

Solomon Dedicates the Temple

Devotional Reading: [Psalm 34:11–22](#)

Background Scripture: [1 Kings 8:22–53](#)

[1 Kings 8:22–24, 37–39, 46, 48–50a](#)

²² Then Solomon stood before the altar of the LORD in front of the whole assembly of Israel, spread out his hands toward heaven ²³ and said:

“LORD, the God of Israel, there is no God like you in heaven above or on earth below—you who keep your covenant of love with your servants who continue wholeheartedly in your way. ²⁴ You have kept your promise to your servant David my father; with your mouth you have promised and with your hand you have fulfilled it—as it is today.

³⁷ “When famine or plague comes to the land, or blight or mildew, locusts or grasshoppers, or when an enemy besieges them in any of their cities, whatever disaster or disease may come, ³⁸ and when a prayer or plea is made by anyone among your people Israel—being aware of the afflictions of their own hearts, and spreading out their hands toward this temple—³⁹ then hear from heaven, your dwelling place. Forgive and act; deal with everyone according to all they do, since you know their hearts (for you alone know every human heart).

⁴⁶ “When they sin against you—for there is no one who does not sin—and you become angry with them and give them over to their enemies, who take them captive to their own lands, far away or near.

⁴⁸ “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 toward the land you gave their ancestors, toward the city you have chosen and the temple I have built for your Name; ⁴⁹ then from heaven, your dwelling place, hear their prayer and their plea, and uphold their cause. ⁵⁰ And forgive your people, who have sinned against you; forgive all the offenses they have committed against you.”

Key Text

When a prayer or plea is made by anyone among your people Israel—being aware of the afflictions of their own hearts, and spreading out their hands toward this temple—then hear from heaven, your dwelling place.—1 Kings 8:38–39a

Worship in the Covenant Community

Unit 1: Leaders Set Worship Example

Lessons 1–5

Lesson Aims

After participating in this lesson, each learner will be able to:

1. Summarize Solomon’s prayer.
2. Analyze the structure and movement of Solomon’s prayer at the temple dedication.
3. Write a prayer to dedicate the congregation’s meeting place(s) to the Lord.

Lesson Outline

Introduction

- A. Consecration? Dedication?
- B. Lesson Context

I. Impassioned Prayer (1 Kings 8:22–24)

- A. Solomon’s Postures (v. 22)
- B. God’s Uniqueness (vv. 23–24)

II. Oppressive Circumstances (1 Kings 8:37–39)

- A. Sword, Famine, Plague (vv. 37–38)
Turn First?
- B. Hear, Forgive, Act (v. 39)

III. Inevitable Sin (1 Kings 8:46, 48–50a)

- A. Anger, Captivity, Exile (v. 46)
- B. Hear, Sustain, Forgive (vv. 48–50a)
Forgiveness and Reconciliation

Conclusion

- A. People as Sinners
- B. God as Defender
- C. Prayer
- D. Thought to Remember

How to Say It

apartheid uh-*par*-tate.

Babylon *Bab*-uh-lun.

Corinthians *Ko-rin*-thee-unz (*th* as in *thin*).

Deuteronomy *Due*-ter-*ahn*-uh-me.

Gentiles *Jen*-tiles.

Introduction

A. Consecration? Dedication?

Years ago, a young preacher just out of seminary was setting up for an evening audio-visual presentation in the church sanctuary. He needed a place to put the equipment, and he eventually spotted the ideal place: the communion table. But as he began moving it into place, his wife warned him, “That’s the communion table.”

The self-confident preacher knew that, of course. But he also knew that, ultimately, the table was just an ornate piece of wood. So what if its normal use was to hold the trays of the communion elements? Couldn’t it serve other functions as well?

But his wife stepped up her caution by stressing again that “*That’s the communion table!*” In so doing, she recognized something that her husband hadn’t: the existence of a disposition of many in the congregation who considered some things to be consecrated (or set apart) for certain tasks only.

Various words describing the concept of consecration occur over 250 times in the Old Testament. It is an act by which a person or thing is set apart for service to God (examples: [Exodus 29:44](#); [Leviticus 8:10](#)). In the New Testament era, however, the idea of consecration applies to just people, not to things. Even so, there exist issues of conscience in this regard. So the preacher wisely heeded his wife’s warning.

B. Lesson Context

The ceremony in [1 Kings 8](#) consecrated the newly built temple in Jerusalem. Temple construction had begun in 966 BC and required seven years for completion ([1 Kings 6:1, 38](#)). That completion in 959 BC marked an important transition in Israelite history, as the location of encounter with the holy God became immovable, with the temple replacing the portable tabernacle. The first half of Solomon’s 40-year reign was focused on building the temple and palace ([9:10](#)). Today’s lesson from [1 Kings 8](#) considers a portion of the dedication prayer at the ceremony for the finished temple, over which King Solomon presided.

Several preparatory elements led up to this prayer: the temple had been completely furnished ([1 Kings 7:13–51](#)), the ark of the covenant had been brought into the temple ([8:1–9](#)), and the king had “turned around and blessed [the whole assembly of Israel]” ([8:14](#)). The prayer of dedication that followed ([8:23–53](#)) is the second longest prayer in the Bible—in the neighborhood of 1,000 words! (The parallel in [2 Chronicles 6:14–42](#) is of similar length.) Only the prayer in [Nehemiah 9:5–38](#) is longer.

But the prayer’s outsized length doesn’t mean that King Solomon merely rambled on and on (compare [Matthew 6:7](#)). Quite the opposite: the prayer is clearly organized. We see that organization in 9 of the prayer’s 31 verses selected for today’s study.

I. Impassioned Prayer

(1 Kings 8:22–24)

A. Solomon's Postures (v. 22)

22. Then Solomon stood before the altar of the LORD in front of the whole assembly of Israel, spread out his hands toward heaven

The standing posture of prayer Solomon adopts is the most commonly seen in ancient Near Eastern art. Other postures, especially kneeling or prostration, were legitimate, of course (examples: [1 Chronicles 29:20](#); [2 Chronicles 29:29](#)). And by the time Solomon concludes the prayer, he will have switched from standing to kneeling ([1 Kings 8:54](#); the changeover is explained more fully in [2 Chronicles 6:12–13](#)).

In both postures, the fact that Solomon *spread out his hands toward heaven* adds an aura of solemnity and earnestness (compare [Exodus 9:29](#); [Deuteronomy 32:40–41](#); [Lamentations 3:41](#); [Daniel 12:7](#)). It reflects the idea of God as being far “above” creation, not just spatially but also figuratively. Humans look “up” to God, seeking help during their hour of need ([Deuteronomy 4:39](#); [John 8:23](#)).

Solomon voiced his prayer not just for his own benefit but on behalf of *the whole assembly of Israel*. These were especially those Israelites who were in attendance personally for the temple dedication ([1 Kings 8:1–2](#)). Their presence is important partly because they must overhear the exhortations to avoid sin and partly because God wishes to emphasize the relationship with the people of Israel. They were united with each other and God by their history, present life, and hope for a blessed future. In a sense, they are being dedicated as much as the temple when we note the blessing mentioned in [1 Kings 8:14](#) (compare [2 Samuel 6:18](#)).



Visual for [Lesson 2](#). Allow one minute for individuals to follow the visual's prompting to pray to the Lord who keeps promises.

B. God's Uniqueness (vv. 23–24)

23. and said: “LORD, the God of Israel, there is no God like you in heaven above or on earth below—you who keep your covenant of love with your servants who continue wholeheartedly in your way.

The following two verses are worded almost identically with [2 Chronicles 6:14–15](#). The confession emphasizes the uniqueness of God, an idea that appears in many biblical texts (examples: [Psalms 115:3–8](#); [135:15–18](#)). The *Lord, the God of Israel* brooks no rivals ([Deuteronomy 4:15–20](#); [5:7](#); etc.).

One area of his uniqueness appears in keeping *covenant* in his merciful love. This language comes from [Deuteronomy 7:9, 12](#), and it reflects the direction of that book. While Israelites were responsible for obeying God’s commandments, their relationship with God rested primarily upon his covenant promise. It was not earned by human merit.

Even so, the verse at hand emphasizes the attitude of the people. As indicated by the “She-ma” (which means “hear”) in [Deuteronomy 6:4–5](#), the people should hear and receive the Law of Moses with enthusiasm, commitment, and even rejoicing, as emphasized throughout Deuteronomy. Mindless, routine obedience cannot be the goal of the relationship because it is not sustainable. Those who follow God without enthusiasm will stop following at a slight provocation ([Matthew 13:1–9](#)).

24. “You have kept your promise to your servant David my father; with your mouth you have promised and with your hand you have fulfilled it—as it is today.”

The promise to *David* that his offspring would build the temple ([2 Samuel 7:13](#)), now fulfilled, is evidence of God’s faithfulness. The eventual destruction of kingship and even that of the temple did not cancel God’s plan for Israel; rather, God used those events to symbolize his presence as they pointed to greater, eternal realities regarding spiritual and heavenly kingship and temple. God may carry out his promises in various ways, but the promises always remain just that.

What Do You Think?

Which of God’s scriptural promises has he already fulfilled?

Digging Deeper

How does recalling his fulfilled promises encourage your faithfulness in waiting for the fulfillment of the rest?

II. Oppressive Circumstances

([1 Kings 8:37–39](#))

A. Sword, Famine, Plague (vv. [37–38](#))

37. “When famine or plague comes to the land, or blight or mildew, locusts or grasshoppers, or when an enemy besieges them in any of their cities, whatever disaster or disease may come,

The Old Testament often summarizes the calamities that may befall God’s people in terms of “sword,” “famine,” and “plague” (examples: [1 Chronicles 21:11–12](#); [Jeremiah 14:12](#)). These three general categories speak to oppression and/or fatalities caused by human adversaries, meager harvests, and disease, respectively. *Blight*, *mildew*, *locusts*, and *grasshoppers* result in *famine* as crops are destroyed

(compare [Psalm 78:46](#); [Amos 4:9](#); [Joel 1:4](#)). These predictions of calamities come from the greatly expanded listing in [Deuteronomy 28:15–68](#).

What Do You Think?

What are some examples of disasters or crises modern people fear and need God’s help to withstand?

Digging Deeper

When we pray to God for help with these kinds of issues, what is our responsibility to act? Consider [James 2:16](#).

38a. “and when a prayer or plea is made by anyone among your people Israel—

Solomon asks God to reply to any prayer offered by those either in the temple or mindful of it. Older translations of this text place the word *or* between the words *anyone* and *among*. There is no basis in the Hebrew text for this word appearing here; rather, it’s the translators’ best judgment for smooth reading.

On the other hand, the ancient Greek translation (the Septuagint) omits the phrase *among your people Israel*. The prayer does envision Gentiles praying, beginning in [1 Kings 8:41](#). But here, the focus remains on Israelites as those especially subject to the curses following a violation of the covenant (again, see [Deuteronomy 28](#)).

38b. “being aware of the afflictions of their own hearts, and spreading out their hands toward this temple—

The phrase *the afflictions of their own hearts* speaks to pangs of conscience (compare [1 Samuel 24:5](#); [Romans 2:15](#); etc.). Each person knows his or her own troubles and can express them in prayer as *hands* are lifted *toward this temple* (compare and contrast [Exodus 9:29](#); [Job 11:13](#); [Psalm 88:9](#); [Isaiah 1:15](#)). This may work on two levels: (1) the suffering of the people as a whole may be expressed in different ways by different individuals, and (2) each person should be aware of his or her details and ably communicate about them to God. In other words, prayer can take many forms. On the one hand, it depends partly on forms shared by the community as a whole over time. On the other hand, it depends partly on individual experience and perception.

Turn First?

One of the many tragedies of World War II was the Bengal Famine of 1943. India at the time was still part of the British Empire and engaged in the global struggle against the Axis powers. The Japanese Empire had already conquered neighboring Burma (present-day Myanmar) and was poised to invade India. Much of the local harvest was diverted to the needs of the global military effort, leading to the starvation of at least two million people in the Bengal province.

Mahatma Gandhi, a leader in India’s growing independence movement, refused to accept aid from the British government or foreign aid agencies because he believed that would compromise India’s self-sufficiency. He didn’t want to perpetuate a cycle of dependence on foreign powers. Instead, he urged India’s population to use their own resources to help one another through the crisis. This effort

was very controversial and only partially successful.

Where do you turn first for help during a crisis? Is your first impulse to cry out to governmental agencies? Is it to rely on your own resources in the pride of “rugged individualism”? Or is your first turn toward God?

—A. W.

B. Hear, Forgive, Act (v. 39)

39. “then hear from heaven, your dwelling place. Forgive and act; deal with everyone according to all they do, since you know their hearts (for you alone know every human heart).”

Humans do well to know their own hearts and minds as God knows them (compare [Hebrews 4:12–13](#)). That’s an ideal to strive for, although it is impossible to attain since God knows us better than we know ourselves ([1 Corinthians 11:28–32](#); [2 Corinthians 10:12](#)). Indeed, we humans have a tendency toward self-deception ([1 John 1:8](#)). If God responds to prayer based on an assessment of need (and he does; see [Matthew 6:8, 32](#)), how much more are his responses in reaction to the direction of one’s heart ([13:58](#))!

The divine response follows a sequence that begins with an appeal for God to “hear”; this is a feature in ancient Israelite prayers (examples: [Psalms 5:1; 27:7; 28:2; 54:2; 64:1](#); contrast [22:2](#); [Lamentations 3:8, 44](#)). Then God forgives, since a request for help usually accompanies self-assessment and turning away from sin. Then God acts appropriately. This sequence is relevant because the moral and spiritual ground must be cleared before action occurs.

At the same time, God does assess the ways of the person praying. Wicked people who defy God’s call cannot utter legitimate prayers. That’s because their intention is not to change their ways but to escape some immediate trial (see [Proverbs 15:29](#); [Isaiah 58:1–9](#); [Hosea 6:1–7:16](#); [1 Timothy 2:8](#)).

The verse also insists that God knows the thoughts of all people, not just Israelites. This insight leads to the expectation that Gentiles may also pray toward the temple and ask for God’s help.

III. Inevitable Sin

([1 Kings 8:46, 48–50a](#))

A. Anger, Captivity, Exile (v. 46)

46. “When they sin against you—for there is no one who does not sin—and you become angry with them and give them over to their enemies, who take them captive to their own lands, far away or near.”

The prayer takes an important turn, assuming that the people may sin so grievously that the covenant might fail as the Israelites are removed from their promised land. This event did occur. However, the prediction goes beyond the curses for disobedience in [Deuteronomy 28:15–68](#) to promises of prosperity in [Deuteronomy 30:1–10](#). These envision the loss of the land as a punishment, and the return to it as an effect of God’s mercy, respectively. The relationship between Israel and God was not based on human achievement but on God’s love and kindness.

So, the prayer ends with a request that God will renew the people even after their communal sins have resulted in the curses of [Deuteronomy 28:15–68](#). Even the collapse of their culture ought not to be the last word. God remains just and punishes sin, but he also shows mercy.

This verse should not be read as an excuse for sin. “God knows I’m human and will forgive me,” a sentence often heard in Christian circles, is a statement of extreme arrogance and careless indifference to the moral and spiritual demands of faith. It is not a statement honoring God or taking human duties or capacities seriously. It distorts Solomon’s point here. The prayer does not ask for cheap grace because it accepts the reality of punishment for sin.

What Do You Think?

Is it possible to know that a hardship is God’s judgment in your life? Explain your answer with biblical evidence.

Digging Deeper

What danger does assuming another person’s hardship is God’s judgment pose to presenting the gospel?

B. Hear, Sustain, Forgive (vv. 48–50a)

48. “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 toward the land you gave their ancestors, toward the city you have chosen and the temple I have built for your Name;

This part of Solomon’s prayer assumes that suffering will cause people to reflect on their lives and amend them. It also assumes that God will hear their prayers of repentance when uttered in a land of exile. This means, in turn, that God’s presence is universal and that he is interested in the prayers of people seeking change and redemption.

The verse also reveals the idea of praying toward the temple in Jerusalem. It may be the earliest evidence for that practice. Much later, Daniel prayed, facing Jerusalem while in Babylon ([Daniel 6:10](#)). This practice shows how posture indicates the direction of the heart. A good (and bad) example of this is [Ezekiel 8:16](#), which describes about 25 men who “with their backs toward the temple of the Lord and their faces toward the east ... were bowing down to the sun in the east.”

What Do You Think?

What does it look like to turn back to God with all your heart and soul?

Digging Deeper

Who do you trust to help you identify when you need to repent and return to the Lord?

49. “then from heaven, your dwelling place, hear their prayer and their plea, and uphold their cause.

It’s one thing to *hear*, but another thing to *heed* (see the distinction in [Ezekiel 33:4–5](#)). We see both elements in this prayer, with the request to *uphold their cause* as the heeding part. The “cause” has been given to the Israelites by God; it is the very reason for the existence of their nation ([Deuteronomy 7:6](#)).

Thus, the prayer ultimately is that God's will be done as the nation of Israel fulfills its divine purpose. And God is certainly interested in having his will done!

50a. “And forgive your people, who have sinned against you; forgive all the offenses they have committed against you.”

God takes no pleasure in our suffering, even when we have earned it ([Ezekiel 18:32; 33:11](#)). Spiritual reform sometimes results in suffering, since we need to eliminate certain attitudes and behaviors. But even the suffering draws the compassion of God and of righteous people. We hasten to add that neither this verse nor any other Bible text implies that all suffering is deserved. Much is not (compare [Luke 13:1–5; John 9:1–3](#)).

Forgiveness and Reconciliation

The collapse of the apartheid regime in South Africa in the early 1990s could easily have resulted in revenge-filled ethnic warfare. We need to look no further than the Rwandan genocide of 1994 to see a brutal outcome to such a war. Yet this did not happen, in large part due to the work of South Africa's Truth and Reconciliation Commission in 1996.

Chaired by Desmond Tutu, the commission made a point to listen to the stories of victims and perpetrators alike. Both groups were encouraged to work through a process of forgiveness and reconciliation.

We should want both of those two things not only from others but also from God. Forgiveness and reconciliation involving one will often be inseparable from forgiveness and reconciliation involving the other. Which of these five passages convict you the most in that regard: [Matthew 5:23–24; 6:14–15; 25:45; 1 Corinthians 8:12](#); and [Colossians 3:13](#)? Why?

—A. W.

What Do You Think?

What gives you confidence that God has forgiven your sins?

Digging Deeper

How do you offer the gift of forgiveness to others?

Conclusion

A. People as Sinners

One of the most puzzling features of prayer in the Bible occurs in this prayer at the dedication of the temple. Here, Solomon voiced the nation's prayer for forgiveness as part of its ongoing life together. In this case, Solomon prayed for forgiveness of sins that had not yet been committed!

In that regard, the prayer serves as a reflection on the entire history of Israel, from the time of the exodus of 1447 BC (481 years in the past as Solomon uttered this prayer) to Nebuchadnezzar's forced removal of the citizens of Judah in 586 BC (380 years after the prayer). To understand the prayer, it is

important to place it within this larger context, the story of Israel in the promised land, covering the entire books of Joshua through 2 Kings. Both that history and Solomon's prayer reflect a realistic assessment of the human condition and the tendency of human beings to fail. The Bible does not try to pretend that a perfect, sinless time existed at some point after the Garden of Eden. Idolatry and oppression occurred regularly; they still do. Solomon's prayer foreshadowed the outcome found in [2 Kings 25](#). Even so, Israel's story, as recorded in the books of Joshua through 2 Kings, is not an obituary but a warning and an invitation to a better life.

B. God as Defender

Solomon's prayer rests on the assumption that God seeks to heal and forgive, even when (or especially when) sins threaten to overcome the sinners. God defends penitent people from those who would oppress them—and even from themselves. The worship by Old Testament Israel and the New Testament church celebrate the expansive nature of God's mercy. We are thereby reminded to beware of the traps that require it.

The prayer in [1 Kings 8](#) is, therefore, realistic but also hopeful. The dedication of the holiest spot on earth (at the time) was connected to the reality of unholiness. Solomon cast the nation of Israel as a whole on the mercy of God. In so doing, Solomon sought God's commitment to continue working with the people continuously as part of their centuries-long process of learning and obeying.

Today, the church would do well to recover the biblical practice of confession of sins, both of individuals and of the church as a whole. Part of that recovery would involve acknowledgment that the temptations to harm others or dishonor God do not go away. We will need forgiveness in the future, and we need humility in the present. Solomon's prayer shows us a way forward.

C. Prayer

God of mercy, Lord of love, hear the cries of all who need you. Even when our sins have trapped us in suffering, show us mercy. Do not let us be overwhelmed by our bad decisions or those of others. As Jesus called even those who betrayed him to feed his sheep, call us into your eternal kingdom. In Jesus' name, we pray. Amen.

D. Thought to Remember

Sin is real, but so is God's mercy.

Involvement Learning

Enhance your lesson with [NIV Bible Student](#) (from your curriculum supplier) and the reproducible activity page (at www.standardlesson.com or in the back of the [NIV Standard Lesson Commentary Deluxe Edition](#)).

Into the Lesson

Brainstorming. Ask learners to name things (not people) that are important to them. The responses can include physical items, good causes, intangible things that affect them, etc. Create a list on the board as responses are voiced. (You may wish to limit responses to one or two per person, depending on class size.)

Wrap up the brainstorming by saying, “Things that are important to us are usually dedicated to a specific purpose—one purpose and one purpose only.” Then work through the list as a class to determine which entries are considered “dedicated” in this sense.

After a few minutes of discussion, say, “In our lesson, we are going to look at Solomon’s dedication of the Jewish temple and think about what parallels there may be to ‘dedications’ today.”

Into the Word

Ask three volunteers to read aloud the three segments of today’s lesson text, one segment each. Then divide the class into three groups, designating them as the **Confession Group**, the **Disaster Group**, and the **Repentance Group**. Distribute handouts (you create) of the following questions.

Confession Group. Read [1 Kings 8:22–24](#). 1—In what posture was Solomon praying? 2—What did Solomon confess about God? 3—What was Solomon emphasizing about the Israelite’s relationship with God?

Disaster Group. Read [1 Kings 8:37–39](#). 1—What did Solomon ask God to do in various circumstances? 2—What do these verses say about God’s power? 3—What do these verses say about the people’s relationship with God?

Repentance Group. Read [1 Kings 8:46, 48–50](#). 1—Under what circumstances was God requested to act mercifully? 2—What do these verses say about God? 3—What do these verses say about the people’s relationship with God?

After allowing for eight minutes of discussion, reconvene for whole-class interaction. The answers to the questions should be obvious from the texts at hand. Talk through the different things that are in Solomon’s prayer, including praise and submission to God, along with requests for the practical and spiritual needs of the people. Have on hand a dozen or so blank pieces of letter-size paper. Use them to list responses as participants voice them, one response per sheet of paper. Tape them to the board, arranging them in a way that results in an outline or structure of how Solomon prayed.

Into Life

Gesturing toward the outline just created, ask, “What elements in Solomon’s prayer should we adopt into our own personal prayer lives?” Dig deeper by challenging every answer with a response that begins with “But what about ...?” Here are some *examples*: For a response regarding conclusions about Solomon’s prayer posture, you could ask, “But what about his change in posture in [1 Kings 8:54](#)?” For a response regarding conclusions about God’s hearing of prayers, you could ask, “But what about times when God refuses to listen, as in [Lamentations 3:8, 44](#)?”

Stress at some point that although our meeting places for worship are not parallel to the temple as the ancient Israelites' meeting place for worship, we can still dedicate our church buildings for holy purposes. Allow learners one minute to write a simple prayer in that regard; allow an opportunity to share. *Option:* Dig deeper by distributing copies of the “Dedicating Your Temple” exercise from the activity page, which you can download. Allow work in triads to complete as indicated, followed by whole-class interaction.

Option. Distribute copies of the “Inspirational Places” exercise from the activity page. Have learners complete it individually in a minute or less. This can be a take-home if time is short.

To print the reproducible activity page, simply click the highlighted text below to create a pdf file on your hard drive. Then open the pdf file in Acrobat Reader and print.

[Activity Page \(September 8—Solomon Dedicates the Temple\)](#)
