

# 1 Kings 8:62-9:9

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[ 0 : 00 ]     1 Kings chapter 8, let's get it in the right context here. Temple has been built. Solomon's temple has been built. He's finished it. After immediately following the construction of the temple, he began to build his own palace.

So, number of years building the temple, seven years building the temple, 13 years building his palace. In the time when he was building the palace, he was also building the furnishings for the temple.

So as soon as the palace is completed, they furnish the temple. Then they bring the Ark of the Covenant in. But the Ark of the Covenant is what's taking place in the first half of chapter 8.

And if you remember, it was at a very, really grand time in the nation of Israel, festival-wise. It was the festival of ingatherings or festival of tabernacles or festival of booths.

So the last of the three major festivals in which every Jewish male was supposed to go and worship together corporately. And so they come and they bring the Ark of the Covenant over.

[ 0 : 57 ]     And that's the only thing that was there from the tabernacle into the temple. The other furnishings, most Bible scholars believe that they probably put it in some of those storehouses that were built on the outside of the temple.

But the only thing that was in the tabernacle that actually goes into the temple is the Ark of the Covenant. They bring it in. The Shekinah glory of God fills that place, which leads to worship.

And Solomon is there on a raised platform in front of all the people. We kind of see this from 1 Kings 7 and 8, but we also see it in 2 Chronicles. And then he begins to pray and he falls on his knees.

The wording is pretty amazing. It says that he stood with his hands lifted up. And then by the time we get to the end of his prayer, we see that it says Solomon got up from kneeling in prayer. So he started his prayer standing with his hands outstretched to heaven, ends up somewhere in that prayer hitting his knees and just really crying out to God.

So they've seen the glory of the Lord. No one can go into the temple. Solomon prays. He prays specifically. He intercedes on behalf of all these things. So this context is important here in just a minute. You'll see why.

[ 2 : 03 ]     And he makes some very specific requests of the Lord God regarding the place, regarding the temple. He also understands that no temple can house God because the highest of the heavens cannot house him, let alone a house that Solomon has built.

And so he asks God to really show favor by causing his name to dwell there and answering the prayers that are offered in that place. And really, they're just astounded. They just pray. And that's where we stopped when we get to the end of verse 61.

Because after his prayer, he turns and he faces the congregation. And he really challenges them and he calls them to live in obedience and faithfulness and really just according to God's faithfulness. One thing that we have seen that just resonated through this whole temple process was that what God had promised with his mouth, he had fulfilled with his hand.

And that's an amazing fact that we need to hold on to. That is, what God has said, he has fulfilled. God keeps his word, right? What God had proclaimed with his mouth, he had fulfilled with his hands.

You say, oh, well, Solomon built the temple. Well, actually, all the nations were involved in building of the temple because it was really an international affair there. It wasn't just the Jews. It wasn't just the Gentiles.

[ 3 : 13 ] There was Jews, Gentiles, and half-Jews that were all part of the actual construction. But the grand design behind it all, or the one who really is fulfilling, it is God himself, right? Giving the gifts and the talents and the abilities and even the wisdom to man to carry out these plans.

So God is moving through man and doing what he said he would do. And that's where we stopped. And then we pick it up in verse 62. So it's still the same day. We're at that festival season.

And we're during that time where the people have gathered together and they're in Jerusalem. They're being reminded of God's faithfulness in the Old Testament because the whole purpose of the festival of booths or tabernacles are in gathering.

Same festival, three different words. Once they've been reminded that when the nation sojourned in the wilderness for 40 years, actually they traveled 38 years. They were two years at Mount Sinai. But while they were living in booths or tents, God did not fail them, right?

He was faithful. He provided for them every day. Manna from heaven, water from the rock, right? God was so faithful. The sandals on their feet didn't wear out and the clothes on their back didn't wear out.

[ 4 : 19 ] I mean, think about that for just a moment. 38 years of walking in circles in the desert and your shoes don't wear out on your feet. You know, God is so faithful. He kept them, he preserved them, and he led them here.

And then it says, as we get past that, verse 62, Now the king and all Israel with him offered sacrifice before the Lord. Solomon offered for the sacrifice of peace offerings, which he offered to the Lord 22,000 oxen and 120,000 sheep.

So the king and all the sons of Israel dedicated the house of the Lord. On the same day, the king consecrated the middle of the court that was before the house of the Lord, because there he offered the burnt offering and the grain offering and the fat of the peace offerings.

For the bronze altar that was before the Lord was too small to hold the burnt offering and the grain offering and the fat of the peace offerings. So Solomon observed the feast at that time, and all Israel with him, a great assembly from the entrance of Hamath to the brook of Egypt before the Lord our God for seven days and seven more days, even fourteen days.

And on the eighth day, that is the eighth day of the last seven, and on the eighth day he sent the people away, and they blessed the king. Then they went to their tents, joyful and glad of heart for all the goodness that the Lord had shown to David, his servant, and to all Israel, his people.

[ 5 : 35 ] Now it came about when Solomon had finished building the house of the Lord and the king's house and all that Solomon desired to do that the Lord appeared to Solomon a second time as he had appeared to him at Gibeon. And the Lord said to him, I have heard your prayer and your supplication, which you have made before me.

I have consecrated this house, which you have built, by putting my name there forever, and my eyes and my heart will be there perpetually. As for you, if you will walk before me as your father David walked, in integrity of heart and uprightness, doing according to all that I have commanded you, and will keep my statutes and my ordinances, then I will establish the throne of your kingdom over Israel forever, just as I promised to your father David, saying, You shall not lack a man on the throne of Israel.

But if you or your sons indeed turn away from following me and do not keep my commandments and my statutes, which I have set before you, and go and serve other gods and worship them, then I will cut off Israel from the land which I have given them, and the house which I have consecrated from my name, I will cast out of my sight.

So Israel will become a proverb and a byword among all peoples, and this house will become a heap of ruins. Everyone who passes by will be astonished and hiss and say, Why has the Lord done thus to this land and to this house?

And they will say, Because they forsook the Lord their God, who brought their fathers out of the land of Egypt and adopted other gods and worshiped them and served them, therefore the Lord has brought all this adversity on them.

[ 6 : 59 ]     1 Kings 8, verse 62 through 9, verse 9. I want you to see here this evening, we'll see it rather quickly before we get into the other matters we need to do, the outcome of a dedicated temple.

I want you to see the outcome of these events. God had called his people to build this temple. David had a desire to do it. You remember historically, David had this desire, and Nathan said, Do whatever your heart desires, and then Nathan comes back and goes, Wait a minute, God says you're not going to build it because you're a man of bloodshed, you're a man of warfare.

David, through, actually God just redeems the sins of David, which is so astounding, right? Through bad choices, poor choices, and rather sinful behavior, calls for senses, which leads to this catastrophic loss of life.

In order to stay the loss of lives, he buys the threshing floor of Arunah the Jebusite. He goes up to the threshing floor of Arunah the Jebusite, and he makes a sacrifice, and he stays the hand of the Lord there.

And it is there that the temple is built, but it's there also, we get it from the Chronicles account, 1 Chronicles, that God gives David a vision for the temple. And he writes it down, and he has it there, and he has it perfectly laid out, and it begins to make preparation.

[ 8 : 07 ]     He gives it to his son Solomon, and this is just the grace and the mercy of God. The two great failures of David, both are used to construct the temple, right? Solomon is the child of Bathsheba. We don't have to really go into that sin, and the hill of where they built it is the threshing floor of Arunah the Jebusite.

So the great failures of David are redeemed by God, not because it's an excuse to sin, but because when David confesses his sin and repents of that sin and acknowledges his sin and cries out to God for forgiveness, God is a God of complete forgiveness and restoration, right?

God didn't just say, okay, you're forgiven, let's go on about it. God redeemed those mistakes, which is so amazing. What the devil intended for harm, God used for good and glory.

And so we have this temple here, and if God has declared that the temple be built, then something will happen or there'll be an outcome of this temple. It is so much more than just this grand building. It is one of the great wonders of the ancient world, sure.

There is gold beyond count. There is bronze that cannot be weighed. There's silver everywhere. The craftsmanship and the artisanship is so astounding and amazing. We would stand in wonder of it.

[ 9 : 13 ] But there was something spiritually that was gonna happen in the nation because they were being obedient to what God had commanded them to do. And we see this here in these few verses. We see a number of outcomes because now the temple is built.

They've obeyed God. Now, again, we're not looking. We know. We have the privilege of knowing what happens later on because we have the text in front of us. We know of Solomon's failures.

We know of Solomon's temptation. We know of all of those things. But right now, if we limit ourselves to the text we have before us, we see what's going on in the nation. And we see really what God is allowing to take place.

And the first thing is, is we see that there is the worship of the assembly. They gather together. The glory of God falls. Solomon prays and he admonishes the people.

And then they begin to worship, right? And faithfulness always leads to true worship. And it says that they come and they're offering these sacrifices. And just the sheer number of sacrifices overwhelms us.

[ 10 : 10 ] And some think it's an exaggeration. But if you take into account the amount of people there, it is probably not an exaggeration. This is probably a really good number. And this number is recorded also in Chronicles.

And so we have this record of history of this is what is going on here. And they're offering all these sacrifices. And they're there together. Remember, when is this? This is during the festival of ingathering or the feast of ingathering when every Jewish male was required to go back to Jerusalem.

I know some of you weren't here. And for those of you that were here, you probably have forgotten it by now. But go all the way back in your mind to the book of Leviticus. God gives all these festivals and these feasts that they are to keep, right?

There's five major ones. There's three in which every year, the three that they were supposed to go back to Jerusalem. And they were supposed to take their families back with them. And not only their families, they were also supposed to take their servants with them, right?

The people that worked in their homes. So the whole household was to make this journey. This, if we keep going on a little bit further, this is Pentecost, right? This is gonna be why God calls everybody together.

[ 11 : 15 ] And he did it so much more than just creating Pentecost. He did it because he was reminding the people that sure, they were to worship the Lord their God as individuals. They were to worship the Lord their God as a family.

But God was also calling them to worship the Lord their God as a corporate body, right? They weren't to worship in isolation alone. One of the warnings that God gave the nation was when you go into the land, don't just worship however, whenever, wherever you want to.

I'm gonna cause my name to dwell in a particular place. And I want you to come there to worship me. Why? Not so that it could be legalistic, ritualistic, but so that he would remind them that he was not just the God of the individual, he was the God of the nation, right?

He reminded them, it's easy to isolate ourselves and say, well, I got this thing figured out. Me and God, we got this thing going on. Read scripture, my friend. God says, if you think you got it going on, then you're gonna have it going on with others.

He always unites the individual with a greater corporate body. And here, what we see them doing, all these sacrifices out there, there's, this is, this is the one festival I'd be excited about going to.

[ 12 : 22 ] And if I had to be honest, just about every Baptist would be excited about going to it, okay? Because they're offering peace offerings. Remember the peace offerings? You take the peace offerings, you put it on the altar, over the fire, you take it off the altar, you give part of it to the priest, you put all of the fat back on the altar.

Some of you say, I like the fat. Well, stay with me. Put all the fat back on the altar, because that's the best part, right? That's the good part. You give God the best part, and then you take some of it as a family. And you take some friends that were with you, remember all the servants and everybody that came, and you sat outside the gate of the temple, and you have a meal together.

In our life, we call that a fellowship meal. So what they would do is, they would take this animal, put it on the altar, then they'd give some to the priest. Then they would give the best part to the Lord God, and then they would take the rest after it cooked.

I know it's a big grill. It's what it is, right? After they had grilled it a little bit, and they would take it out, and they would eat it. Now, they didn't eat a lot of meat back then, because animals all were valuable, right?

But you didn't offer God junk either. You offered him the best of the best. So when you sat down to eat, you were eating prime meat, and you were eating it with other people, and you were of like-minded celebration.

[ 13 : 37 ] So can you imagine 14 days of worship like this, being reminded of how good God is, how faithful God is, and just this continuous, ongoing, sure, the reason it's called a peace offering is it was the only offering where you didn't mess up, and you brought God something, okay?

If you messed up the sin offerings, you never took it back off the altar, because you don't have any part in that. The atonement requires the whole thing. It's what they call a whole burnt offering, and it's the only one of the offerings, the sin offering, that never says that it is a soothing aroma which is pleasing to the Lord, because it's not pleasing to God to smell the price of our sin, right?

So the whole burnt offering is because you messed up, but the peace offering is this. Since God and I are at peace with one another, I'm gonna offer thanks to him for the peace that I have with him, and I'm gonna rejoice in the peace that I have with God with those that are nearest and dearest to me, and it was just celebrating that you are at peace with the Lord your God, and he's been faithful, and that's what they were doing.

It was just this huge corporate worship, and it tells us that this event goes on. It was supposed to be seven days. It ends up going another seven days, right?

Some say, well, the first part of it was a dedication offering. The second part of it was the peace offering. Either way, they're continuing to do this, and it gives us the geographical regions. It says that from the entrance of Amath to the brook of Egypt, or some say the river of Egypt, some say the wadi of Egypt.

[ 15 : 08 ] Either way, it's the only body water. So really what he is saying is from the furthest point north to the farthest point south, everybody from Israel was there. The entire nation's gathered together, north to south.

Everybody's there, and they're worshiping. It's a reminder that not only do they have this wonderful temple, not only has God caused his glory to dwell upon this temple, but God has united them with other like-minded people, and they're at peace with God, and worship flows from that, and look at what the overflow of that is.

Solomon dismissed them, and it says, and they all left going to their tents joyful and glad of heart. True worship, and a reminder that we are united to a greater body of like-minded believers who are all walking at peace with God leads to joy and gladness of heart.

It's not a legalistic thing when the book of Hebrews says, forsake not the assembling together of one another. Now we have peace with God not because of some sacrifice that we offered, right? Not because we put some meat on the grill, we took it off, and we ate it again.

We have peace with God because Jesus Christ has entered into his presence and intercedes for us, and he is our propitiation. He is every one of those offerings, right? He is every one of them, but this is also why table fellowship is so important even in the New Testament.

[ 16 : 37 ] When they came together, I would say if we publicized it this way, probably wouldn't have anybody show up, but what just happened a minute ago, for those of you that were hearing you ate, you had a love feast, right?

This is why the early church was made fun of, and they'd say, oh, that's some weird stuff going on over there because they called it a love feast. Not that they really, they had love from one another. Sure, there's nothing wrong with that, right? They had a deep love from them, but the greater part of it was that God so loved them that he sent his only begotten son, and now they were in this loving relationship with a holy God, and they would just celebrate that through a meal.

That's exactly what's going on here in Old Testament time. It is the worship of the assembly. The second thing we notice from our text is the word of assurance.

So they worship together. Everybody goes home. They bless the king, and then he sends them home, and they're all joyful, but then God speaks. He tells us in the ninth chapter, certainly in verse one, that after Solomon built the temple and after he built his palace, God spoke to him again.

So this is in the 24th year of his reign. In the fourth year of his reign, he began construction. It took 20 years, so in the 24th year of his reign, it says God spoke to him a second time as he did at Gibeon.

[ 17 : 47 ] And you remember the first time that God spoke to Solomon was when God says, you know, ask whatever you want. Solomon asked for wisdom, and he gives him wisdom. And then God says, well, since you didn't ask for riches and all this other stuff, I'm going to give it to you as well, longevity of life and all these things, if you will obey me and if you will follow me.

So God speaks to him again, and God comes to him. Now, 2 Chronicles gives us a lot more detail. It goes into this. We're not going to do that because if the Lord allows us to and we continue to make our way through the Old Testament, we will eventually get to 2 Chronicles.

But what we see here is that when God comes and he speaks to him, God has a purpose in speaking to him. Look at what it says. The Lord said to him, I have heard your prayers and your supplication which you have made before me. So the first word of assurance that God gives Solomon is I heard your prayers.

Solomon had a very public prayer in front of all the nation. He'd asked some very specific things. He had boldness to approach the throne room of heaven and asked some very specific things.

And God looks at him and says, I've heard your prayers. Now, if you go open the 2 Chronicles passage, you'll see that God answers every one of those specific points that Solomon requested.

[ 18 : 56 ] God goes to each and every one of them. God says, not only have I heard them, but I'm answering them. So here's this grand assurance, right? God hears the prayers of his people, but God responds to the prayers of his people.

This is the God who proclaims it with his mouth and fulfills it with his hands. Don't ever lose sight of that, right? They have just seen what God said when they left the nation of Egypt. I will pick a place that calls my name to dwell.

And God has done it. And now God says, I've heard your prayers and I'm going to cause my name to dwell there. So God gives the assurance of his presence. But God goes above and beyond what Solomon asked.

Solomon says, the highest heavens cannot contain you, but Lord, I ask that you cause your name to dwell here. And because your name, now Old Testament and even biblical, to have the name to dwell means to just kind of have the presence there, right?

The name, everything it encompasses and all that it belongs to. So that's why the names are so important in scripture. And Solomon had asked, Lord, let your name dwell here. And that way when people pray and they're praying towards you and they're praying and all that your name stands for, then you will respond.

[ 20 : 02 ] God says, I will do that. But look at what he also says. He says, I'm putting my name there forever and my eyes and my heart will be there perpetually. God says, I'm not only causing my name to dwell there, I'm going to cause my eyes and my heart to dwell there as well.

So God says, I'm going to see it with loving kindness. Heseb's a great word. It's loving kindness in your scriptures. Heseb means everything that is for our good. So when you come upon loving kindness, you're seeing the heart of God.

Everything that is for our good. Sometimes it's not very loving kind of God to give us what we want, but he's always going to give us what is for our good. Right? That's what heseb is.

So God has taken this assurance, not only am I causing my name to dwell there, but I'm going to be fully there. I'm going to see, I'm going to have a heart for these things. And then he reassures Solomon of his faithfulness to that Davidic covenant because he reminds him again.

He says, as for you, he says, I give you the assurance here that I'm going to be here, but as for you in particular, I will. He says, if you will walk before me with all as your father did and all the integrity of your heart and all the sincerity, I will keep my promises as I told David.

[ 21 : 12 ] God again has given the assurance that what he has said, he means. And we see this word of assurance at this real critical time. He's faithfully obeyed him.

He's done everything that God has put not only on his heart, but on David's heart. He has fulfilled it to a T and God assures him, I've heard your prayers. I'm answering your prayers. I'm going to put my presence there and I'm going to be faithful to you too.

Now we scratch our heads and we wonder, then how did Solomon stray? Well, we get to that later. But God gives him a word of assurance. But the last thing that God gives and the number three is not only is there the worship of the assembly and the word of assurance, there is the warning of judgment.

Almost just to keep my alliteration with the A's, I said warning of apostasy, but judgment is so much better. There's the warning of judgment. Because God transitions there in the ninth chapter in verse six, but if you are your sons.

But if you are your sons. And now he begins to proclaim judgment. Because the God of fulfilled prophecies and the gods of fulfilled promises is also a God of his word and judgment.

[ 22 : 21 ] God will not be mocked. He will not be forsaken. He will not be despised. God is a holy God. The king is a representative of the land.

So he's not just picking upon the people and saying that, well, so Solomon and his son's messed up and God's going to judge all the people. The king is a representative because as goes the king, so goes the people. We don't have to get very far into the Old Testament to see that, right?

The wicked kings are usually followed by wicked people. So when the king is failing, the nation is as well. But we see God God's judgment here. It says, but if you or your sons indeed turn away from following me and do not keep my commandments and my statutes which I have set before you and go and serve other gods and worship them, then I will cut off all Israel.

So God says, I'm not going to be mocked. I'm going to put my name here. It's here perpetually. My heart and my eyes are here perpetually. I put my name here forever. So the intention of God was to have an eternal presence with them.

But that intention was based upon their relationship. This is the Old Testament. Upon their relationship to the other side of the covenant. Right? And he's responding.

[ 23 : 28 ] He's not going to force it upon them. He says, but if you turn away from me and you worship other gods then this is what's going to happen. Now we know all about that. We don't really have to get into it but he looks at this place in particular because this temple is a testimony to a watching world.

Right? They got the best temple in all the world. I mean, they got so much gold overlaid in there that they burn it down just to try to get the gold out of the cracks of the stones. I mean, it's amazing what they have.

It's the craftsmanship. Again, we just cannot speak of it enough. God is really putting himself on display. This is why it is so important. I mean, I believe even with like church buildings and the way we treat our buildings and sometimes, you know, people think I'm a little over the top but when people walk into our buildings they are automatically casting judgment as to what we think of our God.

That's just how it happens. Every time you walk into a restaurant or a place of business or anywhere else your first impressions are usually visual.

What you see is what you perceive. Right? That's how you begin to judge and dictate everything else there. They tell you that communication, this is what I have a hard time with, is only 15% of the words we say.

[ 24 : 37 ] It's 85% of the actions we take. That's why they try to tell you as pastors not to move your hands much. I completely fell at that one. I can't do it. I mean, I could try to put them in my pocket but then it'd be weird.

I'd be jumping around. But it's not really what we say. We can say all day long what we want to but it's what people perceive. Right? And I have to constantly remind myself of that and sometimes I have to repent of that and go before God and say that.

But this temple is that world billboard here just declaring how they see the Lord their God. And God says it's going to be there but when you mock me or you forsake me it's still going to be a testimony because God says I'm going to cast you out and this temple is going to be destroyed so I'm just studying this week just some of the life of Christ and things of that nature.

Don't ever enter into the assumption that somebody defeats God. So when King Nebuchadnezzar comes in and they ransacked Jerusalem and the temple was destroyed Nebuchadnezzar didn't win the battle God gave him the temple.

How we say it means a lot. In the Garden of Gethsemane one thing you'll notice because we finished the book of Ephesians we're probably going to be looking at a little bit of the Easter story in the next few weeks right?

[ 25 : 51 ] Not to really give you too much into it but in the Garden of Gethsemane you'll notice no one does anything to Jesus until he gives them permission. He says do what you came to do then they do something.

Nobody took him away nobody led him away nobody caught him off guard he gave them permission. When the temple is destroyed God gives Nebuchadnezzar permission. If the name of God's dwelling there nobody could have ever destroyed the temple nobody could have ever touched the temple hey if the Shekinah glory of God is so much that the anointed priest cannot enter the temple who do we think anybody else that could go in and just burn it to get the gold out?

God says I'm going to let the destruction of the temple be a testimony to me as well. Your failures will also testify to me because he says in judgment the heap of ruins will be there and people will walk by and wag their heads and say why has God done that?

And he will say the people will declare because they forsook the Lord their God who led them out of the land of Egypt therefore he gave them up and he allowed his temple to be destroyed. So in their faithfulness the goodness of God is testified to and in their failures the holiness of God is proclaimed.

God will be magnified either way. The only option the people are given is where do we stand in that magnification? Do we want God to be magnified through our faithfulness or do we want God to be magnified in our failings?

[ 27 : 21 ] I'm closing and then we'll get into the business session. Adrian Rogers is one of my favorite pastors of all time. Love Adrian Rogers. Never got a chance to go see him in person. I love listening to Adrian Rogers.

I came to Christ that's all I listen to. Everybody always talks about how loving Adrian Rogers was as a pastor and he was. He was a very loving man. He had a way with his voice and things of that nature. But I remember going through Adrian Rogers Pastors Training Institute and Adrian was sharing he said he went to the hospital visitation with another one of the elders of the church and he walked in the hospital room and there was a believer in there and he confronted that believer and he said you need to repent of your sins.

And this man was in the room and the man said I'm not going to do it and he said I'm just telling you this is what you have wrong you need to repent and the man went and did it. He said they walked out of the room shut the door and Adrian looked at that elder that was with him and said within a week that man will be dead.

So far as the hospital staff was going he didn't have anything life threatening but within a week the man was dead because God will not be mocked and God's glory was going to be proclaimed.

I was like man Adrian never came into my room I'd be like alright what I need to repent of right but he said either way God would be glorified and he was and that's what the temple is.

[ 28 : 44 ] God is glorified in its completion but God is not limited in his glory when that temple is torn down. He does not lose glory if nothing else it promotes his holiness because God doesn't need a temple made with hands to declare his worthiness to be worshipped.

And we see this here as an outcome of this temple dedication. 1 Kings 8 62 through 9 9  
Thank you my brother.

so Thank you.

Thank you.

Thank you.

[ 31 : 01 ] Thank you.

Thank you.

Thank you.

Thank you.

Thank you.

[ 33 : 31 ] Thank you.

Thank you.

Thank you.

Thank you.

Thank you.

[ 36 : 01 ] Thank you.

Thank you.

Thank you.