

# FIRST KINGS

## Chapter 8

### *The Ark Brought into the Temple*

**Then Solomon assembled the elders of Israel and all the heads of the tribes, the leaders of the fathers' houses of the people of Israel, before King Solomon in Jerusalem, to bring up the ark of the covenant of the LORD out of the city of David, which is Zion. 2 And all the men of Israel assembled to King Solomon at the feast in the month Ethanim, which is the seventh month. 3 And all the elders of Israel came, and the priests took up the ark. 4 And they brought up the ark of the LORD, the tent of meeting, and all the holy vessels that were in the tent; the priests and the Levites brought them up. 5 And King Solomon and all the congregation of Israel, who had assembled before him, were with him before the ark, sacrificing so many sheep and oxen that they could not be counted or numbered. 6 Then the priests brought the ark of the covenant of the LORD to its place in the inner sanctuary of the house, in the Most Holy Place, underneath the wings of the cherubim. 7 For the cherubim spread out their wings over the place of the ark, so that the cherubim overshadowed the ark and its poles. 8 And the poles were so long that the ends of the poles were seen from the Holy Place before the inner sanctuary; but they could not be seen from outside. And they are there to this day. 9 There was nothing in the ark except the two tablets of stone that Moses put there at Horeb, where the LORD made a covenant with the people of Israel, when they came out of the land of Egypt. 10 And when the priests came out of the Holy Place, a cloud filled the house of the LORD, 11 so that the priests could not stand to minister because of the cloud, for the glory of the LORD filled the house of the LORD.**

**Ch 8** After Solomon brought the ark of the covenant into the finished temple from the city of David (2Sm 6:16) and all the holy vessels were in place (1Ki 8:1–11), the rites of dedication began with a hymn of adoration (vv 12–13), followed by a blessing and an address (vv 14–21), a prayer of dedication (vv 22–53), a benediction and admonition (vv 54–61), and dedicatory offerings (vv 62–64). (TLSB)

**8:1** *bring up the ark of the LORD's covenant.* David had previously brought the ark from the house of Obed-Edom to Jerusalem (see 2Sa 6). (CSB)

**8:2** *feast.* It is probable that Solomon waited 11 months (see 6:38) to dedicate the temple during the Feast of Tabernacles, which was observed in the seventh month of the year (Lev 23:34; Dt 16:13–15). (CSB)

Solomon waited 11 months after the completion of the temple to dedicate it. As an appropriate time for the solemnities, he chose the Feast of Booths, which began on the 15th of Ethanim, the seventh month, also called Tishri. (TLSB)

*seventh month.* Presumably in the 12th year of Solomon's reign. (CSB)

**8:4** *Tent of Meeting.* The tabernacle, which had been preserved at Gibeon. (CSB)

**8:7–8** *poles.* Used in carrying the ark (Ex 25:10–15). We do not know the significance of the poles protruding from the Holy Place. (TLSB)

**8:8** *their ends...could be seen.* The carrying poles were always to remain in the gold rings of the ark (Ex 25:15). (CSB)

*they are still there today.* These words must be those of the original author of this description of the dedication of the temple rather than those of the final compiler of the books of Kings (see Introduction: Author, Sources and Date; see also 2Ch 5:9). (CSB)

The Books of Kings were composed after the temple had been destroyed. This note reflects the time of the source that the writer of 1Ki consulted. (TLSB)

**8:9** *nothing ... except.* We are not told how or when the other articles associated with the ark were lost or removed (cf Ex 16:33–34; Nu 17:10). (TLSB)

**8:10** *the cloud filled the house of the Lord.* Just as a visible manifestation of the presence of the Lord had descended on the tabernacle at Sinai, so now the Lord came to take up his abode in the temple (see Ex 40:33–35; Eze 10:3–5, 18–19; 43:4–5). (CSB)

God showed His presence in a visible way (cf Ex 19:9). (TLSB)

**8:11** *not stand.* They had to withdraw. (TLSB)

*the glory of the LORD.* Cf Ex 20:21; 40:3, 34–35; Nu 11:25; 12:5. (TLSB)

**8:1–11** When the Levites bring the ark of the covenant to Jerusalem, the cloud filling the Lord's house is nothing less than God's awesome presence—His glory. God's presence reminds us of our unworthiness before Him. Yet it also announces His hallowing presence among us to cleanse us in His Son, Jesus. • Lord, I thank You for having shown Your glory, not only by Your presence in the temple of Jerusalem, but also especially in the person of Your Son, the Savior. Amen. (TLSB)

*Solomon Blesses the LORD*

**12** Then Solomon said, “The LORD has said that he would dwell in thick darkness. **13** I have indeed built you an exalted house, a place for you to dwell in forever.” **14** Then the king turned around and blessed all the assembly of Israel, while all the assembly of Israel stood. **15** And he said, “Blessed be the LORD, the God of Israel, who with his hand has fulfilled what he promised with his mouth to David my father, saying, **16** ‘Since the day that I brought my people Israel out of Egypt, I chose no city out of all the tribes of Israel in which to build a house, that my name might be there. But I chose David to be over my people Israel.’ **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. **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. **19** Nevertheless, you shall not build the house, but your son who shall be born to you shall build the house for my name.’ **20** Now the LORD has fulfilled his promise that he made. For I have risen in the place of David my father, and sit on the throne of Israel, as the LORD promised, and I have built the house for the name of the LORD, the God of Israel. **21** And there I have provided a place for the ark, in which is the covenant of the LORD that he made with our fathers, when he brought them out of the land of Egypt.”

**8:12** *he would dwell in a dark cloud.* See Ex 19:9; 24:15, 18; 33:9–10; 34:5; Lev 16:2; Dt 4:11; 5:22; Ps 18:10–11. (CSB)

Unapproachable in His holiness, beyond comprehension by His finite creatures, the Creator nevertheless permitted Solomon to build a house for Him, where He made Himself accessible to every covenant-keeping worshiper. Lest the Israelites forget that the “inscrutable” Lord (Rm 11:33–36) cannot be manipulated or made to conform to their thoughts, He dwelt invisibly in the windowless Most Holy Place, “in the cloud over the mercy seat” (Lv 16:2). (TLSB)

**8:13** Solomon reminded the people that he built the temple according to the Lord’s instruction and promise (vv 14–21). (TLSB)

**8:16** *my Name.* Equivalent to the Lord himself. (CSB)

**8:18** *My name.* Cf Ex 6:3; see p 843. In the temple, the Lord who dwells in darkness chose to reveal Himself in accord with the covenant made when He brought the fathers “out of the land of Egypt” (v 21). (TLSB)

**8:21** *the covenant.* The Ten Commandments were placed in the ark. (TLSB)

**8:12–21** Solomon recalls how the Lord had graciously kept His promises to His people. We, too, can look to the certainty of His promises. They declare God’s Law (promises to punish sin and disobedience) and His Gospel (promises of deliverance, mercy, and forgiveness in Christ). • Lord God, heavenly Father, I come before You with a deep sense of unworthiness, yet I also trust fully in Your gracious promises of forgiveness in Jesus. Amen. (TLSB)

*Solomon's Prayer of Dedication*

**22** Then Solomon stood before the altar of the LORD in the presence of all the assembly of Israel and spread out his hands toward heaven, **23** and said, “O LORD, God of Israel, there is no God like you, in heaven above or on earth beneath, keeping covenant and showing steadfast love to your servants who walk before you with all their heart; **24** you have kept with your servant David my father what you declared to him. You spoke with your mouth, and with your hand have fulfilled it this day. **25** Now therefore, O LORD, God of Israel, keep for your servant David my father what you have promised him, saying, ‘You shall not lack a man to sit before me on the throne of Israel, if only your sons pay close attention to their way, to walk before me as you have walked before me.’ **26** Now therefore, O God of Israel, let your word be confirmed, which you have spoken to your servant David my father.

**7** “But will God indeed dwell on the earth? Behold, heaven and the highest heaven cannot contain you; how much less this house that I have built! **28** Yet have regard to the prayer of your servant and to his plea, O LORD my God, listening to the cry and to the prayer that your servant prays before you this day, **29** that your eyes may be open night and day toward this house, the place of which you have said, ‘My name shall be there,’ that you may listen to the prayer that your servant offers toward this place. **30** And listen to the plea of your servant and of your people Israel, when they pray toward this place. And listen in heaven your dwelling place, and when you hear, forgive. **31** “If a man sins against his neighbor and is made to take an oath and comes and swears his oath before your altar in this house, **32** then hear in heaven and act and judge your servants, condemning the guilty by bringing his conduct on his own head, and vindicating the righteous by rewarding him according to his righteousness.

33 “When your people Israel are defeated before the enemy because they have sinned against you, and if they turn again to you and acknowledge your name and pray and plead with you in this house, 34 then hear in heaven and forgive the sin of your people Israel and bring them again to the land that you gave to their fathers. 35 “When heaven is shut up and there is no rain because they have sinned against you, if they pray toward this place and acknowledge your name and turn from their sin, when you afflict them, 36 then hear in heaven and forgive the sin of your servants, your people Israel, when you teach them the good way in which they should walk, and grant rain upon your land, which you have given to your people as an inheritance. 37 “If there is famine in the land, if there is pestilence or blight or mildew or locust or caterpillar, if their enemy besieges them in the land at their gates, whatever plague, whatever sickness there is, 38 whatever prayer, whatever plea is made by any man or by all your people Israel, each knowing the affliction of his own heart and stretching out his hands toward this house, 39 then hear in heaven your dwelling place and forgive and act and render to each whose heart you know, according to all his ways (for you, you only, know the hearts of all the children of mankind), 40 that they may fear you all the days that they live in the land that you gave to our fathers. 41 “Likewise, when a foreigner, who is not of your people Israel, comes from a far country for your name's sake 42 (for they shall hear of your great name and your mighty hand, and of your outstretched arm), when he comes and prays toward this house, 43 hear in heaven your dwelling place and do according to all for which the foreigner calls to you, in order that all the peoples of the earth may know your name and fear you, as do your people Israel, and that they may know that this house that I have built is called by your name. 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 that you have chosen and the house that I have built for your name, 45 then hear in heaven their prayer and their plea, and maintain their cause. 46 “If they sin against you—for there is no one who does not sin—and you are angry with them and give them to an enemy, so that they are carried away captive to the land of the enemy, far off or near, 47 yet if they turn their heart in the land to which they have been carried captive, and repent and plead with you in the land of their captors, saying, ‘We have sinned and have acted perversely and wickedly,’ 48 if they repent 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 that you have chosen, and the house that I have built for your name, 49 then hear in heaven your dwelling place their prayer and their plea, and maintain their cause 50 and forgive your people who have sinned against you, and all their transgressions that they have committed against you, and grant them compassion in the sight of those who carried them captive, that they may have compassion on them 51 (for they are your people, and your heritage, which you brought out of Egypt, from the midst of the iron furnace). 52 Let your eyes be open to the plea of your servant and to the plea of your people Israel, giving ear to them whenever they call to you. 53 For you separated them from among all the peoples of the earth to be your heritage, as you declared through Moses your servant, when you brought our fathers out of Egypt, O Lord GOD.”

**8:22** *before the altar* – Solomon approaches the altar as a priest might. (TLSB)

He presented himself before the altar, standing with his face towards the congregation, and kneeled down and spread out his hands as he prayed. (CB)

**8:23** *no God like you*. No other god has acted in history as has the God of Israel, performing great miracles and directing the course of events so that his long-range covenant promises are fulfilled (see Ex 15:11; Dt 4:39; 7:9; Ps 86:8–10). (CSB)

All the so-called gods of the heathen could simply not stand the comparison, they could not come into consideration. (Kretzmann)

Earlier when God had appeared to him at Gibeon, Solomon had asked God for a wise and understanding heart so that he could rule God's people. In the prayer of dedication we see that Solomon is still concerned with the welfare of God's people. (PBC)

**8:27** *contain* – Solomon's entire prayer (vv 22-53) emphasizes the fact that the former sanctuary (the tabernacle) was neither adequate nor stationary (cf. Acts 7:44-50). When God's Spirit dwells in people's hearts, they become God's temple in all circumstances of life (1 Cor 3:16; 6:19). Luther: "Christians make up the holy dwelling place of God in the NT, where God is no longer confined to cities and buildings... These Christians are sanctified far more perfectly than Solomon's temple, sanctified with the Holy Spirit Himself, and anointed with the living oil of God's grace" (AE 13:37) (TLSB)

The heathen people thought there were many gods and that each god ruled a limited corner of the world. When the Armeans lost a battle to the Israelites, they were certain that it was because Israel's gods controlled the mountains where the battle had been fought and that outcome might be different if the battle were fought in another place (1 Kings 20:23). The God whom Solomon worshiped, however, cannot be limited to one area of the world, nor can He be contained in a building. (PBC)

*How much less this temple I have built!* With the construction of the temple and the appearance of a visible manifestation of the presence of God within its courts, the erroneous notion that God was irreversibly and exclusively bound to the temple in a way that guaranteed his assistance to Israel no matter how the people lived could very easily arise (see Jer 7:4-14; Mic 3:11). Solomon confessed that even though God had chosen to dwell among his people in a special and localized way, he far transcended containment by anything in all creation. (CSB)

Though Jehovah could not be confined to this one house, yet He was appealed to reveal His merciful presence, especially in hearing the prayers of His children there. (Kretzmann)

**8:28** *give attention* – Listen and answer. (TLSB)

**8:29** *be open* – Look with favor. (CB)

*My Name.* I the Lord. (CSB)

*name.* Signifies God's revealed character or self-revelation as a person (see, e.g., 8:16; Ex 20:24; Dt 12:5; 2Sa 6:2; 7:13). (CSB)

He should be alert to hear and to fulfill the prayers of those who would call on Him in this Temple. (Kretzmann)

**8:30** *pray toward this place.* When an Israelite was unable to pray in the temple itself, he was to direct his prayers toward the place where God had pledged to be present among his people (see Da 6:10). (CSB)

Distinction between God's presence in "this place" and His "dwelling place" in heaven, where He hears prayers, is a refrain repeated in all eight requests for divine aid (vv 30, 32, 34, 36, 39, 43, 45, 49). (TLSB)

*forgive.* Prayer implies confession of sins. Our foremost need for forgiveness is mentioned in almost every petition (vv 30, 34, 36, 39, 50). (TLSB)

**8:31–53** Refers to troubles listed in the Law of Moses. Solomon lists seven specific needs for help: (1) vindicate the righteous (vv 31–32); (2) forgive a chastened people (vv 33–34); (3) send rain (vv 35–36); (4) relieve bodily ills (vv 37–40); (5) regard the foreigner (vv 41–43); (6) help in time of war (vv 44–45); (7) restore the exiled people (vv 46–53). (TLSB)

**8:31** *made to take an oath.* In cases such as default in pledges (Ex 22:10–12) or alleged adultery (Nu 5:11–31), when there was insufficient evidence to establish the legitimacy of the charge, the supposed offender was required to take an oath of innocence at the sanctuary. Such an oath, with its attendant blessings and curses, was considered a divinely given means of determining innocence or guilt since the consequences of the oath became apparent in the life of the individual either by his experiencing the blessing or the curse or by direct divine revelation through the Urim and Thummim (see Ex 28:29–30; Lev 8:8; Nu 27:21). (CSB)

**8:32** *hear from heaven.* It is clear that Solomon viewed the oath as an appeal to God to act and not as an automatic power that worked in a magical way. (CSB)

**8:33** *defeated before the enemy because they have sinned against you.* Defeat by enemies was listed in Dt 28:25 as one of the curses that would come on Israel if she disobeyed the covenant. Solomon's prayer reflects an awareness of the covenant obligations the Lord had placed on his people and a knowledge of the consequences that disobedience would entail. (CSB)

**8:34** *bring them back to the land.* A reference to prisoners taken in battle. (CSB)

**8:35** *no rain.* Drought was another of the covenant curses listed in Dt 28:22–24. (CSB)

**8:36** *good way in which they should walk.* In accordance with covenant obligations (see Dt 6:18; 12:25; 13:18; 1Sa 12:23). (CSB)

**8:38** *knowing the affliction of his own heart.* Conscious of one's guilt before God, with an attitude of repentance and the desire for God's forgiveness and grace (see 2Ch 6:29; Ps 38:17–18; Jer 17:9). (CSB)

*stretching out his hands.* Lit, "he will spread out his palms to this house." (TLSB)

**8:39** *render to each whose heart you know.* Not to be viewed as a request for retribution for the wrong committed (forgiveness and retribution are mutually exclusive), but as a desire for whatever discipline God in his wisdom may use to correct his people and to instruct them in the way of the covenant (see v. 40; Pr 3:11; Heb 12:5–15). (CSB)

**8:40** *fear you.* Honor and obediently serve you (see Dt 5:29; 6:1–2; 8:6; 31:13; 2Ch 6:31; Ps 130:4). (CSB)

**8:41** *foreigner who is not of your people Israel.* One who comes from a foreign land to pray to Israel's God at the temple, as distinguished from a resident alien. (CSB)

The temple Solomon had built was “a house of prayer for all nations” (Isaiah 56:7). Solomon prayed that God would also answer the pleas of Gentile believers who would visit the temple. (PBC)

*hear your great name* – On account of what he had heard about God, and for the purpose of worshiping him, and sharing in the blessings of his people. (CB)

**8:42** *they shall hear.* Foreign nations generally); 10:1 (queen of Sheba); Jos 2:9–11 (Rahab); 1Sa 4:6–8 (Philistines). (CSB)

*your great name and your mighty hand and your outstretched arm.* God’s great power, demonstrated by his interventions in the history of his people (see Dt 4:34; 5:15; 7:19; 11:2; 26:8). (CSB)

**8:43** *all the peoples of the earth.* Salvation is to extend to the Gentiles. (TLSB)

**8:44** *go out to battle...wherever you send them.* Military initiatives undertaken with divine sanction (see, e.g., Lev 26:7; Dt 20; 21:10; 1Sa 15:3; 23:2, 4; 30:8; 2Sa 5:19, 24). (CSB)

*toward the city you have chosen.* Prayers were oriented toward the temple as God’s dwelling place. (TLSB)

**8:46** *no one who does not sin.* Remarkable emphasis on original sin and depravity in this prayer. (TLSB)

*captive.* The threat of exile was part of the covenant stipulation (Lv 26:27–39; Dt 4:27). (TLSB)

*enemy, so that they are carried away.* On the basis of Lev 26:33–45; Dt 28:64–68; 30:1–5 Solomon knew that stubborn disobedience would lead to exile from the promised land. (CSB)

**8:48** *toward their land.* As Daniel (Dn 6:10). (TLSB)

**8:50** *compassion.* To send them home. (TLSB)

**8:51** *iron furnace.* Israel’s rescue from exile will in effect repeat their deliverance “out of Egypt.” (TLSB)

**8:53** *you separated them from among all the people.* Solomon began his prayer with an appeal to the Davidic covenant (vv. 23–30), and he closes with an appeal to the Sinaitic covenant (see Ex 19:5; Lev 20:24, 26; Dt 7:6; 32:9). (CSB)

**8:22–53** Solomon’s lengthy prayer at the temple’s dedication is a model of devotion to God and reliance on the Lord. Although God dwells in heaven, He has chosen to come and bless His people with His presence. God recognizes our weakness; in Solomon’s words, “there is no one who does not sin” (v 46). God also mercifully hears our prayers for help, comes to us, and delivers us by His great power and love. • Merciful Father, You have chosen to come among us and bless us with the priceless gifts of faith, hope, and love. For this we thank and praise You. In Jesus’ name. Amen. (TLSB)

*Solomon's Benediction*

**54** Now as Solomon finished offering all this prayer and plea to the LORD, he arose from before the altar of the LORD, where he had knelt with hands outstretched toward heaven. **55** And he stood and blessed all the assembly of Israel with a loud voice, saying, **56** “Blessed be the LORD who has given rest to his people Israel, according to all that he promised. Not one word has failed of all his good promise, which he spoke by Moses his servant. **57** The LORD our God be with us, as he was with our fathers. May he not leave us or forsake us, **58** that he may incline our hearts to him, to walk in all his ways and to keep his commandments, his statutes, and his rules, which he commanded our fathers. **59** Let these words of mine, with which I have pleaded before the LORD, be near to the LORD our God day and night, and may he maintain the cause of his servant and the cause of his people Israel, as each day requires, **60** that all the peoples of the earth may know that the LORD is God; there is no other. **61** Let your heart therefore be wholly true to the LORD our God, walking in his statutes and keeping his commandments, as at this day.”

**8:54** *he had knelt.* 2 Sa 7:18; 2Ch 6:13; Lk 22:41; Eph 3:14. (CSB)

Either at once or sometime during the prayer (cf v 22). (TLSB)

**8:56** *blessed be to the LORD.* Solomon understood this historic day to be a testimony to God’s covenant faithfulness. (CSB)

*rest to his people.* After the conquest of Canaan under the leadership of Joshua, the Lord gave the Israelites a period of rest from their enemies (Jos 11:23; 21:44; 22:4), even though there remained much land to be possessed (Jos 13:1; Jdg 1). It was only with David’s victories that the rest was made durable and complete. (CSB)

**8:58** *incline our hearts to him.* Solomon asks for a divine work of grace within his people that will enable them to be faithful to the covenant (see Dt 30:6; Ps 51:10; Php 2:13). (CSB)

Expression of loyalty. Verb describes extending toward something, as the tipping of a pitcher. (TLSB)

**8:59** *near to the LORD our God.* Solomon speaks as though he deposited his prayer on record with the Lord at the temple. (TLSB)

*day and night.* Always. Sacrifice and prayers were offered morning and evening. (TLSB)

*his servant.* The king, who, as the Lord’s anointed, serves as the earthly representative of God’s rule over his people. (CSB)

**8:61** *wholly true.* Hbr *shalem*, “uninjured,” “at peace.” Root word for peace sounds similar to the name Solomon. (TLSB)

**8:54–61** Solomon turns to bless the people, recalling God’s gracious help in the past and His greatness: “the LORD is God; there is no other” (v 60). Like Solomon, we have every reason to bless the Lord. We dedicate ourselves so that our hearts may “be wholly true to the LORD our God” (v 61) and that we may share the Good News of Jesus “that all the peoples of the earth may know” the Lord (v 60). For He has forgiven and renewed us by grace. • Triune God—Father, Son, and Holy Spirit—there is none like You. Lead me always to honor You with all I do and say. I pray in Your saving name. Amen. (TLSB)



*Solomon's Sacrifices*

**62 Then the king, and all Israel with him, offered sacrifice before the LORD. 63 Solomon offered as peace offerings to the LORD 22,000 oxen and 120,000 sheep. So the king and all the people of Israel dedicated the house of the LORD. 64 The same day the king consecrated the middle of the court that was before the house of the LORD, for there he offered the burnt offering and the grain offering and the fat pieces of the peace offerings, because the bronze altar that was before the LORD was too small to receive the burnt offering and the grain offering and the fat pieces of the peace offerings. 65 So Solomon held the feast at that time, and all Israel with him, a great assembly, from Lebo-hamath to the Brook of Egypt, before the LORD our God, seven days. 66 On the eighth day he sent the people away, and they blessed the king and went to their homes joyful and glad of heart for all the goodness that the LORD had shown to David his servant and to Israel his people.**

**8:62–64** *sacrifice*. Offerings proclaimed by symbolic action what Solomon had expressed in words. *peace offerings ... burnt offering ... grain offering*. Some critics suggest that scribes may have exaggerated the number of oxen and sheep (v 63) while recopying the text. Yet the large number of people at the 14-day ceremonies makes the figures plausible. (TLSB)

**8:63** *peace offerings*. Involved a communion meal. (CSB)

*twenty-two thousand cattle and a hundred and twenty thousand sheep and goats*. Although these numbers may seem large, there were vast numbers of people who participated in the dedication ceremony, which lasted 14 days (see vv. 1–2; see also v. 65). (CSB)

**8:65** *Brook of Egypt*. Probably Wadi el-Arish. People came to Jerusalem for the dedication of the temple from nearly the entire area of Solomon's dominion. (CSB)

*seven days*. It appears that the seven-day celebration for the dedication of the temple was followed by the seven-day Feast of Tabernacles (see note on v. 2), which was observed from the 15th to the 21st of the seventh month. According to Chronicles, this was followed by a final assembly on the next day, in accordance with Lev 23:33–36; then on the 23rd of the month the people were sent to their homes (see 2Ch 7:8–10). (CSB)

“On the eighth day” (v 66) of the Feast of Booths, which followed the dedication festivities, Solomon dismissed the people. They came from as far northeast as Lebo-hamath, the valley between the two Lebanon ranges, and from as far southwest as the Brook of Egypt, the boundary of Judah's territory (cf Nu 34:3; Jsh 15:1). (TLSB)

**8:62–66** The solemn dedication of the temple ends with the awesome sacrifice of thousands of animals and with a feast celebrated by the entire nation of Israel. The thousands of sacrifices at the temple prefigure the one sacrifice when Jesus Christ, the great High Priest, offered His life for the sins of the world. We offer our lives as living sacrifices for our Lord and Savior, having received the priceless gift of salvation through Him. • Loving Savior, thousand, thousand thanks are Yours for the great sacrifice You made on the cross for the sins of the world. Amen. (TLSB)