
1KINGS 8: 1 Then Solomon assembled the elders of Israel, and all the heads of the tribes, the princes of the fathers' households of the children of Israel, to king Solomon in Jerusalem, to bring up the ark of the covenant of the LORD out of the city of David, which is Zion.

Solomon assembles the elders of Israel, and brings up the ark, and the holy vessels, and the tabernacle, out of the city of David, and places them in the temple; on which account a vast number of sheep and oxen are sacrificed, 1Kgs 8:1-8. There was nothing in the ark save the two tables of stone, which Moses put there at Horeb, 1Kgs 8:9. The cloud of God's glory fills the house, 1Kgs 8:10, 1Kgs 8:11. Solomon blesses the people, 1Kgs 8:12-21. His dedicatory prayer, vv. 22-53. Afterwards he blesses and exhorts the people, 1Kgs 8:54-61. They offer a sacrifice of twenty-two thousand oxen, and one hundred and twenty thousand sheep, 1Kgs 8:62, 1Kgs 8:63. He hallows the middle of the court for offerings; as the brazen altar which was before the Lord was too little, 1Kgs 8:64. He holds the feast of the dedication for seven days; and for other seven days, the feast of tabernacles; and on the eighth day blesses the people, and sends them away joyful, 1Kgs 8:65, 1Kgs 8:66.

Verse 1

Then Solomon assembled - 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, 2Chr 7:9; Lev 23:36; Joh 7:37; and the day following, November 14, being our Saturday, when the Sabbath was ended, the people returned home. "In the thirteenth year after the temple was built, Solomon made an end also of building his own house, having spent full twenty years upon both of them; seven and a half upon the temple, and thirteen or twelve and a half upon his own." - Usher's Annals, sub. A.M. 3001.

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

Verse 2

At the feast in the month Ethanim - The feast of tabernacles, which was celebrated in the seventh month of what is called the ecclesiastical year.

1KINGS 8: 3 All the elders of Israel came, and the priests took up the ark.

1KINGS 8: 4 They brought up the LORD's ark, and the Tent of Meeting, and all the holy vessels that were in the Tent; even these the priests and the Levites brought up.

Verse 4

They brought up - the tabernacle - It is generally agreed that there were now two tabernacles at Gibeon, and the other in the city of David, which one David had constructed as a temporary residence for the ark, in the event of a temple being built. Which of these tabernacles was brought into the temple at this time, is not well known; some think both were brought in, in order to prevent the danger of idolatry. I should rather suppose that the tabernacle from Gibeon was brought in, and that the temporary one erected by David was demolished.

1KINGS 8: 5 King Solomon and all the congregation of Israel, who were assembled to him, were with him before the ark, sacrificing sheep and cattle, that could not be counted nor numbered for multitude.

1KINGS 8: 6 The priests brought in the ark of the covenant of the LORD to its place, into the oracle of the house, to the most holy place, even under the wings of the cherubim.

1KINGS 8: 7 For the cherubim spread their wings out over the place of the ark, and the cherubim covered the ark and its poles above.

1KINGS 8: 8 The poles were so long that the ends of the poles were seen from the holy place before the oracle; but they were not seen outside: and there they are to this day.

Verse 8

And there they are unto this day - This proves that the book was written before the destruction of the first temple, but how long before we cannot tell.

1KINGS 8: 9 There was nothing in the ark except the two stone tablets 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.

Verse 9

Save the two tables of stone - See my notes on Heb 9:4 (note).

1KINGS 8: 10 It came to pass, when the priests had come out of the holy place, that the cloud filled the LORD's house,

Verse 10

When the priests were come out - That is, after having carried the ark into the holy of holies, before any sacred service had yet commenced.

1KINGS 8: 11 so that the priests could not stand to minister by reason of the cloud; for the LORD's glory filled the LORD's house.

Verse 11

The glory of the Lord had filled the house - 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.

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

Verse 12

The Lord said - he would dwell - It was under the appearance of a cloud that God showed himself present with Israel in the wilderness; see Exo 14:19, Exo 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 Exo 40:34, Exo 40:35.

1KINGS 8: 13 I have surely built you a house of habitation, a place for you to dwell in forever."

Verse 13

I have surely built thee a house - He was now fully convinced that the thing pleased God, and that he had taken this place for his settled habitation.

1KINGS 8: 14 The king turned his face about, and blessed all the assembly of Israel: and all the assembly of Israel stood.

Verse 14

Blessed all the congregation - Though this blessing is not particularly stated, yet we may suppose that it was such as the high priest pronounced upon the people: "The Lord bless thee, and keep thee! The Lord make his face shine upon thee, and be gracious unto thee! The Lord lift up his countenance upon thee, and give thee peace!" (see Num 6:24-26), for Solomon seems now to be acting the part of the high priest. But he may have in view more particularly the conduct of Moses, who, when he had seen that the people had done all the work of the tabernacle, as the Lord had commanded them, he blessed them, Exo 39:43; and the conduct of his father David, who, when the

ark had been brought into the city of David, and the burnt-offerings and peace-offerings completed, blessed the people in the name of the Lord, 2Sam 6:18.

1KINGS 8: 15 He said, "Blessed is the LORD, the God of Israel, who spoke with his mouth to David your father, and has with his hand fulfilled it, saying,

1KINGS 8: 16 '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 house, that my name might be there; but I chose David to be over my people Israel.'

Verse 16

Since the day, etc. - Mention is here made, says Dr. Kennicott, of some one place and some one person preferred before all others; and the preference is that of Jerusalem to other places, and of David to other men. In consequence of this remark, we shall see the necessity of correcting this passage by its parallel in 2Chr 6:5, 2Chr 6:6, where the thirteen Hebrew words now lost in Kings are happily preserved. Let us compare the passages: -

I would just observe here, that I do not think these thirteen words ever made a part of Kings, and consequently, are not lost from it; nor do they exist here in any of the versions; but their being found in Chronicles helps to complete the sense.

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

1KINGS 8: 18 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.

1KINGS 8: 19 Nevertheless, you shall not build the house; but your son who shall come out of your body, he shall build the house for my name.'

1KINGS 8: 20 The LORD 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 the LORD promised, and have built the house for the name of the LORD, the God of Israel.

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

Verse 21

Wherein is the covenant of the Lord - As it is said, 1Kgs 8:9, that there was nothing in the ark but the two tables of stone, consequently these are called the Covenant, i.e., a sign of the covenant; as our Lord calls the cup the new covenant in his blood, that is, the sign of the new covenant: for This is my body implies, This is the sign or emblem of my body.

1KINGS 8: 22 Solomon stood before the altar of the LORD in the presence of all the assembly of Israel, and spread out his hands toward heaven;

Verse 22

Stood - He ascended the brazen scaffold, five cubits long, and five cubits broad, and three cubits high, and then kneeled down upon his knees, with his hands spread up to heaven, and offered up the following prayer: see 1Kgs 8:54, and 2Chr 5:12, 2Chr 5:13.

And spread forth his hands toward heaven - This was a usual custom in all nations: in prayer the hands were stretched out to heaven, as if to invite and receive assistance from thence; while, humbly kneeling on their knees, they seemed acknowledge at once their dependence and unworthiness. On this subject I have spoken elsewhere. In the Scriptures we meet with several examples of the kind: Hear my voice - when I Lift Up My Hands toward thy holy oracle; Psa 28:2. Lift Up Your Hands in the sanctuary, and bless the Lord; Psa 134:2. Let my prayer be set forth - and the Lifting Up of My Hands as the evening sacrifice; Psa 141:2. And see 1Tim 2:8, etc.

In heathen writers examples are not less frequent:

Sustulit exutas vinclis ad sidera Palmas.

Vos aeterni ignes, et non violabile vestrum Testor numen, ait.

Virg. Aen. lib. ii., ver. 153.

Ye lamps of heaven, he said, and Lifted High His Hands, now free; thou venerable sky, Inviolable powers!

And that they kneeled down when supplicating I have also proved. Of this too the Scriptures afford abundant evidence, as do also the heathen writers.

I need add but one word: -

Et Genbius Pronis supplex, similisque roganti,

Circumfert tacitos, tanquam sun brachia, vultus.

Ovid, Met. lib. iii., f. 3, ver. 240.

Indeed, so universal were these forms in praying, that one of the heathens has said, "All men, in praying, lift up their hands to heaven."

1KINGS 8: 23 and he said, "LORD, the God of Israel, there is no God like you, in heaven above, or on earth beneath; who keep covenant and loving kindness with your servants, who walk before you with all their heart;

1KINGS 8: 24 who have 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.

Verse 24

Who has kept with thy servant David - This is in reference to 2Sam 7:13, where God promises to David that Solomon shall build a house for the name of the Lord. The temple being now completed, this promise was literally fulfilled.

1KINGS 8: 25 Now therefore, may LORD, the God of Israel, keep with your servant David my father that which 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: 26 "Now therefore, God of Israel, please let your word be verified, which you spoke to your servant David my father.

1KINGS 8: 27 But will God in very deed dwell on the earth? Behold, heaven and the heaven of heavens can't contain you; how much less this house that I have built!

Verse 27

But will God indeed dwell on the earth? - This expression is full of astonishment, veneration, and delight. He is struck with the immensity, dignity, and grandeur of the Divine Being, but especially at his condescension to dwell with men: and though he sees, by his filling the place, that he has come now to make his abode with them, yet he cannot help asking the question, How can such a God dwell in such a place, and with such creatures?

Behold, the heaven - The words are all in the plural number in the Hebrew: **ושמי השמים** hashshamayim, ushemey hashshamayim; "the heavens, and the heavens of heavens." What do these words imply? That there are systems, and systems of systems, each possessing its sun, its primary and secondary planets, all extending beyond each other in unlimited space, in the same regular and graduated order which we find to prevail in what we call our solar system; which probably, in its thousands of millions of miles in diameter, is, to some others, no more than the area of the lunar orbit to that of the Georgium Sidus. When God, his manifold wisdom, his creative energy, and that space which is unlimited, are considered, it is no hyperbole to say that, although the earth has been created nearly six thousand years ago, suns, the centres of systems, may have been created at so immense a distance that their light has not yet reached our earth, though travelling at the rate of one hundred and ninety thousand miles every second, or upwards of a million times swifter than the motion of a cannon ball! This may be said to be inconceivable; but what is even all this to the vast immensity of space! Had God created a system like ours in every six days since the foundation of the world, and kept every seventh as a Sabbath; and though there might have been by this time [A.M. 5823 ineunte, a.d. 1819, ineunte] three hundred and three thousand five hundred and seventy-five mundane systems, they would occupy but a speck in the inconceivable immensity of space. Reader, all this and millions more is demonstrably possible; and if so, what must God be - illud inexprimibile - who i-n-h-a-b-i-t-e-t-h E-t-e-r-n-i-t-y!

1KINGS 8: 28 Yet have respect for the prayer of your servant, and for his supplication, LORD my God, to listen to the cry and to the prayer which your servant prays before you this day;

1KINGS 8: 29 that your eyes may be open toward this house night and day, even 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.

Verse 29

My name shall be there - I will there show forth my power and my glory by enlightening, quickening, pardoning, sanctifying, and saving all my sincere worshippers.

1KINGS 8: 30 Listen to the supplication of your servant, and of your people Israel, when they shall pray toward this place. Yes, hear in heaven, your dwelling place; and when you hear, forgive.

Verse 30

Toward this place - 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. "If they pray toward this place, hear thou in heaven thy dwelling-place; and when thou hearest, forgive." This appears to me to be the true sense and doctrine of this verse.

1KINGS 8: 31 "If a man sins against his neighbour, and an oath is laid on him to cause him to swear, and he comes and swear before your altar in this house;

Verse 31

If any man trespass against his neighbor - 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.

The First case is one of doubtfulness; where a man has sustained an injury, and charges it on a suspected person, though not able to bring direct evidence of the fact, the accused is permitted to come before the altar of God, and purge himself by his personal oath. Solomon prays that God may not permit a false oath to be taken, but that he will discover the truth, so that the wicked shall be condemned, and the righteous justified.

1KINGS 8: 32 then hear in heaven, and do, and judge your servants, condemning the wicked, to bring his way on his own head, and justifying the righteous, to give him according to his righteousness.

1KINGS 8: 33 "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:

Verse 33

When thy people Israel be smitten down, etc. - 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 shall 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 thou in heaven - and bring them again unto the land which thou gavest unto their fathers.

1KINGS 8: 34 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.

1KINGS 8: 35 "When the sky is shut up, and there is no rain, because they have sinned against you; if they pray toward this place, and confess your name, and turn from their sin, when you afflict them:

Verse 35

When the heaven is shut up, and there is no rain - 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.

1KINGS 8: 36 then hear 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; and send rain on your land, which you have given to your people for an inheritance.

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

Verse 37

If there be in the land famine - pestilence - The Fourth case includes several kinds of evils:

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 nymphe 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 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, (1Kgs 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.

1KINGS 8: 38 whatever prayer and supplication is made by any man, or by all your people Israel, who shall each know the plague of his own heart, and spread out his hands toward this house:

1KINGS 8: 39 then hear in heaven, your dwelling place, and forgive, and do, and render to every man according to all his ways, whose heart you know; (for you, even you only, know the hearts of all the children of men;)

1KINGS 8: 40 that they may fear you all the days that they live in the land which you gave to our fathers.

1KINGS 8: 41 "Moreover concerning the foreigner, who is not of your people Israel, when he shall come out of a far country for your name's sake

Verse 41

Moreover, concerning a stranger - 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.

1KINGS 8: 42 (for they shall hear of your great name, and of your mighty hand, and of your outstretched arm); when he shall come and pray toward this house;

1KINGS 8: 43 hear in heaven, your dwelling place, and do according to all that the foreigner calls to you for; 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.

1KINGS 8: 44 "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 which you have chosen, and toward the house which I have built for your name;

Verse 44

If thy people go out to battle - The Sixth case refers to wars undertaken by Divine appointment: whithersoever 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. There were such wars under the Mosaic dispensation, there are none such under the Christian dispensation: nor can there be any; for the Son of man is come, not to destroy men's lives, but to save them. Except mere defensive war, all others are diabolic; and, query, if there were no provocations, would there be any attacks, and consequently any need of defensive wars?

1KINGS 8: 45 then hear in heaven their prayer and their supplication, and maintain their cause.

1KINGS 8: 46 If they sin against you (for there is no man who doesn't sin), 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;

Verse 46

If they sin against thee - 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, 1Kgs 8:47, acting perversely and committing wickedness.

In 1Kgs 8:46 we read, If they sin against thee, for there is no man that sinneth not. On this verse we may observe that the second clause, as it is here translated, renders the supposition in the first clause entirely nugatory; for if there be no man that sinneth not, it is useless to say, If they sin; but this contradiction is taken away by reference to the original, **כִּי יַחַטְאוּ לָךְ** ki yechetu lach, which should be translated If they shall sin against thee, or should they sin against thee; **כִּי אֵין אָדָם אֲשֶׁר לֹא יַחַטֵּא** ki ein Adam asher lo yecheta, for there is no man that May not sin; i.e., there is no man impeccable, none infallible, none that is not liable to transgress. This is the true meaning of the phrase in various parts of the Bible, and so our translators have understood the original: for even in the thirty-first verse of this chapter they have translated **יַחַטֵּא** yecheta, If a man Trespass; which certainly implies he might or might not do it; and in this way they have translated the same word, If a soul Sin, in Lev 5:1; Lev 6:2; 1Sam 2:25; 2Chr 6:22, and in several other places. The truth is, the Hebrew has no mood to express words in the permissive or optative way, but to express this sense it uses the future tense of the conjugation kal.

This text has been a wonderful strong hold for all who believe that there is no redemption from sin in this life, that no man can live without committing sin, and that we cannot be entirely freed from it till we die.

1. The text speaks no such doctrine: it only speaks of the possibility of every man sinning, and this must be true of a state of probation.
2. There is not another text in the Divine records that is more to the purpose than this.
3. The doctrine is flatly in opposition to the design of the Gospel; for Jesus came to save his people from their sins, and to destroy the works of the devil.
4. It is a dangerous and destructive doctrine; and should be blotted out of every Christian's creed. There are too many who are seeking to excuse their crimes by all means in their power; and we need not embody their excuses in a creed, to complete their deception, by stating that their sins are unavoidable.

1KINGS 8: 47 yet if they shall repent in the land where they are carried captive, and turn again, and make supplication to you in the land of those who carried them captive, saying, 'We have sinned, and have done perversely; we have dealt wickedly;'

1KINGS 8: 48 if they return to you with all their heart and with all their soul 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 which you have chosen, and the house which I have built for your name:

1KINGS 8: 49 then hear their prayer and their supplication in heaven, your dwelling place, and maintain their cause;

1KINGS 8: 50 and forgive your people who have sinned against 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

Verse 50

And give them compassion before them who carried them captive - He 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.

1KINGS 8: 51 (for they are your people, and your inheritance, which you brought out of Egypt, from the midst of the furnace of iron);

1KINGS 8: 52 that your eyes may be open to the supplication of your servant, and to the supplication of your people Israel, to listen to them whenever they cry to you.

1KINGS 8: 53 For you separated them from among all the peoples of the earth, to be your inheritance, as you spoke by Moses your servant, when you brought our fathers out of Egypt, Lord GOD."

1KINGS 8: 54 It was so, that when Solomon had made an end of praying all this prayer and supplication to the LORD, he arose from before the altar of the LORD, from kneeling on his knees with his hands spread out toward heaven.

1KINGS 8: 55 He stood, and blessed all the assembly of Israel with a loud voice, saying,

Verse 55

He stood, and blessed all the congregation - This blessing is contained in 1Kgs 8:57, 1Kgs 8:58.

1KINGS 8: 56 “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 by Moses his servant.

1KINGS 8: 57 May the LORD our God be with us, as he was with our fathers. Let him not leave us, nor forsake us;

1KINGS 8: 58 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.

1KINGS 8: 59 Let these my words, with which I have made supplication before the LORD, be near to the LORD our God day and night, that he may maintain the cause of his servant, and the cause of his people Israel, as every day shall require;

Verse 59

And let these my words - This and the following verse is a sort of supplement to the prayer which ended 1Kgs 8:53; but there is an important addition to this prayer in the parallel place, 2Chr 6:41, 2Chr 6:42 : "Now therefore arise, O Lord God, into thy resting place, thou and the ark of thy strength: let thy priests, O Lord God, be clothed with salvation, and let thy saints rejoice in goodness. O Lord God, turn not away the face of thine anointed: remember the mercies of David thy servant."

1KINGS 8: 60 that all the peoples of the earth may know that the LORD, he is God. There is no one else.

1KINGS 8: 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.”

Verse 61

Let your heart therefore be perfect - Be sincere in your faith, be irreproachable in your conduct.

1KINGS 8: 62 The king, and all Israel with him, offered sacrifice before the LORD.

1KINGS 8: 63 Solomon offered for the sacrifice of peace offerings, which he offered to the LORD, two and twenty thousand head of cattle, and one hundred twenty thousand sheep. So the king and all the children of Israel dedicated the LORD's house.

Verse 63

Two and twenty thousand oxen - 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 victims?

1KINGS 8: 64 The same day the king made the middle of the court holy that was before the LORD's house; for there he offered the burnt offering, and the meal offering, and the fat of the peace offerings, because the bronze altar that was before the LORD was too little to receive the burnt offering, and the meal offering, and the fat of the peace offerings.

Verse 64

Did the king hallow the middle of the court - The great altar of burnt-offerings was not sufficient for the number of sacrifices which were then made; therefore the middle of the court was set apart, and an altar erected there for the same purpose.

1KINGS 8: 65 So Solomon held the feast at that time, and all Israel with him, a great assembly, from the entrance of Hamath to the brook of Egypt, before the LORD our God, seven days and seven days, even fourteen days.

Verse 65

From - Hamath - 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.

1KINGS 8: 66 On the eighth day he sent the people away; and they blessed the king, and went to their tents joyful and glad of heart for all the goodness that the LORD had shown to David his servant, and to Israel his people.

Verse 66

They blessed the king - Wished him all spiritual and temporal happiness. They were contented with their king, at peace among themselves, and happy in their God; so that they returned to their houses magnifying their God for all his bounty to them, their country, and their king. How happy must these people have been, and how prosperous, had their king continued to walk uprightly before God! But alas! the king fell, and the nation followed his example.