# Solomon's Wisdom and the Temple

**Bible Stories Anthology — 1 Kings 3; 8**

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> **Romans 15:4** *For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope.*

## Why These Stories Were Written — Romans 15:4

Paul had just quoted a thousand-year-old psalm and applied it to Christ (Romans 15:3, quoting Psalm 69:9), and then he explained why he could: *whatsoever things were written aforetime were written for our learning*. **Written aforetime** — the scriptures that already stood before this present age of grace opened at Pentecost: the record God gave through Moses, the prophets and the writings, along with the Gospel accounts of Christ's earthly ministry, which belong to that same time before Pentecost. (When Paul wrote these words, the scriptures he had in hand were the Hebrew scriptures; the Gospels had not yet been written down.) **Written for our learning** — "learning" is the Greek word for *teaching*, the very word rendered "doctrine" in 2 Timothy 3:16. These are not quaint tales; they are doctrine in narrative form. Adam, Ruth and David never knew us, but God did, and He had their lives recorded with us in mind — written *for* us, though not all of it written *to* us, which is why we read Israel's history as our instruction and not as our marching orders. **Through patience and comfort of the scriptures** — "patience" is literally *remaining under*, the staying power we gain from watching men and women stay under a load; "comfort" is a *calling alongside*, the strength God brings when He meets them there, which is why Paul calls Him "the God of patience and consolation" in the very next verse. **That we might have hope** — not a wish, but confident expectation: the return of Jesus Christ and everlasting life with Him. That is why these accounts exist, and it is how they should be read.

## Ask What I Shall Give Thee

Imagine God coming to you in the night with an open offer: *Ask what I shall give thee.* No limit. No conditions stated. Whatever you name.

Most people know what they would say. Health. Money. A long life. Security for their family. The defeat of whoever is making their life hard.

A young king, newly on his father's throne, heard exactly those words in a dream at Gibeon. He did not ask for any of those things. He asked for *a hearing heart* — the ability to judge God's people rightly and to tell good from bad. And the Bible says something about that request that it rarely says about any prayer: **"the speech pleased the Lord."**

God gave him what he asked, and then He gave him everything he had not asked besides. Within days the whole nation saw the proof, when two women came before the king fighting over one living baby, and he called for a sword.

Seven years later that same king stood before a finished house of gold and cedar and stone, and watched the glory of God fill it so thickly that the priests could not stand to do their work. Then he knelt, spread his hands toward heaven, and prayed one of the greatest prayers in scripture — a prayer that began by admitting that the house he had just built could never hold God at all.

This is the story of Solomon at his best: a request God loved, and a house for His name. It also carries a warning, because the man who asked so well did not finish well. Both are written for our learning.

## The Setting

**When.** The beginning of Solomon's reign, about 971 B.C. by the reckoning most often used. Solomon reigned forty years (1 Kings 11:42). The temple was begun in his fourth year, **"in the four hundred and eightieth year after the children of Israel were come out of the land of Egypt"** (1 Kings 6:1) — about 966 B.C. — and finished in his eleventh year, seven years later (6:37-38). It was dedicated at the Feast of Tabernacles in the seventh month (8:2).

**Where.** Two places. **Gibeon**, about six miles northwest of Jerusalem, was **"the great high place"** (3:4). The tabernacle Moses had built in the wilderness stood there, with the bronze altar Bezaleel had made (2 Chronicles 1:3-5). The ark itself was not at Gibeon; David had brought it to Jerusalem and pitched a tent for it (2 Chronicles 1:4). **Jerusalem** was David's city. There, on Mount Moriah, north of the City of David — the threshing floor David had bought from Araunah (2 Samuel 24:18-25; 2 Chronicles 3:1) — Solomon built the house of the LORD.

**Who. Solomon**, son of David and Bathsheba, the child God named **Jedidiah**, "beloved of the LORD" (2 Samuel 12:24-25). He was young when he took the throne; he called himself **"but a little child"** (1 Kings 3:7). David, before he died, charged him to keep God's law (1 Kings 2:1-3), and Solomon's kingdom **"was established greatly"** (2:12). Also in the story: **two women** of the city, the **elders and priests of Israel**, and the whole congregation that gathered for the dedication.

**Why a temple, and why Solomon.** It had been in David's heart to build God a house. God told him through Nathan that his son would build it instead (2 Samuel 7:12-13). David later told Solomon why: **"Thou hast shed blood abundantly, and hast made great wars: thou shalt not build an house unto my name … Behold, a son shall be born to thee, who shall be a man of rest … for his name shall be Solomon, and I will give peace and quietness unto Israel in his days"** (1 Chronicles 22:8-9). *Solomon — Shelomoh —* comes from *shalom*, peace. The man of war gathered the materials; the man of peace built the house.

**The administration.** The **Mosaic Law**, which had long promised **"a place which the LORD your God shall choose to cause his name to dwell there"** (Deuteronomy 12:11). The temple was the fulfilment of that promise.

## The Story, Told Faithfully

## A Good Start with Loose Threads

> **1 Kings 3:1** *And Solomon made affinity with Pharaoh king of Egypt, and took Pharaoh's daughter, and brought her into the city of David, until he had made an end of building his own house, and the house of the LORD, and the wall of Jerusalem round about.*
>
> **1 Kings 3:2** *Only the people sacrificed in high places, because there was no house built unto the name of the LORD, until those days.*
>
> **1 Kings 3:3** *And Solomon loved the LORD, walking in the statutes of David his father: only he sacrificed and burnt incense in high places.*

The chapter opens honestly. Before we hear the famous prayer, we are told two things that are not quite right.

**"Solomon made affinity with Pharaoh."** A marriage alliance with Egypt. It was good politics: Egypt was the great power to the south, and a Pharaoh's daughter was a prize few kings could win. But God had

told Israel's future kings not to lead the people back to Egypt, and not to **"multiply wives to himself, that his heart turn not away"** (Deuteronomy 17:16-17). This first foreign marriage is mentioned in the same breath as Solomon's building projects. It will come back at the end of his life, when **"king Solomon loved many strange women, together with the daughter of Pharaoh"** (1 Kings 11:1).

**"Solomon loved the LORD."** This is the heart of the verse, and it is sincere. He walked in the statutes of David. Then comes **"only"** — a small word that carries a warning: *only he sacrificed and burnt incense in high places*. With no temple yet built, the people worshipped at local hill shrines. Some of these were used for the true God; many had been Canaanite sites. It was tolerated for the time being, **"because there was no house built"** — but it was not the pattern God had given.

The writer is telling us, gently, that the best of men start with loose threads. Solomon's heart was right. His habits were not yet fully in line with it.

## A Thousand Offerings at Gibeon

> **1 Kings 3:4** *And the king went to Gibeon to sacrifice there; for that was the great high place: a thousand burnt offerings did Solomon offer upon that altar.*

Gibeon was different from the other high places. Chronicles tells us why: **"for there was the tabernacle of the congregation of God, which Moses the servant of the LORD had made in the wilderness"** (2 Chronicles 1:3), and the bronze altar was there. Solomon did not go to a pagan hill; he went to the altar God had commanded. And he went with all the leaders of the nation (2 Chronicles 1:2-3).

**"A thousand burnt offerings."** A burnt offering was wholly consumed on the altar; the worshipper kept nothing back. A thousand of them was a public declaration that the new king was giving himself wholly to the LORD. That was the setting in which God spoke.

## The Dream

> **1 Kings 3:5** *In Gibeon the LORD appeared to Solomon in a dream by night: and God said, Ask what I shall give thee.*

**"The LORD appeared to Solomon in a dream by night."** God spoke to many in the Old Testament by dreams (Numbers 12:6). This was one of only two times God appeared to Solomon; the second came after the temple was finished (1 Kings 9:2). Scripture later holds Solomon accountable for both: the LORD **"had appeared unto him twice"** (11:9).

**"Ask what I shall give thee."** The offer is open. God is not testing Solomon to catch him out; He is revealing what is in his heart. What a man asks for when he can ask for anything shows what he values most.

## "Thou Hast Shewed … Great Mercy"

> **1 Kings 3:6** *And Solomon said, Thou hast shewed unto thy servant David my father great mercy, according as he walked before thee in truth, and in righteousness, and in uprightness of heart with thee; and thou hast kept for him this great kindness, that thou hast given him a son to sit on his throne, as it is this day.*

Solomon begins not with his need but with God's faithfulness. **"Great mercy"** and **"great kindness"** are both the Hebrew *chesed* — God's loyal, covenant love, the love that keeps its promises. God had

promised David a son on his throne (2 Samuel 7:12). Solomon sat on that throne as the proof that God keeps His word. Good prayer starts where Solomon started: with what God has already done.

This is the same David who had sinned with Solomon's own mother. Solomon still speaks of his father's **"uprightness of heart."** David had been forgiven, and God's record of him was of a man who walked before Him in truth.

## "I Am But a Little Child"

> **1 Kings 3:7** *And now, O LORD my God, thou hast made thy servant king instead of David my father: and I am but a little child: I know not how to go out or come in.*
>
> **1 Kings 3:8** *And thy servant is in the midst of thy people which thou hast chosen, a great people, that cannot be numbered nor counted for multitude.*

**"Thou hast made thy servant king."** Not "I became king," but "You made me king." Solomon knows where his throne came from.

**"I am but a little child."** Solomon was not a literal child; he was a young man, old enough to be married and to have a son (Rehoboam was born before Solomon's reign began; compare 1 Kings 14:21 with 11:42). Rehoboam's mother was **"Naamah an Ammonitess"** (14:21) — another foreign marriage, made before Solomon ever took the throne. He is speaking in deliberate understatement. Next to the size of the task, he felt like a child. This is humility, and it is the doorway to wisdom.

**"I know not how to go out or come in."** A Hebrew idiom for leading and managing daily affairs — the way a shepherd leads a flock out in the morning and in at night. Moses used the same words when asking God for a successor who could **"go out before them, and ... go in before them"** (Numbers 27:17). Solomon is saying, *I do not know how to lead*.

**"Thy people which thou hast chosen."** Not *my* people, but *Thy* people. The nation belonged to God; the king was only a steward over them. That changes how a man rules.

## The Request

> **1 Kings 3:9** *Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad: for who is able to judge this thy so great a people?*

Here is the request that pleased God.

**"An understanding heart."** The Hebrew is *lev shomea* — literally, **"a hearing heart."** The same verb, *shama*, is the first word of Israel's great confession, *Hear, O Israel* (Deuteronomy 6:4). Solomon asked for a heart that listens — to God first, and then to the people who came before him. In the Hebrew way of speaking, the heart is the centre of thought and will, not just feeling. A hearing heart is a mind that takes in the truth before it decides.

**"To judge thy people."** To *judge* in Hebrew (*shaphat*) is to govern — to settle disputes, protect the weak and give each person what is right. Israel's leaders before the kings had been called "judges." Solomon asked for the ability to do his job for the good of others.

**"That I may discern between good and bad."** The ability to tell right from wrong in real cases, with real people lying to him.

**"For who is able …?"** The question expects the answer *no one* — not by himself. Solomon asked for wisdom because he knew he did not have it.

## "The Speech Pleased the Lord"

> **1 Kings 3:10** *And the speech pleased the Lord, that Solomon had asked this thing.*
>
> **1 Kings 3:11** *And God said unto him, Because thou hast asked this thing, and hast not asked for thyself long life; neither hast asked riches for thyself, nor hast asked the life of thine enemies; but hast asked for thyself understanding to discern judgment;*
>
> **1 Kings 3:12** *Behold, I have done according to thy words: lo, I have given thee a wise and an understanding heart; so that there was none like thee before thee, neither after thee shall any arise like unto thee.*

**"The speech pleased the Lord."** Notice the small "Lord" in the KJV here. In verse 10 the Hebrew is *Adonai*, "Lord, Master," rather than the name *Yahweh* (printed LORD). The Master was pleased with His servant's request.

God names the four things Solomon did *not* ask for: **long life, riches, the life of his enemies.** Those are what most rulers want — to live long, to be rich, and to see their rivals dead. Solomon had rivals: his older brother Adonijah had tried to seize the throne (1 Kings 1). He did not ask God to deal with them. He asked for the ability to serve.

**"I have done according to thy words."** Past tense. The answer was already given. **"A wise and an understanding heart; so that there was none like thee before thee."** God did not give a little wisdom; He gave more than any king before or after. The rest of the record bears it out:

> **1 Kings 4:29** *And God gave Solomon wisdom and understanding exceeding much, and largeness of heart, even as the sand that is on the sea shore.*
>
> **1 Kings 4:32** *And he spake three thousand proverbs: and his songs were a thousand and five.*
>
> **1 Kings 4:33** *And he spake of trees, from the cedar tree that is in Lebanon even unto the hyssop that springeth out of the wall: he spake also of beasts, and of fowl, and of creeping things, and of fishes.*

His wisdom was practical, poetic and scientific: judgment, proverbs, songs, botany and zoology. And its source is named plainly: **"God gave Solomon wisdom."** Solomon himself wrote, **"For the LORD giveth wisdom: out of his mouth cometh knowledge and understanding"** (Proverbs 2:6).

## "That Which Thou Hast Not Asked"

> **1 Kings 3:13** *And I have also given thee that which thou hast not asked, both riches, and honour: so that there shall not be any among the kings like unto thee all thy days.*
>
> **1 Kings 3:14** *And if thou wilt walk in my ways, to keep my statutes and my commandments, as thy father David did walk, then I will lengthen thy days.*

Solomon asked for the one thing that mattered, and God added the rest. Jesus would later state the principle: **"But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you"** (Matthew 6:33). Solomon's riches became legendary; even Jesus spoke of **"Solomon in all his glory"** (Matthew 6:29).

But notice the difference between verses 13 and 14. Riches and honour were given outright. Long life came with a condition: **"if thou wilt walk in my ways."** God's gifts are generous, but His blessings on a life are tied to how that life is lived. Solomon reigned forty years, but scripture never says his days were lengthened. As this series understands it, the condition in verse 14 was only partly met, and the record of chapter 11 explains why.

## Worship in Jerusalem

> **1 Kings 3:15** *And Solomon awoke; and, behold, it was a dream. And he came to Jerusalem, and stood before the ark of the covenant of the LORD, and offered up burnt offerings, and offered peace offerings, and made a feast to all his servants.*

**"Behold, it was a dream."** He woke and knew it had been a dream — but not *only* a dream. He acted on it at once. He went to Jerusalem and stood **"before the ark of the covenant,"** the place where God had said He would meet with Israel (Exodus 25:22). There he offered burnt offerings (dedication) and peace offerings (fellowship and thanks, shared in a meal), and threw a feast for his servants. Gratitude became celebration, and the whole court shared it.

## Two Women and One Baby

> **1 Kings 3:16** *Then came there two women, that were harlots, unto the king, and stood before him.*

The first case the Bible records after God gave Solomon wisdom is not a matter of state. It is a quarrel between two prostitutes. The king of Israel, with the wisdom of God, gave his full attention to two women whom most of society had written off. A hearing heart does not decide who is worth hearing by their reputation.

> **1 Kings 3:17** *And the one woman said, O my lord, I and this woman dwell in one house; and I was delivered of a child with her in the house.*
>
> **1 Kings 3:18** *And it came to pass the third day after that I was delivered, that this woman was delivered also: and we were together; there was no stranger with us in the house, save we two in the house.*
>
> **1 Kings 3:19** *And this woman's child died in the night; because she overlaid it.*
>
> **1 Kings 3:20** *And she arose at midnight, and took my son from beside me, while thine handmaid slept, and laid it in her bosom, and laid her dead child in my bosom.*
>
> **1 Kings 3:21** *And when I rose in the morning to give my child suck, behold, it was dead: but when I had considered it in the morning, behold, it was not my son, which I did bear.*

The case was impossible. **"There was no stranger with us in the house, save we two."** No witnesses. No evidence. Two babies born three days apart, one dead, one alive. **"She overlaid it"** — she rolled onto her baby in her sleep. The first woman said the other had swapped the babies at midnight. In the morning light she looked closely and knew the dead child was not hers.

> **1 Kings 3:22** *And the other woman said, Nay; but the living is my son, and the dead is thy son. And this said, No; but the dead is thy son, and the living is my son. Thus they spake before the king.*
>
> **1 Kings 3:23** *Then said the king, The one saith, This is my son that liveth, and thy son is the dead: and the other saith, Nay; but thy son is the dead, and my son is the living.*

It was one word against another. Solomon repeated both claims back — a judge summing up, showing that he had heard both sides and that, on the words alone, there was no way to decide. The Law required two or three witnesses to settle a matter (Deuteronomy 19:15). Here there were none.

## "Bring Me a Sword"

> **1 Kings 3:24** *And the king said, Bring me a sword. And they brought a sword before the king.*
>
> **1 Kings 3:25** *And the king said, Divide the living child in two, and give half to the one, and half to the other.*

A shocking order. The court must have held its breath. But Solomon was not planning to kill a child. He was using a sword to cut through to the one witness the women could not hide: their own hearts. As this series understands it, the order was a test, never a sentence; the king who had just asked God for a heart to discern between good and bad was not about to do evil. The sword was there to make the truth come out.

> **1 Kings 3:26** *Then spake the woman whose the living child was unto the king, for her bowels yearned upon her son, and she said, O my lord, give her the living child, and in no wise slay it. But the other said, Let it be neither mine nor thine, but divide it.*

**"Her bowels yearned upon her son."** In Hebrew thought, the deep emotions were felt in the inner parts. The word for "bowels" here, *rachamim*, is related to *rechem*, "womb," and is the ordinary Hebrew word for compassion. Her womb-love rose up. She would rather lose her son to a liar than see him die.

**"Let it be neither mine nor thine, but divide it."** The other woman's words gave her away. She did not want the child; she wanted not to lose. If she could not have him, neither would her rival. That is the voice of envy, and it would rather destroy than surrender.

> **1 Kings 3:27** *Then the king answered and said, Give her the living child, and in no wise slay it: she is the mother thereof.*

Solomon used the true mother's own words — **"give her the living child, and in no wise slay it"** — and turned them into his verdict, pointing them back to her. The one who was willing to give up her son to save his life proved she was his mother.

## "The Wisdom of God Was in Him"

> **1 Kings 3:28** *And all Israel heard of the judgment which the king had judged; and they feared the king: for they saw that the wisdom of God was in him, to do judgment.*

**"They feared the king."** Not terror, but deep respect — and the kind of caution that makes liars think twice before coming to court. Israel understood where this wisdom came from: **"the wisdom of God was in him."** God had answered the prayer at Gibeon, and now the whole nation could see it.

That is the point of the case. God gives wisdom for the sake of others. Solomon's gift was proved not in a debate among scholars but in the protection of a baby and the vindication of a powerless mother.

## Building the House

Chapters 5 through 7 record the building. Solomon made a treaty with Hiram king of Tyre for cedar and cypress from Lebanon (5:1-12). Tens of thousands of labourers cut timber and stone (5:13-18). The

house itself was sixty cubits long, twenty wide and thirty high (6:2) — roughly ninety feet by thirty by forty-five — with a porch in front and side chambers around it. It was lined inside with cedar and overlaid with gold, with two great cherubim of olive wood in the inner room, the most holy place, called **"the oracle."**

One detail stands out:

> **1 Kings 6:7** *And the house, when it was in building, was built of stone made ready before it was brought thither: so that there was neither hammer nor axe nor any tool of iron heard in the house, while it was in building.*

Every stone was cut and dressed at the quarry. On the site, the stones were simply set in place, and the house rose in near silence. The noise and the shaping happened elsewhere; at the place of God's name, there was quiet.

**"So was he seven years in building it"** (6:38). Solomon then spent thirteen years on his own palace (7:1). The writer simply records both numbers. Readers have noticed the contrast ever since.

## The Ark Comes Home

> **1 Kings 8:1** *Then Solomon assembled the elders of Israel, and all the heads of the tribes, the chief of the fathers of the children of Israel, unto king Solomon in Jerusalem, that they might bring up the ark of the covenant of the LORD out of the city of David, which is Zion.*
>
> **1 Kings 8:2** *And all the men of Israel assembled themselves unto king Solomon at the feast in the month Ethanim, which is the seventh month.*

**"The month Ethanim, which is the seventh month."** *Ethanim* means "ever-flowing," the month when the autumn rains begin; it was later called Tishri. The fifteenth of this month began **"the feast of tabernacles for seven days unto the LORD"** (Leviticus 23:34), when Israel lived in booths to remember their wilderness years in tents. The temple had been finished in the eighth month, Bul (6:38). As this series understands it, the dedication waited until the following seventh month, so that the house could be given to God at the great harvest feast, with the whole nation present. What better time for God's house to stop being a tent than the feast that remembered the tents?

> **1 Kings 8:3** *And all the elders of Israel came, and the priests took up the ark.*
>
> **1 Kings 8:4** *And they brought up the ark of the LORD, and the tabernacle of the congregation, and all the holy vessels that were in the tabernacle, even those did the priests and the Levites bring up.*
>
> **1 Kings 8:5** *And king Solomon, and all the congregation of Israel, that were assembled unto him, were with him before the ark, sacrificing sheep and oxen, that could not be told nor numbered for multitude.*

**"The priests took up the ark."** This time it was done right. Years earlier David had tried to move the ark on a new cart, and Uzzah died (2 Samuel 6:3-7). Now the priests carried it as God had commanded (Numbers 4:15; 1 Chronicles 15:13-15). The old tabernacle and its holy vessels, brought from Gibeon, came up too, and were stored in the new house. The wilderness tent's work was finished.

> **1 Kings 8:6** *And the priests brought in the ark of the covenant of the LORD unto his place, into the oracle of the house, to the most holy place, even under the wings of the cherubims.*

> **1 Kings 8:8** *And they drew out the staves, that the ends of the staves were seen out in the holy place before the oracle, and they were not seen without: and there they are unto this day.*
>
> **1 Kings 8:9** *There was nothing in the ark save the two tables of stone, which Moses put there at Horeb, when the LORD made a covenant with the children of Israel, when they came out of the land of Egypt.*

**"Unto his place."** The ark had wandered for nearly five hundred years — through the wilderness, to Gilgal and Shiloh, into Philistine hands, to Kirjath-jearim, and finally to David's tent. Now it had a place.

**"They drew out the staves."** The carrying poles were pulled forward so their ends could be seen from the holy place — but they were not removed. God had commanded that the staves stay in the rings (Exodus 25:15). The ark was at rest, yet it was still ready to move. **"And there they are unto this day"** tells us this part of Kings was written from sources compiled while the temple still stood.

**"There was nothing in the ark save the two tables of stone."** Hebrews says the ark once held **"the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant"** (Hebrews 9:4). By Solomon's day only the tables remained. Scripture does not say what became of the other two; it simply records what was there. At the centre of Israel's worship lay the Ten Commandments, the covenant God made at Horeb.

## The Cloud and the Glory

> **1 Kings 8:10** *And it came to pass, when the priests were come out of the holy place, that the cloud filled the house of the LORD,*
>
> **1 Kings 8:11** *So that the priests could not stand to minister because of the cloud: for the glory of the LORD had filled the house of the LORD.*

This is the high point of the story. When the tabernacle was finished five centuries earlier, the same thing had happened: **"Then a cloud covered the tent of the congregation, and the glory of the LORD filled the tabernacle. And Moses was not able to enter"** (Exodus 40:34-35). Now it happened again. God showed Israel that He accepted the house.

**"The priests could not stand to minister."** The men whose job it was to serve in God's house could not do their work, because God's presence filled it. Chronicles adds that when Solomon finished praying, **"the fire came down from heaven, and consumed the burnt offering and the sacrifices; and the glory of the LORD filled the house"** — and the people fell on their faces and worshipped, saying, **"For he is good; for his mercy endureth for ever"** (2 Chronicles 7:1-3).

> **1 Kings 8:12** *Then spake Solomon, The LORD said that he would dwell in the thick darkness.*
>
> **1 Kings 8:13** *I have surely built thee an house to dwell in, a settled place for thee to abide in for ever.*

**"The thick darkness."** At Sinai, **"Moses drew near unto the thick darkness where God was"** (Exodus 20:21). The cloud both revealed that God was present and hid His full glory, which no man could look upon and live (Exodus 33:20). Solomon recognised the cloud: this was the God of Sinai, come to the house built for His name.

## “Blessed Be the LORD God of Israel”

> **1 Kings 8:14** *And the king turned his face about, and blessed all the congregation of Israel: (and all the congregation of Israel stood;)*
>
> **1 Kings 8:15** *And he said, Blessed be the LORD God of Israel, which spake with his mouth unto David my father, and hath with his hand fulfilled it, saying,*

Solomon turned from the house to the people. **“Which spake with his mouth … and hath with his hand fulfilled it.”** God’s *mouth* promised; God’s *hand* performed. What He says, He does.

> **1 Kings 8:18** *And the LORD said unto David my father, Whereas it was in thine heart to build an house unto my name, thou didst well that it was in thine heart.*
>
> **1 Kings 8:19** *Nevertheless thou shalt not build the house; but thy son that shall come forth out of thy loins, he shall build the house unto my name.*
>
> **1 Kings 8:20** *And the LORD hath performed his word that he spake, and I am risen up in the room of David my father, and sit on the throne of Israel, as the LORD promised, and have built an house for the name of the LORD God of Israel.*

**“Thou didst well that it was in thine heart.”** David was told no, but God commended the desire. Sometimes God says no to what we want to do for Him and still honours us for wanting to do it. David gathered the gold, silver, bronze, iron, timber and stone, and drew up the plans (1 Chronicles 22:14; 28:11-19). He never saw the house, but it was his heart that God honoured in it.

**“An house for the name of the LORD.”** Solomon speaks carefully, again and again: a house *for the name*. In scripture God’s *name* stands for God Himself as He has made Himself known. The house was the place God chose to put His name, where Israel could meet Him — not a box to hold Him.

## Solomon’s Prayer

> **1 Kings 8:22** *And Solomon stood before the altar of the LORD in the presence of all the congregation of Israel, and spread forth his hands toward heaven:*
>
> **1 Kings 8:23** *And he said, LORD God of Israel, there is no God like thee, in heaven above, or on earth beneath, who keepest covenant and mercy with thy servants that walk before thee with all their heart:*

Chronicles tells us Solomon stood on a bronze platform in the court, then knelt before all Israel (2 Chronicles 6:13). He **“spread forth his hands toward heaven”** — the ancient posture of prayer, open hands lifted to God. Not toward the house. Toward heaven.

**“There is no God like thee.”** Solomon’s prayer begins where Israel’s faith always began: there is one God, and none like Him. He keeps **“covenant and mercy”** — His promises and His loyal love.

## “The Heaven … Cannot Contain Thee”

> **1 Kings 8:27** *But will God indeed dwell on the earth? behold, the heaven and heaven of heavens cannot contain thee; how much less this house that I have builded?*

This is the most remarkable sentence of the dedication. Solomon had just spent seven years and more gold than any king had ever gathered on a house for God. It stood before him, full of the cloud. And in the moment of his greatest achievement, he said: *It cannot hold You.*

**“The heaven and heaven of heavens.”** A Hebrew way of saying *the highest heavens, all the heavens there are.* If all of creation cannot contain God, a building certainly cannot. God is the Creator; He is not bound to any place He made.

Stephen quoted this truth when he stood before the council: **“But Solomon built him an house. Howbeit the most High dwelleth not in temples made with hands”** (Acts 7:47-48). Paul said the same to the Athenians: **“God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands”** (Acts 17:24). Solomon knew it first.

This is why the true value of the temple was not the gold. It was the meeting — the place where a holy God chose to hear His people.

## “Hear Thou in Heaven … and Forgive”

> **1 Kings 8:28** *Yet have thou respect unto the prayer of thy servant, and to his supplication, O LORD my God, to hearken unto the cry and to the prayer, which thy servant prayeth before thee to day:*
>
> **1 Kings 8:29** *That thine eyes may be open toward this house night and day, even toward the place of which thou hast said, My name shall be there: that thou mayest hearken unto the prayer which thy servant shall make toward this place.*
>
> **1 Kings 8:30** *And hearken thou to the supplication of thy servant, and of thy people Israel, when they shall pray toward this place: and hear thou in heaven thy dwelling place: and when thou hearest, forgive.*

Here is the purpose of the house in Solomon’s own words: a place toward which Israel would pray, so that God in heaven would **“hear … and forgive.”** The phrase **“hear thou in heaven”** runs like a chorus through the rest of the prayer. The house was on earth; the answer came from heaven.

Then Solomon lists seven situations in which Israel would need God to hear:

1. **When a man wrongs his neighbour** and takes an oath before the altar — judge rightly between them (8:31-32).
2. **When Israel is defeated in battle** because of sin, and turns back — forgive and restore them to the land (8:33-34).
3. **When there is no rain** because of sin, and they pray and turn — forgive, teach them the good way, and send rain (8:35-36).
4. **When famine, plague, blight, locusts or siege** come — hear any man who knows **“the plague of his own heart”** and spreads his hands toward this house (8:37-40).
5. **When a foreigner comes from a far country** for God’s name and prays toward this house — hear him, **“that all people of the earth may know thy name”** (8:41-43).
6. **When Israel goes out to battle** at God’s direction — maintain their cause (8:44-45).
7. **When Israel sins and is carried captive** into a foreign land, and there repents — forgive them and give them compassion before their captors (8:46-51).

Two things stand out.

**The stranger.** In the middle of a prayer for Israel, Solomon prays for the foreigner — for anyone from any nation who comes seeking the God of Israel. The house was meant to be a light to the nations. The

queen of Sheba would soon come **"to prove him with hard questions"** (1 Kings 10:1), having heard of his fame **"concerning the name of the LORD."**

**The captivity.**

> **1 Kings 8:46** *If they sin against thee, (for there is no man that sinneth not,) and thou be angry with them, and deliver them to the enemy, so that they carry them away captives unto the land of the enemy, far or near;*
>
> **1 Kings 8:47** *Yet if they shall bethink themselves in the land whither they were carried captives, and repent, and make supplication unto thee in the land of them that carried them captives, saying, We have sinned, and have done perversely, we have committed wickedness;*
>
> **1 Kings 8:48** *And so return unto thee with all their heart, and with all their soul, in the land of their enemies, which led them away captive, and pray unto thee toward their land, which thou gavest unto their fathers, the city which thou hast chosen, and the house which I have built for thy name:*

**"For there is no man that sinneth not."** Solomon, at the dedication of the house, says plainly that Israel *will* sin. He prays in advance for the day when they would be carried away. About four hundred years later it happened: Babylon took Judah captive and burned this very house (2 Kings 25:9). And in Babylon, a young man named Daniel, **"his windows being open in his chamber toward Jerusalem … kneeled upon his knees three times a day, and prayed"** (Daniel 6:10). He was praying Solomon's prayer, toward a house that was no longer standing — and God heard him in heaven.

**"And deliver them to the enemy."** God does not make His people sin, nor does He take pleasure in their captivity. In the Hebrew way of speaking, God is said to do what He permits: when Israel turned from Him, He allowed their enemies to prevail. This is the idiom of permission, and it runs all through the Old Testament.

**"Bethink themselves … and repent."** Literally, *bring back to their heart* — come to their senses. Then *return* with all their heart. The prayer shows the way home from any distance.

## The Blessing and the Feast

> **1 Kings 8:56** *Blessed be the LORD, that hath given rest unto his people Israel, according to all that he promised: there hath not failed one word of all his good promise, which he promised by the hand of Moses his servant.*
>
> **1 Kings 8:57** *The LORD our God be with us, as he was with our fathers: let him not leave us, nor forsake us:*
>
> **1 Kings 8:58** *That he may incline our hearts unto him, to walk in all his ways, and to keep his commandments, and his statutes, and his judgments, which he commanded our fathers.*

**"There hath not failed one word of all his good promise."** Joshua had said nearly the same thing at the end of the conquest (Joshua 21:45; 23:14). Solomon stands at the peak of Israel's history and says it again: every promise kept.

**"That he may incline our hearts unto him."** Solomon knew that Israel's hearts would not stay faithful on their own. He asked God to turn their hearts toward Him. It is a prayer every believer can pray.

> **1 Kings 8:60** *That all the people of the earth may know that the LORD is God, and that there is none else.*

> **1 Kings 8:61** *Let your heart therefore be perfect with the LORD our God, to walk in his statutes, and to keep his commandments, as at this day.*

**"The LORD is God, and that there is none else."** The goal of it all: that the whole earth would know there is one God.

**"Let your heart therefore be perfect."** *Perfect* here is *shalem* — whole, complete, undivided — from the same root as *shalom* and *Shelomoh*, Solomon's own name. The man of peace told the people to be whole-hearted with God. It is the very thing that would later be said he was not: **"his heart was not perfect with the LORD his God"** (1 Kings 11:4).

> **1 Kings 8:63** *And Solomon offered a sacrifice of peace offerings, which he offered unto the LORD, two and twenty thousand oxen, and an hundred and twenty thousand sheep. So the king and all the children of Israel dedicated the house of the LORD.*
>
> **1 Kings 8:65** *And at that time Solomon held a feast, and all Israel with him, a great congregation, from the entering in of Hamath unto the river of Egypt, before the LORD our God, seven days and seven days, even fourteen days.*
>
> **1 Kings 8:66** *On the eighth day he sent the people away: and they blessed the king, and went unto their tents joyful and glad of heart for all the goodness that the LORD had done for David his servant, and for Israel his people.*

The numbers are enormous: 22,000 oxen and 120,000 sheep. These were **peace offerings**, most of whose meat was eaten by the worshippers. This was a national feast on a scale Israel had never seen, with people gathered **"from the entering in of Hamath"** in the far north **"unto the river of Egypt"** in the south — the full extent of the land God had promised. The bronze altar was too small, so Solomon consecrated the middle of the court for the offerings (8:64).

**"Seven days and seven days, even fourteen days."** Seven days for the dedication, then seven for the Feast of Tabernacles (2 Chronicles 7:8-10). **"They ... went unto their tents joyful and glad of heart."** The day ended in joy, and the people gave the credit to God.

## God's Answer — and a Warning

After the dedication, God appeared to Solomon a second time:

> **1 Kings 9:3** *And the LORD said unto him, I have heard thy prayer and thy supplication, that thou hast made before me: I have hallowed this house, which thou hast built, to put my name there for ever; and mine eyes and mine heart shall be there perpetually.*

God accepted the prayer and the house. But He added a warning, as plain as the promise:

> **1 Kings 9:6** *But if ye shall at all turn from following me, ye or your children, and will not keep my commandments and my statutes which I have set before you, but go and serve other gods, and worship them:*
>
> **1 Kings 9:7** *Then will I cut off Israel out of the land which I have given them; and this house, which I have hallowed for my name, will I cast out of my sight; and Israel shall be a proverb and a byword among all people:*

The house would not protect Israel if Israel turned from God. A building is never a substitute for a heart.

## How the Story Ends

For years Solomon's glory grew. **"So king Solomon exceeded all the kings of the earth for riches and for wisdom. And all the earth sought to Solomon, to hear his wisdom, which God had put in his heart"** (1 Kings 10:23-24). The queen of Sheba came and said, **"the half was not told me"** (10:7), and she blessed the LORD for him.

But the loose threads of chapter 3 were never tied off. The alliance with Pharaoh became seven hundred wives and three hundred concubines, many from the nations God had warned against:

> **1 Kings 11:4** *For it came to pass, when Solomon was old, that his wives turned away his heart after other gods: and his heart was not perfect with the LORD his God, as was the heart of David his father.*

The man who built the house for God's name built high places for Chemosh and Molech on the hill across from it (11:7). He had broken, one by one, every warning God gave to Israel's kings in Deuteronomy 17 — horses from Egypt, many wives, great silver and gold. God told him the kingdom would be torn from his son (11:11-13), and after his death it split in two.

Nehemiah looked back on it centuries later: **"Did not Solomon king of Israel sin by these things? yet among many nations was there no king like him, who was beloved of his God ... nevertheless even him did outlandish women cause to sin"** (Nehemiah 13:26).

Wisdom is a gift. Faithfulness is a daily walk. Solomon had the first in greater measure than any man, and still failed at the second. **"And Solomon slept with his fathers, and was buried in the city of David his father"** (1 Kings 11:43). Like all the faithful and unfaithful dead, he sleeps until the resurrection, when every life will be judged by the One who is greater than Solomon.

## Where the Story Leads

## To the Messiah

**"A greater than Solomon is here."** When the scribes and Pharisees demanded a sign, Jesus answered:

> **Matthew 12:42** *The queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here.*

A foreign queen travelled over a thousand miles to hear Solomon. Israel's own leaders had the Son of David standing in front of them and refused to listen. Jesus Christ was greater than Solomon in wisdom, for in him **"are hid all the treasures of wisdom and knowledge"** (Colossians 2:3). He was greater in faithfulness, for where Solomon's heart turned away when he was old, Jesus **"became obedient unto death, even the death of the cross"** (Philippians 2:8). And he was greater in his kingdom: Solomon's kingdom split after him, but of the Son of David the angel said, **"the Lord God shall give unto him the throne of his father David ... and of his kingdom there shall be no end"** (Luke 1:32-33).

**The Son of David who builds the house.** God promised David, **"He shall build an house for my name, and I will stablish the throne of his kingdom for ever"** (2 Samuel 7:13). Solomon built a house, but his throne did not last forever, and his house was burned. The promise reached beyond him. Zechariah foretold **"the man whose name is The BRANCH ... he shall build the temple of the LORD ... and shall sit and rule upon his throne"** (Zechariah 6:12-13). That is Jesus Christ.

**The temple of his body.** When Jesus stood in the rebuilt temple and was asked for a sign, he said, **"Destroy this temple, and in three days I will raise it up ... But he spake of the temple of his body"** (John 2:19-21). They destroyed it at the cross. God raised him from the dead on the third day, and God exalted him to His own right hand.

**The true holy place.** Solomon's most holy place was a copy. **"For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us"** (Hebrews 9:24). Solomon prayed *toward* a house on earth that God would *hear in heaven*. Jesus Christ has gone into heaven itself, as the one mediator between God and men (1 Timothy 2:5).

**The wise judge.** Isaiah foretold a Son of David on whom **"the spirit of wisdom and understanding"** would rest, who would **"not judge after the sight of his eyes, neither reprove after the hearing of his ears: But with righteousness shall he judge the poor"** (Isaiah 11:2-4). Solomon judged a case of two poor women rightly, once. The Messiah will judge every case rightly.

## To the Grace Administration

**Believers are now the temple of God.** The house Solomon built was a house of stone, with God's presence in a cloud in the inner room. In the grace administration, God has made a different kind of house:

> **1 Corinthians 3:16** *Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?*

The word Paul uses for "temple" here, *naos*, means the inner sanctuary — the most holy place itself. What the oracle behind the veil was to Israel, the believer now is to God. **"Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?"** (1 Corinthians 6:19). The cloud that filled Solomon's house was outside the people; the gift of holy spirit is given *within* every believer, and they are **"sealed with that holy Spirit of promise, Which is the earnest of our inheritance"** (Ephesians 1:13-14). This spirit is not withdrawn.

**Built together, stone by stone.** Solomon's stones were shaped far away and then set into the house in silence. Paul describes the church the same way:

> **Ephesians 2:21** *In whom all the building fitly framed together groweth unto an holy temple in the Lord:*
> **Ephesians 2:22** *In whom ye also are builded together for an habitation of God through the Spirit.*

Each believer is shaped by God in his own life and fitted into the building, with **"Jesus Christ himself being the chief corner stone"** (Ephesians 2:20). No one builds this house but God. **"Except the LORD build the house, they labour in vain that build it"** (Psalm 127:1).

**No other gods in the temple.** Solomon's great failure was letting other gods into his heart, and then onto the hill across from God's house. Paul draws the line plainly for believers: **"And what agreement hath the temple of God with idols? for ye are the temple of the living God"** (2 Corinthians 6:16).

**Prayer no longer toward a place.** Solomon asked God to hear those who prayed *toward this house*. Jesus told the Samaritan woman, **"the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father ... the true worshippers shall worship the Father in spirit and in truth"**

(John 4:21, 23). A believer today prays directly to the Father, in the name of Jesus Christ, from anywhere — and is invited to **"come boldly unto the throne of grace"** (Hebrews 4:16). **"Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God"** (Philippians 4:6).

**Our sacrifices.** Solomon offered a hundred and forty-two thousand animals. Believers offer something God values more: **"present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service"** (Romans 12:1), and **"the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name"** (Hebrews 13:15).

**Wisdom for the asking.** Solomon asked for wisdom and received it. Paul prayed the same thing for the believers in his care — that God **"may give unto you the spirit of wisdom and revelation in the knowledge of him"** (Ephesians 1:17), and that they **"might be filled with the knowledge of his will in all wisdom and spiritual understanding"** (Colossians 1:9). More than that, God has made Jesus Christ himself our wisdom: **"of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption"** (1 Corinthians 1:30).

## To the Topic of Wisdom and Asking

- **Wisdom begins with humility** — "I am but a little child."
- **Wisdom begins with God** — "The fear of the LORD is the beginning of knowledge" (Proverbs 1:7).
- **Ask for what serves others,** and God adds what you need (Matthew 6:33).
- **God gives wisdom generously** — "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him" (James 1:5).
- **Wisdom listens** — a hearing heart takes in truth before it judges.
- **Wisdom shows itself in real cases,** often for the least powerful.
- **Wisdom must be walked in daily,** or it will not keep a man from folly.

## The Main Takeaway

**At Gibeon, after a thousand burnt offerings, God appeared to young King Solomon in a dream and said, "Ask what I shall give thee"; Solomon, calling himself "but a little child," asked not for long life, riches or the death of his enemies but for "an understanding heart" — literally a hearing heart — "to judge thy people," and "the speech pleased the Lord," who gave him wisdom beyond any king and added riches and honour besides; the proof came when two harlots fought over one living baby and Solomon called for a sword, and the true mother's compassion revealed her; seven years later, at the Feast of Tabernacles, the ark was carried into the house Solomon built "for the name of the LORD," the glory of the LORD filled it so that the priests could not stand to minister, and Solomon knelt with his hands spread toward heaven and prayed, "the heaven and heaven of heavens cannot contain thee; how much less this house," asking God to "hear thou in heaven … and forgive" whenever His people, or even a stranger, prayed toward that place — yet the king who told Israel "let your heart therefore be perfect with the LORD" let his own heart be turned away in old age; the greater than Solomon, Jesus Christ, has now come, and those who believe are themselves "the temple of God."**

- **Ask God for what matters most,** and He adds the rest.
- **Humility opens the door to wisdom.**

- **God's wisdom serves others,** especially the powerless.
- **God is present where He chooses to meet His people,** but no house can contain Him.
- **God hears and forgives** those who turn back to Him from any distance.
- **A great start does not guarantee a faithful finish;** guard the heart to the end.
- **Believers are now God's temple,** built together with Christ as the chief corner stone.

## For Our Learning — The People

- **Solomon (Jedidiah).** Son of David and Bathsheba, king of Israel about forty years; asked God for wisdom and received it; built and dedicated the temple; in old age turned after other gods.
- **David.** Solomon's father; desired to build God's house, was told his son would build it, and gathered the materials and plans.
- **Pharaoh's daughter.** Solomon's Egyptian wife through a political alliance; the first of many foreign marriages.
- **The two women.** Harlots sharing a house, each with a newborn son; one child died, and the living child was disputed.
- **The true mother.** Whose compassion for her son — "in no wise slay it" — revealed her as his mother.
- **The false mother.** Who had overlaid her own child and said, "Let it be neither mine nor thine."
- **The priests and Levites.** Who carried the ark and the holy vessels into the new house.
- **The elders and heads of the tribes.** Summoned to bring up the ark.
- **Hiram king of Tyre.** Solomon's ally, who supplied cedar, cypress and craftsmen (chapter 5).
- **The queen of Sheba.** Who came from far away to test Solomon's wisdom and blessed the LORD; named by Jesus in Matthew 12:42.

## For Our Learning — Customs and Orientalisms

- **Marriage alliances** between royal houses to seal treaties.
- **High places** — hilltop shrines used for sacrifice before the temple was built.
- **Burnt offerings in great number** as a public act of dedication by a king.
- **Dreams** as a way God revealed Himself.
- **Courteous self-reference** — "thy servant," "thine handmaid" — when speaking to God or a king.
- **The king as chief judge,** hearing cases in person.
- **Two households sharing one house.**
- **Mothers sleeping with newborns beside them.**
- **Bringing a sword before the king** at his command.
- **Quarrying and dressing stone at the quarry** before transport.
- **Carrying the ark on poles** by the priests, as the Law required.
- **The Feast of Tabernacles** in the seventh month, living in booths.
- **Standing to receive a blessing;** kneeling with hands spread toward heaven in prayer.
- **Praying toward Jerusalem and the temple** from far away.

- **Peace offerings** shared as a great feast.
- **"Went unto their tents"** — going home, from Israel's tent-dwelling past.

## For Our Learning — Figures of Speech

A figure of speech is a deliberate departure from the plain, ordinary way of saying something, used by God to add emphasis and feeling. These are the ones in this story:

- **Tapeinosis (understatement)** — "I am but a little child" (3:7), lowering himself to show his need.
- **Idiom** — "to go out or come in" (3:7), to lead and manage affairs; "went unto their tents" (8:66), went home.
- **Metonymy** — "an understanding heart" (3:9), the heart put for the mind and will; "the name of the LORD" (8:17), the name put for God Himself as revealed.
- **Erotesis (rhetorical question)** — "who is able to judge this thy so great a people?" (3:9); "will God indeed dwell on the earth?" (8:27).
- **Hyperbole** — "a great people, that cannot be numbered nor counted for multitude" (3:8); "largeness of heart, even as the sand that is on the sea shore" (4:29).
- **Idiom** — "her bowels yearned upon her son" (3:26), her deepest compassion was stirred.
- **Anthropopatheia** — God's "mouth" and "hand" (8:15, 24); "thine eyes may be open toward this house" (8:29); "thy strong hand, and … thy stretched out arm" (8:42).
- **Polyptoton / superlative** — "the heaven and heaven of heavens" (8:27), the highest heavens of all.
- **Parenthesis** — "(for there is no man that sinneth not,)" (8:46).
- **Idiom of permission** — "deliver them to the enemy" (8:46); God is said to do what He allows.
- **Metaphor** — "the furnace of iron" (8:51), the harsh bondage of Egypt; "the plague of his own heart" (8:38).
- **Epizeuxis / repetition** — "seven days and seven days, even fourteen days" (8:65); the chorus "hear thou in heaven" through the prayer.

## What the Bible Actually Says

- **Solomon "loved the LORD,"** but also sacrificed at high places and married Pharaoh's daughter.
- **God said, "Ask what I shall give thee,"** in a dream at Gibeon.
- **Solomon asked for "an understanding heart"** to judge God's people — not for long life, riches or the life of his enemies.
- **"The speech pleased the Lord,"** and God added riches and honour.
- **Long life was promised on a condition:** "if thou wilt walk in my ways."
- **The two women were harlots,** and there was no witness.
- **The sword was a test;** the true mother was revealed by her compassion.
- **Israel "saw that the wisdom of God was in him."**
- **The temple took seven years;** no iron tool was heard at the site.
- **Only the two tables of stone** were in the ark.
- **The glory of the LORD filled the house** so that the priests could not minister.

- **Solomon said heaven itself cannot contain God,** "how much less this house."
- **The house was built "for the name of the LORD,"** a place to pray toward, while God hears in heaven.
- **Solomon prayed for the stranger** and for Israel in captivity.
- **God warned that the house would be cast out** if Israel served other gods.
- **Solomon's wives turned his heart** after other gods in his old age.
- **Jesus said, "A greater than Solomon is here."**
- **Believers are now "the temple of God"** (1 Corinthians 3:16).

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## God's Will and Intent

- **God wants to give** — "Ask what I shall give thee."
- **God delights in requests that seek His purposes** and the good of others.
- **God gives wisdom liberally** to those who ask Him for it.
- **God cares for the powerless** and wants justice done for them.
- **God chooses to meet with His people,** though nothing can contain Him.
- **God hears and forgives** all who turn back to Him, even from exile, and welcomes the stranger.
- **God wants hearts that are whole with Him** to the end, not only at the start.
- **God was preparing the Son of David greater than Solomon,** Jesus Christ — crucified, raised, and ascended — in whom are all the treasures of wisdom, and through whom believers are built together into God's holy temple.