thou in heaven, and do, and judge thy servants, condemning the wicked, to bring his way upon his head; and justifying the righteous, to give him according to his righteousness." King Solomon asks God to judge righteously between those who are at fault with one another, condemning the wicked and justifying the righteous, that your name may be glorified upon the earth, and your people may learn to reverence and fear you as they ought.

Do you understand that if there be faults between brethren, God has given us the pathway of resolution, that right will be brought forth. When we do as God has commanded in Matthew chapter 18 it brings glory to God's name.

33 "When thy people Israel be smitten down before the enemy, because they have sinned against thee, and shall turn again to thee, and confess thy name, and pray, and make supplication unto thee in this house: 34 Then hear thou in heaven, and forgive the sin of thy people Israel, and bring them again unto the land which thou gavest unto their fathers."

Solomon prays to God to forgive Israel, when they turn away from God, and are overcome by their enemies and carried away captive. Begging God to forgive Israel's sins and return them to the land of promise when they repent and pray toward the temple.

35 "When heaven is shut up, and there is no rain, because they have sinned against thee; if they pray toward this place, and confess thy name, and turn from their sin, when thou afflictest them: 36 Then hear 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."

Solomon prays that when Israel sins and God sends drought upon them as punishment, and Israel recognizes their sin and confesses it before God, looking and praying toward the temple, he asks God to teach them the good way and forgive them, and send rain and make the earth fruitful once more.

37 "If there be in the land famine, if there be pestilence, blasting, mildew, locust, or if there be caterpillar; if their enemy besiege them in the land of their cities; whatsoever plague, whatsoever sickness there be; 38 What prayer and supplication soever be made by any man, or by all thy people Israel, which shall know every man the plague of his own heart, and spread forth his hands toward this house: 39 Then hear thou in heaven thy dwelling place, and forgive, and do, and give to every man according to his ways, whose heart thou knowest; (for thou, even thou only, knowest the hearts of all the children of men;) 40 That they may fear thee all the days that they live in the land which thou gavest unto our fathers."

Now Solomon brings forth a conglomerate of sins, which Israel may commit, and acknowledges that the Holy God must bring plagues of judicial judgment upon them for their sins. Yet, Solomon pleads to God that if they repent and pray toward this temple where your name is known, please forgive them, and instill reverent fear for you in their hearts, and return your blessing unto them.

We point out that King Solomon asks of God, whether it be an individual or the nation, please hear and forgive. This reminds us that God is not only God of the individual: God is also God of the nation Israel. This sets the example that sometimes it is necessary for an individual to go to God in prayer with repentance, so God will continue their communion. Likewise, sometimes it is necessary for a whole church body to repent, and pray to God for his continued communion and favor.

41 "Moreover concerning a stranger, that is not of thy people Israel, but cometh out of a far country for thy name's sake; 42 (For they shall hear of thy great name, and of thy strong hand, and of thy stretched out arm;) when he shall come and pray toward this house; 43 Hear thou in heaven thy dwelling place, and do according to all that the stranger calleth to thee for: that all people of the earth may know thy name, to fear thee, as do thy people Israel; and that they may know that this house, which I have builded, is called by thy name."

Solomon acknowledges that even strangers shall hear of the name of the Lord and his greatness. Solomon says strangers shall come to this land of promise seeking the blessings of the one true and living God. Solomon prays that when they come, hear thou their prayers also, and answer them with lovingkindness and blessing, that your most holy name may continue to be glorified upon all the earth. Solomon prays for the strangers to come to the same knowledge of God as Israel.

This is a good example of why we should be praying for those who are not a part of the New Testament Church. Remember on the Day of Pentecost these words at the close of the chapter: **Ac 2:47 "And the Lord added to the church daily such as should be saved."** We are to pray for the salvation of the unregenerate.

44 "If thy people go out to battle against their enemy, whithersoever thou shalt send them, and shall pray unto the LORD toward the city which thou hast chosen, and toward the house that I have built for thy name: 45 Then hear thou in heaven their prayer and their supplication, and maintain their cause. 46 If they sin against thee, (for there is no man that sinneth not,) and thou be angry with them, and deliver them to the enemy, so that they carry them away captives unto the land of the enemy, far or near; 47 Yet if they shall bethink themselves in the land whither they were carried captives, and repent, and make supplication unto thee in the land of them that carried them captives, saying, We have sinned, and have done perversely, we have committed wickedness; 48 And so return unto thee with all their heart, and with all their soul, in the land of their enemies, which led them away captive, and pray unto thee toward their land, which thou gavest unto their fathers, the city which thou hast chosen, and the house which I have built for thy name: 49 Then hear thou their prayer and their supplication in heaven thy dwelling place, and maintain their cause, 50 And forgive thy people that have sinned against thee, and all their transgressions wherein they have transgressed against thee, and give them compassion before them who carried them captive, that they may have compassion on them: 51 For they be thy people, and thine inheritance, which thou broughtest forth out of Egypt, from the midst of the furnace of iron: 52 That thine eyes may be open unto the supplication of thy servant, and unto the supplication of thy people Israel, to hearken unto them in all that they call for unto thee. 53 For thou didst separate them from among all the people of the earth, to be thine inheritance, as thou spakest by the hand of Moses thy servant, when thou broughtest our fathers out of Egypt, O Lord GOD."

Solomon prays that when God sends them to battle, he will sustain them and give them victory. Solomon knows that Israel will sin against God, as they are prone to do, and he asks of God: when they sin against you and you send them into captivity in other lands, even then, if they repent with their whole heart, have compassion upon them, and give them favor in the sight of their enemies, for they are thy people, called by thy name. They are thine inheritance, and as such they should be separated from the rest of the world and recognized as thy people.

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

We have here, one of the postures for prayer that are found in scripture. We remember that when Solomon began giving thanks to God for keeping his covenant word he was standing. However, when he started to pray, he gets upon his knees and lifts his hands to heaven, bowing to the mighty presence of God. In summation of

the prayer of King Solomon, we ask the readers to go back through the prayer, and the commentary, and make personal application to your own life as a Christian. In the place of the ark of the covenant, which is the life blood of the temple, put Jesus Christ, who is the life blood of the New Testament church. We face the same temptations as Israel did in a spiritual and sometimes in a natural sense. We fail God in the same ways that Israel did. And we always need to be brought to recognition of our failures and to be given repentant hearts, that we may pray through Jesus Christ, to God the Father, and find grace in his sight.

55 "And he stood, and blessed all the congregation of Israel with a loud voice, saying, 56 Blessed be the LORD, that hath given rest unto his people Israel, according to all that he promised: there hath not failed one word of all his good promise, which he promised by the hand of Moses his servant. 57 The LORD our God be with us, as he was with our fathers: let him not leave us, nor forsake us: 58 That he may incline our hearts unto him, to walk in all his ways, and to keep his commandments, and his statutes, and his judgments, which he commanded our fathers. 59 And let these my words, wherewith I have made supplication before the LORD, be nigh unto the LORD our God day and night, that he maintain the cause of his servant, and the cause of his people Israel at all times, as the matter shall require: 60 That all the people of the earth may know that the LORD is God, and that there is none else. 61 Let your heart therefore be perfect with the LORD our God, to walk in his statutes, and to keep his commandments, as at this day. 62 ¶ And the king, and all Israel with him, offered sacrifice before the LORD."

King Solomon now arises from his prayer before God and turns to Israel and blesses the congregation, reminding Israel of their responsibility as individuals, and as a nation before God. Reminding them that if they desire the blessing of God, they must apply their lives completely to serving God. This same message surely applies to our lives as children of God and the New Testament Church. After all, Jesus prayed to God the Father, for all of God's people to be kept by the hand of God, no matter what their situation, seen in ***Joh 17:15, 24; 12 "While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled. 13 And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves. 14 I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. 15 I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. 16 They are not of the world, even as I am not of the world. 17 ¶ Sanctify them through thy truth: thy word is truth. 18 As thou hast sent me into the world, even so have I also sent them into the world. 19 And for their sakes I sanctify myself, that they also might be sanctified through the truth. 20 ¶ Neither pray I for these alone, but for them also which shall believe on me through their word; 21 That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. 22 And the glory which thou gavest me I have given them; that they may be one, even as we are one: 23 I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me. 24 ¶ Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world. 25 O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me. 26 And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them."*** Thank you, King Jesus, for we know that God the Father heareth thee always.

63 "And Solomon offered a sacrifice of peace offerings, which he offered unto the LORD, two and twenty thousand oxen, and an hundred and twenty thousand sheep. So, the king and all the children of Israel dedicated the house of the LORD. 64 The same day did the king hallow the middle of the court that was before the house of the LORD: for there he offered burnt offerings, and meat offerings, and the fat of the peace offerings: because the brasen altar that was before the LORD was too little to receive the burnt offerings, and meat offerings, and the fat of the peace offerings. 65 And at that time Solomon held a feast, and all Israel with him, a great congregation, from the entering in of Hamath unto the river of Egypt, before the LORD our God, seven days and seven days, even fourteen days. 66 On the eighth day he sent the people

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

Solomon offers a multitude of sacrifices to God and dedicates the house of the Lord. King Solomon also dedicated the middle court and used it for sacrifices, because the altar of sacrifice could not hold all the sacrifices Solomon offered. Solomon then held a feast with Israel for fourteen days, and on the fifteenth day he sent Israel home rejoicing in God fulfilling his promise to King David and for the goodness of the Lord.

Surely this scene gives us the picture of the finished work of Jesus Christ, who prayed that God would save us here in this world, not out of tribulations but delivering us through them. When his purpose for each child of God is completed, he shall call them to their long-sought home in heaven. Finally, when all the people of God have finished all the work that God has for them to do, we will be dismissed from these earthly temples, changed into immortal, incorruptible, and glorified bodies like that of Jesus, and be carried away to the New Jerusalem to be with God forever: all because of the prayer and finished work of Jesus Christ, our Saviour and King. Hallelujah! Praise, ye the Lord! Amen!