

3/24/19

The Temple, God's House of Prayer
2Chron. 6:1-7:3

The dedication of the Temple took place on the seventh month, October, the holies month of the year and covered in two chapters. 2Chron 5:3; 5:1-7:11

1. It begins with the Feast of Trumpets on the 1st to sound announce the holy month, Yom-Kippur on the 10th the Feast of Atonement for the sins of the nation, terminating with the Feast of Tabernacles.

* The Feast of Tabernacle lasted eight days, the dedication seven, fifteen days total. 2Chron. 7:9-10

The ark of the covenant has been placed in the Holy of Holies and the priests and Levites are praising and worshipping God and the glory of the Lord filled the house so that the priest were not able to minister.

We want to look at the dedication of the temple by Solomon that is characterized by three things. 2Chron. 6:1-7:3

- I. The proclamation of Solomon to the faithfulness of God. vs. 1-11**
- II. The supplication of Solomon to hear the prayers towards the temple of God. vs. 12-21**
- III. The petition of Solomon for the various sins of the people God. vs. 22-7:3**

I. The proclamation of Solomon to the faithfulness of God. vs. 1-11

* The parallel passage. 1Kings 8:1:32

- A.** The words of Solomon addressed to God regarding the built temple. vs. 1-2
* The parallel passage. 1Kings 8:12-61
 - 1.** The past dwelling of God, "Then Solomon spoke: "The LORD said He would dwell in the dark cloud." vs. 1
 - a.** The phrase "dark cloud" refers to the evidence of God's presence called a theophany, at Mount Sinai and the wilderness. Ex. 20:21; 24:16-18; 40:34
 - b.** The presence of God being one with His people to protect, guide and use them.
 - 2.** The present dwelling of God, "I have surely built You an exalted house, And a place for You to dwell in forever." vs. 2
 - a.** The exalted house refers to the magnificense of the structure.
 - 1)** The size, beauty and extravagance.
 - 2)** The temple was the worship center for the Jewish nation.
 - b.** The temple is said to be a place for God to dwell "forever".
 - 1)** Solomon did not mean God lived in the temple, as he say in verse 18.
 - 2)** Solomon knew it was the place God had chosen to be sought and manifest

His presence, forever by the Davidic covenant, ultimately by Messiah.

- 3) The reference to “forever” is not an exaggeration, for God will be present in the Millennial Temple.
 - b. The contrast of the tabernacle and the temple is obvious and evident.
 - 1) The presence of God would no longer be moving around as before.
 - 2) The presence and Shekinah glory of God would be at the Temple.
- B.** The words of Solomon addressed to the people of God. vs. 3-11
1. The blessing on the people, “Then the king turned around and blessed the whole assembly of Israel, while all the assembly of Israel was standing.” vs. 3
 - a. Solomon was facing the altar and Holy of Holies, the presence of God.
 - b. Solomon faced the people standing as their king to bless them, as they stand.
 - 1) Standing was the usual position of a preacher, a teacher sat, students stood.
 - 2) If you fell asleep it would be very evident, because you hit the ground.
 2. The proclamation of praise to God for His faithfulness. vs. 4-6
 - a. Solomon praised God for fulfilling His word, “And he said: “Blessed be the LORD God of Israel, who has fulfilled

with His hands what He spoke with His mouth to my father David, saying.” vs. 4

- 1) Solomon was speaking well of God’s character, Yahweh the covenant God trustworthy faithfulness to His promises to David.
 - 2) Moses also did this before Israel entered into the promised land, reminding them that God had not failed of one promise.
- b. Solomon praised God for waiting to choose the permanent place of worship and king from the days of the exodus, ““Since the day that I brought My people out of the land of Egypt, I have chosen no city from any tribe of Israel in which to build a house, that My name might be there, nor did I choose any man to be a ruler over My people Israel.” vs. 5
- 1) The nation spent 40 years in the wilderness roaming endlessly.
 - 2) The nation was led by Joshua to conquer and distribute the land.
 - 3) The nation had judges, until David.
- c. Solomon praise God for His words to his father David about choosing Jerusalem and David, ““Yet I have chosen Jerusalem, that My name may be there; and I have chosen David to be over My people Israel.”” vs. 6

- 1) Jerusalem is found 635 times in the Old Testament and 141 in the New Testament, a total of 776 times.
- 2) Babylon 251 times in the Old Testament and 13 in the New, a total of 264 times.
- 3) The name of David appears 917 times in the Old Testament, 54 in the New, a total of 971 times.

C. The words of Solomon to explain the building of the Temple. vs. 7-9

1. The good intent of David is declared, “Now it was in the heart of my father David to build a temple for the name of the LORD God of Israel.” vs. 7
2. The approval of God about the intent of David is affirmed, “But the LORD said to my father David, ‘Whereas it was in your heart to build a temple for My name, you did well in that it was in your heart.’” vs. 8
3. The denial of God to David, but commission to Solomon is confirmed, “Nevertheless you shall not build the temple, but your son who will come from your body, he shall build the temple for My name.”” vs. 9

D. The words of Solomon to confirm the building of the Temple.

1. The partnership in the building of human and Divine, “So the LORD has fulfilled His

word which He spoke, and I have filled the position of my father David, and sit on the throne of Israel, as the LORD promised; and I have built the temple for the name of the LORD God of Israel.” vs. 10

- a. God was behind the entire plan.
 - b. Solomon succeeded David as king.
 - c. Solomon completed the Temple.
2. The presence of the ark of the covenant, “And there I have put the ark, in which is the covenant of the LORD which He made with the children of Israel.” vs. 11
 - 1) In the ark were two tables of stone written with the finger of God. 2Chron. 5:10
 - 2) The covenant contained blessing and curses. Deut. 37-38; Lev. 26

Illustration

As you walk up the steps to the building that houses the U.S. Supreme Court you can see near the top of the building a row of the world’s law givers and each one is facing one in the middle who is facing forward with a full frontal view? Moses and he is holding the 10 Commandments! “In God we trust” our money.

Application

1. What incredible protection is given to the leaders and people of a nation that believe and worship God.
 - a. Our founding Fathers wer such men.
 - b. Our Constitution says we posses certain inalienable rights endowed by our Creator,

among which are life, liberty and the pursuit of happiness.

- c. Our captital monuments in D.C. have engraved entire passages of the Bible, but our leaders, educator and most of the people turned their backs on God or denied Him.

* Isaiah in describing Israel, describes our nation today, “Alas, sinful **nation**, A people laden with iniquity, A brood of evildoers, Children who are corrupters! They have forsaken the LORD, They have provoked to anger The Holy One of Israel, They have turned away backward.” Is. 1:4

2. God ultimately chose to tabernacle among men by taking residence in a human body.

- a. The Word became flesh and... Jn. 1:14
- b. The Incarnation revealed Jesus divested Himself of His glory, not His deity. Phil. 2:5-7
- c. The Incarnate Christ came as the Last Adam, just like the First Adam in every way prior to the fall. 1Cor. 15:45
- d. The glorified Christ ultimately dwells in every believers body, the temple of God. 1Cor. 6:19

3. God was faithful to His word and promises.

- a. The first promised of the Messiah was to Adam and Eve, the Seed of the woman. Gen. 3:15
- b. The promised is repeated throughout the Scriptures. 2Sam. 7:14-15; Is. 7:14; Mic. 5:2
- c. The conception of Jesus was the fulfillment. Matt. 1:22-23

The proclamation of Solomon to the faithfulness of God!

II. The supplication of Solomon to hear the prayers towards the temple of God. vs. 12-21

* The parallel passage. 1Kings 8:32-53

- A. The posture of Solomon in prayer in one of many, “Then Solomon stood before the altar of the LORD in the presence of all the assembly of Israel, and spread out his hands.” vs. 12
 - 1. The position of standing before the bronze altar and people as God’s chosen king.
 - a. The altar was for expiating the sins of man to be one with God.
 - b. Brass or bronze speaks of judgment.
 - 2. The position of Solomon’s hand is one of being spread out and up to God.
 - a. It symbolizes surrender to God.
 - b. It symbolizes praise to God.
 - c. It symbolizes to receive from God.
- B. The place Solomon prayed from is described in detail. vs. 13
 - 1. The size of the platform is given, “(for Solomon had made a bronze platform five cubits long, five cubits wide, and three cubits high.” vs. 13a-c
 - a. A cubit was 18 inches, 7 ½ feet long, 7 ½ wide and 4 ½ feet high.

- b. The elevation would allow all the people to see and hear the king.
 - * The platform is indicated only in Chronicles.
 - 2. The location of the platform stated, “and had set it in the midst of the court.” vs. 13d
 - a. The outer court of before the Holy Place.
 - b. There were other courts beyond this one.
 - 3. The various positions of prayer Solomon, “and he stood on it, knelt down on his knees before all the assembly of Israel, and spread out his hands toward heaven)” vs. 13
 - a. Standing as a servant of God.
 - b. Kneeing in humility to worship of God.
 - c. Spreading his arms up towards heaven in total dependence on God.
- B.** The praise of God for His faithful character. vs. 14-15
- 1. God was unique, one of a kind, “and he said: “LORD God of Israel, there is no God in heaven or on earth like You.” vs. 14a-c
 - a. Yaweh was the covenant God of Israel.
 - b. He was the Creator “Elohim”
 - c. He was the only God inhabiting heaven and earth, being Omnipresent.
 - 2. God was steadfast and trustworthy in His covenant love, “who keep Your covenant and mercy with Your servants who walk before You with all their hearts.” vs. 14d

- a. The covenant of the one made with Abraham, Isaac and Jacob, now David.
 - b. The mercy “heced”, is lovingkindness, a covenant word to those servants that walked with God with all their hearts.
3. God was faithful, “You have kept what You promised Your servant David my father; You have both spoken with Your mouth and fulfilled it with Your hand, as it is this day.” vs. 15
- a. God revealed it to David.
 - b. God brought it to pass, the day attested it.
- C.** The petition for the future fulfillment of the promise to David. vs. 16-17
- 1. To have an heir on the throne, “Therefore, LORD God of Israel, now keep what You promised Your servant David my father, saying, ‘You shall not fail to have a man sit before Me on the throne of Israel, only if your sons take heed to their way, that they walk in My law as you have walked before Me.’” vs. 16
 - a. Take note Solomon was aware of the two-fold promise to David and Solomon.
 - 1) First unconditional which would be fulfilled through Christ to have a man sit on the throne of Israel.
 - 2) Second conditional on the obedience if the descendants of David to continue to sit upon the throne, but they failed.

- b. God would keep the promise through Jesus and God would take it away from Solomon as he disobeyed God, so God rent the kingdom from him.
 - 2. To bring it to pass and fulfil it, “And now, O LORD God of Israel, let Your word come true, which You have spoken to Your servant David. vs. 17
 - a. The words are an agreement to the conditions of God’s words.
 - b. The words were never in jeopardy by God, but by man.
- D.** The petition for God to regard the prayers of His people. vs. 18-21
- 1. The miraculous contemplation is stated, “But will God indeed dwell with men on the earth? Behold, heaven and the heaven of heavens cannot contain You. How much less this temple which I have built!” vs. 18
 - a. First is the thought of God’s holiness and man’s sinfulness, a paradox that God would dwell with men on the earth.
 - b. Second is understanding that God is infinite and Omnipresent, the heaven of heaven would not be vast enough.
 - c. Third acknowledging that the temple in no way was built to contain God.
 - 2. The plead before God is then spoken, “Yet regard the prayer of Your servant and his supplication, O LORD my God, and listen to

- the cry and the prayer which Your servant is praying before You.” vs. 19
- a. Solomon recognized his insignificance in asking, “Yet regard the prayer of Your servant and his supplication, O LORD my God.” vs. 19a-b
 - 1) The word prayer “t@phillah”, means prayer for needs.
 - 2) The word supplication “t@chinnah” means a plead to seek favor.
 - 3) Solomon was the servant of Yahweh.
 - b. Solomon makes his request, “and listen to the cry and the prayer of Your servant praying before You.” vs. 19c
 - 1) The word prayer “t@phillah”, means prayer for needs.
 - 2) The words praying “palal”, means to intercede.
 - 3. The prominence of the temple is emphasized, “that Your eyes may be open toward this temple day and night, toward the place where You said You would put Your name, that You may hear the prayer which Your servant prays toward this place.” vs. 20
 - a. That the eyes of God would be vigilant towards the temple He assigned His name to, as the place of prayer. vs. 20a-b
 - b. That God would be constantly listening to the prayers from and to the direction of the temple. vs. 20c

4. The practical purpose of prayer is stated, “And may You hear the supplications of Your servant and of Your people Israel, when they pray toward this place. Hear from heaven Your dwelling place, and when You hear, forgive.” vs. 21
- a. To answered the supplications and prayer of His people. vs. 21a-b
 - b. To hear their genuine hearts repentance and forgive their sins. vs. 21c
 - 1) Sin hinders our fellowship with God.
 - 2) Sin forgiven restores fellowship with God.

Illustration

“Now when Daniel heard the decree to not pray to any other god and the writing was signed, he went home. And in his upper room, with his windows open toward **Jerusalem**, he knelt down on his knees three times that day, and **prayed** and gave thanks before his God, as was his custom since early days.” Dan. 6:10

Application

1. Are you a faithful witness about God to unbelievers, your children and family when they mock or challenge your faith?
 - a. That He is eternal, always has been.
 - b. That He is infinite, he always will be.
 - c. That He is Spirit, He has no physical body.
 - d. That He is living in their body as His temple.

- * We are to give an answer to every man for the reason and hope that lies in us with meekness and fear. 1Pet. 3:15
2. Are you telling and reminding your children how blessed they are to have Christian parents.
 - a. But that they personally have all their sins forgiven and accept Christ as Savior. Jn. 3:3-5
 - b. That God is holy and sin breaks their fellowship until they ask forgiveness. Ps. 66;18; Is. 59:1-2
 - c. That they have access to God at all times before the throne of grace to find help in tme of need. Heb. 4:14-16
 3. Are you telling your children and others that we are in the time of great deception.
 - a. Warning them to not be decieved by the liberal secularism and humanism in the Universities.
 - b. Warning them to not be deceived by the heresy and different gospel being preached and taught from within the church. Gal. 1:6-7
 - c. Exhorting them to be ready for the Coming of the Lord Jesus for His church. 1Thesss. 4:16-17
 - d. Warning them that the Anti-Christ who will decive the world for 7 years, as God pours out His wrath on all that are left behind Rev. 3:10
- c. Reminding them the live in an attitude of prayer, always dependent on God to guide then and direct their steps.
- * “Righteousness exalts a **nation**, But **sin** is a reproach to any people.” Prov. 14:34

The supplication of Solomon to hear the prayers towards the temple of God!

III. The petition of Solomon for the various sins of the people God. vs. 22-42

* The parallel passage. 1Kings 8:31-53

A. Prayer for the times of taking of an oath. vs. 22-23

1. The condition called the protasis, “If anyone sins against his neighbor, and is forced to take an oath, and comes and takes an oath before Your altar in this temple.” vs. 22

a. This is when a person lied to a person about ethical or a moral thing. vs. 22a

b. So the person was taken before the High Priest into the Temple to take an oath before God to see if he was telling the truth. vs. 22b-c

* Ex. 22:10-11; Lev. 6:3-5

2. The consequences called the apodosis “then hear from heaven, and act, and judge Your servants, bringing retribution on the wicked by bringing his way on his own head, and justifying the righteous by giving him according to his righteousness.” vs. 23

a. They trusted God to reveal the truth, “hear from heaven, and act, and judge.” vs. 23a-c

b. They believed God would punish the guilty, “retribution on the wicked” and justify “the righteous”. vs. 23d

B. Prayer for the times of defeat in battle due to sin. vs. 24-25

1. The condition, “Or if Your people Israel are defeated before an enemy because they have sinned against You, and return and confess Your name, and pray and make supplication before You in this temple.” vs. 24

a. God would not be for them in battle due to sinning against God. vs. 24a

b. And they confessed their sin that God before the temple. vs. 24b-c

* Lev. 26:17; Deut. 28:48

2. The consequence or benefit, “then hear from heaven and forgive the sin of Your people Israel, and bring them back to the land which You gave to them and their fathers.” vs. 25

a. God would hear “from heaven and forgive” the sins of “Your people Israel.” vs. 25a

b. God would allow them to return to the land given to their fathers. vs. 25b

C. Prayer for the times of draught. vs. 26-27

1. The condition, “When the heavens are shut up and there is no rain because they have sinned against You, when they pray toward

this place and confess Your name, and turn from their sin because You afflict them.’ vs. 26

- a. God in judgement of their sin against God withheld the rains. vs. 26a
 - b. And they recognize their affliction is due to God’s judgement and repent towards the temple. vs. 25b-c
* Lev. 26:19; Deut. 11:10
2. The consequence or benefit, “then hear in heaven, and forgive the sin of Your servants, Your people Israel, that You may teach them the good way in which they should walk; and send rain on Your land which You have given to Your people as an inheritance.” vs. 27
- a. God would hear and forgive. vs. 27a-c
 - b. God then would teach them “the good way” they were to walk in and return the rains to the land. vs. 27d-e
 - 1) The prophet Amos spoke about this. He says, I sent rain and you did not obey Me, I sent rain in one city and not another, and yet you did not turn to Me. Amos 4
 - 2) “I struck your crops, you did not get the hint. And he enumerates all kinds of things and God was continually pursuing His people, yet they would not repent. The prophet says, Oh I wish that the people had a heart to

know God.” Prepare to meet Your God! Amos 4:12

- D. Prayer for the times of famine and pestilence. vs. 28-31
1. The condition, “When there is famine in the land, pestilence or blight or mildew, locusts or grasshoppers; when their enemies besiege them in the land of their cities; whatever plague or whatever sickness there is; whatever prayer, whatever supplication is made by anyone, or by all Your people Israel, when each one knows his own burden and his own grief, and spreads out his hands to this temple.” vs. 28-29
 - a. God would send famine, pestilence, plagues, give them to their enemies or sickness vs. 28
 - b. And the person or persons of Israel recognized their brden and grief due to their sins then they pray to God with their arms up to heaven surrendered to receive His forgiveness. vs. 29
* Lev. 26:16; 25-26; Feut. 28; Ruth1:1; 2Sam. 21:1; 1Kings 18:1-2
 2. The consequence or benefit, “then hear from heaven Your dwelling place, and forgive, and give to everyone according to all his ways, whose heart You know (for You alone know the hearts of the sons of men), that they may fear You, to walk in Your ways as

long as they live in the land which You gave to our fathers.” vs. 30-31

- a. God would hear from heaven forgive those who repented not those that did not, “whose hearts You know”, though God knows all are sinners. vs. 30
- b. The purpose is to “walk in Your ways as long as they live in the land” given to their fathers. vs. 31

E. Prayer for the times of salvation. vs. 32-33

- 1. The condition, “Moreover, concerning a foreigner, who is not of Your people Israel, but who comes from a far country for the sake of Your great name and Your mighty hand and Your outstretched arm, when they come and pray in this temple.” vs. 32
 - a. God knew some Gentiles would come from far countries and call on His great name to prosolitze into Israel.
 - b. God told Abraham, “In you shall all the families of the earth be blessed.” Gen. 12:3
- 2. The consequence or benefit, “then hear from heaven Your dwelling place, and do according to all for which the foreigner calls to You, that all peoples of the earth may know Your name and fear You, as do Your people Israel, and that they may know that this temple which I have built is called by Your name.” vs. 33

- a. That God would forgive them and save them. vs. 33a-b
- b. That all the earth know God’s name and fear Him, as Israel, recognizing the temple with His name. vs. 33c-e
* Rahab the harlot, Ruth, Uriah, etc.

F. Prayer for the times of going to battle. vs. 34-35

- 1. The condition, “When Your people go out to battle against their enemies, wherever You send them, and when they pray to You toward this city which You have chosen and the temple which I have built for Your name.” vs. 34
 - a. The people would trust God to give them the victory against the enemy. vs. 34a-b
 - b. And they would pray towards Jerusalem and the temple of God vs. 34c
- 2. The consequence or benefit, “then hear from heaven their prayer and their supplication, and maintain their cause.” vs. 35
 - a. For God to hear and favor them. vs. 35a
 - b. To maintain their cause, “the glory of God and His name. vs. 35b
* Those fearful would be exempt from battle. Deut. 20:18

G. Prayer for the times of captivity. vs. 36-39

- 1. The condition, “When they sin against You (for there is no one who does not sin), and You become angry with them and deliver

- them to the enemy, and they take them captive to a land far or near.” vs. 36
- a. The people having sinned continually against God, He would give them to their enemies. vs. 36a-c
 - b. God send them into captivity far and near. vs. 36d
2. The or benefit by reflexion, “yet when they come to themselves in the land where they were carried captive, and repent, and make supplication to You in the land of their captivity, saying, ‘We have sinned, we have done wrong, and have committed wickedness’.” vs. 37
- a. If they come to their senses while in their captivity and repent. vs. 37a-b
 - b. Acknowledging their sins and wickedness. vs. 37d-g
3. The genuine repentance, “and when they return to You with all their heart and with all their soul in the land of their captivity, where they have been carried captive, and pray toward their land which You gave to their fathers, the city which You have chosen, and toward the temple which I have built for Your name.” vs. 38
- a. The phrase “with all their hearts and souls” while in captivity. vs. 23a-b
 - b. They pray towards Jerusalem and the temple, the continuous location. vs. 38c-e

4. The consequence, “then hear from heaven Your dwelling place their prayer and their supplications, and maintain their cause, and forgive Your people who have sinned against You.” vs. 39
 - a. The location of God is always “from heaven”, His throne.
 - b. The goal is forgiveness against God.
* Lev. 26:33, 44-45
- H. The conclusion of the prayer of Solomon. vs. 40-42
* The parallel passage. 1Kings 8:52-53
1. The confession of faith in God, “Now, my God, I pray, let Your eyes be open and let Your ears be attentive to the prayer made in this place.” vs. 40
 - a. The petition is addressed to “My God”. vs. 40a-b
 - b. The eyes and ears of God open to His people. vs. 40c-d
 2. The exaltation of God in the temple, “Now therefore, Arise, O LORD God, to Your resting place, You and the ark of Your strength.” vs. 41a-f
 - a. Solomon bids God to dwell among them in the temple. vs. 40a-c
 - b. The ark and God went together, as He would manifest His glory upon the mercy-seat, once a year on Yon-Kippor.

3. The petition for the holiness of God among His people, “Let Your priests, O LORD God, be clothed with salvation, And let Your saints rejoice in goodness.” vs. 41g-j
 - a. The priest were to bring sinful people to a holy God, as intercessors thought sacrifice. vs. 41a-c
 - b. The people of God were to delight in living in holiness. vs. 41d
 4. The petition based on the covenant, “O LORD God, do not turn away the face of Your Anointed; Remember the mercies of Your servant David.” vs. 42
 - a. The plead is to not turn away from Solomon. vs. 42a-b
 - b. The pleads is based on God’s mercy given his father David. vs. 42c
* Ps. 132:8-10
- I. The response of God to the prayer of Solomn. 2Chron. 7:1-3
1. God accepted the prayers of Solomon, “When Solomon had finished praying, fire came down from heaven and consumed the burnt offering and the sacrifices; and the glory of the LORD filled the temple.” vs. 1
 - a. The burn offering of dedication and consecration God consumed. vs. 1a-b
 - b. The Shekinah glory of God filled the temple, as at the dedication of the Tabernacle. vs. 1c

2. The overwhelming affect on the priest, “And the priests could not enter the house of the LORD, because the glory of the LORD had filled the LORD’S house.” vs. 2
 - a. The holiness of God was so great in the temple. 2Chron. 5:13-14
 - b. The entire nation witnessed God’s approval and favor towards Israel.
3. The response of the people, “When all the children of Israel saw how the fire came down, and the glory of the LORD on the temple, they bowed their faces to the ground on the pavement, and worshiped and praised the LORD, saying: “For He is good, For His mercy endures forever.” vs. 3
 - a. All of them gave reverence to God at the sight of the fire and glory prostrating themselves on the ground. vs. 3a-c
 - b. All worshipped praising God, “He is good. For His mercy endures forever.” vs. 3d-f

Illustration

Daniel prayed to God knowing the time of captivity was almost over confessing his sins and his people’s sins. Dan. 9:1-6

* DID YOU KNOW? Every session of Congress begins with a prayer by a paid preacher, whose salary has been paid by the taxpayer since 1777.

Application

1. God give all of us every opportunity to stay right with God through Jesus, our high Priest. Heb. 4-9
2. At times believer add to their own hurt by their disobedience, even as God struck some wit sickness and took their lives. 1Cor. 11
3. The grace of God is sufficient for our lives in order to live with the peace of God, through the love of God, walking and living in the Spirit. Eph. 5:18
4. This will cause us to worship Jesus for everything, even the things we do not understand.
* “For we **walk** by **faith**, not by sight.” 2Cor. 5:7
5. Jeremiah and Jesus told the Jew they had made His house of prayer a den of thieves. Jer. 7:11; Matt. 21:13

The petition of Solomon for the various sins of the people God!

Conclusion

We have looked at the dedication of the temple by Solomon characterized by three things.

- I. The proclamation of Solomon to the faithfulness of God!**
- II. The supplication of Solomon to hear the prayers towards the temple of God!**
- III. The petitions of Solomon to God for the various sins of the people of God!**