



## Solomon Seeks God's Blessings

**Study Scripture: 1 Kings 8: 22 – 30, 52 - 53**

**Background Scripture: 1 Kings 8: 22 - 53; 2 Chronicles 6: 12 - 42**

Lesson 8

January 18, 2020

### **Key Verse**

*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.—1 Kings 8:30*

### **INTRODUCTION**

Prayer is one of the most important and intimate expression of the relationship between God and His covenant people. It is the ultimate vehicle to acknowledge God and bring individual and group concerns to our covenant keeping God. The content and order of our prayers then is a reflection on and are an indication of the maturity of our spiritual walk.

Our Study chapter of 1 Kings 8 focuses us on the power of prayer and makes us think that there is much more to prayer than we might earlier have thought. Prayer is found here more than anywhere else in the Old Testament and so because of Solomon's prayer he has become more closely associated with prayer than any other person apart from David who wrote the Psalms.

We are therefore in this chapter challenged to move beyond what many of us thought about prayer and its importance. We therefore know that while David prayed for a temple Solomon built the Temple and prayed at its dedication thereby fulfilling those great expectations of himself and his father. So when you pray expect with assurance that God will meet your great expectations. Remember the power of prayer demonstrated numerous times in the Old Testament.

We are however reminded in this chapter that though God will meet our expectations in prayer things can still end disastrously with us as it did with Solomon for we are told that Solomon allowed his life to come under the control of his idolatrous relationships with foreign women. So it is important to look at what Solomon is saying in his prayer and what we can learn about human nature from his experience.

Noteworthy, Solomon's prayer begins with an affirmation of some of God's attributes, before he even begins to present his petitions. This approach is consistent with many prayers in the Scriptures starting with the 'Disciples Prayer' in Matthew 6:9; (Neh. 1:5; Dan. 9:4 et al). As well, Solomon sees God's past faithfulness as providing the grounds for his petitions; in other words, the prayer assumes God's attributes. This is instructive for our own prayer life which all too often is dominated by personal requests.

Dedicating the Temple of God

It is most important to note that Solomon knows his Bible and he is well aware of the creedal statement from Deuteronomy

***“Hear, O Israel, YHWH is our God, YHWH alone”.***

This powerful dedication of Israel to strict monotheism states that YHWH (some pronounce this as Yahweh but note the word was originally derived from the name for God *I am who I am* but this word was lost and instead the word Adonai was used with vowels inserted and transliterated into English) made a unique covenant with Israel His chosen people and He kept that covenant without fail. God showed a remarkable and unbreakable devotion to all of those that walked before Him with all their heart. One writer notes:

**“In Hebrew anthropology the heart is the source of will and intelligence. Love God with it: a sinful single-mindedness to YHWH only, to will what YHWH wills, to act as YHWH calls all to act. And when all that happens, when YHWH’s love is recognized and when the people act out of that love and covenant alone, Israel is successful, reaping the benefits of YHWH in all things. They knew he consecrated temple is merely a physical manifestation of that success. If you do well, as YHWH commands, it will be well with you. Thus speaks Deuteronomy again and again and again. And his words have resonated well into our own time, as preacher after preacher has said much the same: follow God's command and you will prosper; what fail to heed the divine will and you will suffer”.**

One writer comments that we all tend to ignore these statements in Deuteronomy and some even laugh at them as being old-fashioned but in fact the writer and the God of Deuteronomy will have the last laugh for we have all suffered when we ignore the teachings of this Book.

It is therefore most important to note that all through this prayer there is an emphasis on repentance. No matter how nasty you are there is room for repentance and if this is Godly repentance God will show mercy to you. So therefore we urge you to note this stress all throughout Solomon's prayer.

Note also there is an emphasis that God is present with God's people. He was present throughout all the history and travel of Israel and God is still with us and remains faithful to God's people both Jews and Christians throughout the centuries.

Note also in this prayer the focus is on the Temple but note also that Solomon does not confine God to the Temple but acknowledges that this Temple cannot contain God for God's dwelling place is really in Heaven and it is from there that God would hear prayers and act in mercy toward those who pray.

Solomon therefore teaches us in his prayer that no matter where you are you can pray and God will hear you and act in mercy. You do not therefore need a temple or a church building from which to pray for even though you might be comforted praying from that place your location is not critical and will not in itself guarantee that your petitions will be met.

Though we tend not to think about the reality of life let us read between the lines for in Solomon prayer there seems to be a context of pain and suffering. Solomon was clearly inspired by the Holy Spirit and he actually prophesied a great deal about the future of Israel, his people. So he made several specific down to earth practical petitions to God and praising and thanking God for His great mercy.

His prayer therefore seems to tell believers that they will struggle to make sense of the many unfortunate and tragic events that would break into the lives of Israel and which unfortunately continues to happen also in our time. Despite his wisdom and his knowledge therefore it must have

been painful to him as Solomon looked into the future and saw what would happen to his people despite the fact that they all knew they should be always committed to following their Lord God. Chapter 8 records Solomon's prayer on the occasion of the dedication of the Temple. However, the verses in our Study Text are almost only a preamble to the prayer and here Solomon's pleas are essentially for the benefit of the people and the fulfillment of God's own promises. Thus the king's main concerns are very unselfish and decidedly in favor of others and herein lies a lesson for believers.

First Kings 8:1–21 narrates the initial stages of the dedication ceremony Solomon orchestrated for the Temple he had built in Jerusalem, for the God of Israel. The priests carried the Ark of the Covenant to the Temple and placed it within the Temple's innermost chamber, the Most Holy Place. The Lord's glory then filled the Temple, signalling God's approval of Solomon and the Temple.

Solomon related to those gathered the story of the Lord's covenant faithfulness to David. The evidence for this was his own coming to the throne in the place of his father and in the completion of the Temple.

He placed much emphasis on the fact that God is the God of Israel by His own choice and which would invoke the terms of the covenant on both God and His people.

Going forward the king would have the Temple become a point of contact between God and His people. Sadly the Temple eventually became a snare and an end in itself. The people found it much more appealing to devote themselves to and put their trust in a building rather than to faithfully honor their covenant with God. External religion became the order of the day rather than a heart relationship with God manifested in an 'obedient to the commandments' lifestyle.

The prayer itself was rather lengthy and perhaps much longer than is recorded here. Note that at the *throne of grace* we have liberty of speech and should use our liberty. It is not making long prayers but making them for a pretence, that Christ condemns. In this excellent prayer, Solomon does, as we should in every prayer, give glory to God, thank God for what he had done and petition for God's grace and favor.

Though not exactly in our Text Solomon gave great comfort to those outside of Israel for he asked God to make the Temple in Israel a house of prayer for all nations. He prayed that God would hear the prayer of the foreigner for he knew that God would in mercy answer the prayer of foreigners and would draw people from all other nations to the God of all nations. Solomon's prayer was therefore much more in the ancient traditional teaching of the God who created the heavens and earth. His prayer is therefore worthy of our examination.

Let us therefore remember that we are studying the prayer of the man considered to be the wisest man on earth. We accept however that he did not follow the way of wisdom for he married hundreds of foreign brides who corrupted him and got him into the way of idolatry. But at the end of his life he showed his wisdom by recognizing his own folly and advised those doing what he did to turn around and forsake iniquity. He might have known his weakness and so he made repentance a theme of this prayer.

Let us read our Text and get a sense of the occasion which was essentially a recognition and celebration of the faithfulness of God.

## **THE TEXT**

Verse 22. ... *the altar of the Lord* ... the altar that Solomon stands in front of is most likely the brazen altar of burnt offering in the Temple courts (1 Kings 8:64). If it were a different altar, he would be standing in the Temple, out of sight from the congregation.

...*the presence of all the congregation*... underlines the unity of purpose for the occasion by the king and the people.

... *spread forth his hands* ... Solomon's posture was one of prayer. It was very reverent and expressive of humility, seriousness, and fervency. Whereas we traditionally pray with folded hands and closed eyes, the ancient Israelites typically look up toward heaven or toward the Temple, God's house on earth

(vs. 29, 30). Their lifted, empty *hands* express petition and supplication (Exodus 9:29, 33; Psalm 143:6). This stance demonstrates both their need and their confidence that they will receive from God (1 Kings 8:38, 54; Psalms 63:4; 88:9; 143:6). Though the temple was built as God's home on earth, Solomon recognized that the Lord's true home is in Heaven rather than in any one location on the earth (vs.27).

It is evident from 1 Kings 8:54 that Solomon said the prayer which follows on his knees. The Chronicles contain the same account as we have here, with this addition, that it is said to have taken place on a "scaffold," or kind of pulpit specially erected for the purpose. (See 2 Chronicles 6:13). Kneeling is a most proper posture for prayer, Ephesians 3:14. The greatest of men must not think it below them to *kneel before the Lord their Maker*, (Psalm 95:6).

Verse 23. ... *Lord God of Israel*... Solomon continues to address God as the *Lord God of Israel* (1 Kings 8:15, 17, 20, 25). The component parts of this extended title suggest much about God. In English translations, the small capital letters in Lord indicate that the name Yahweh is being used. Solomon calls on the powerful, transcendent deity who is also near to Israel and keeps covenant with the nation. His affirmation of the Lord's uniqueness *in heaven and on earth* echoes Moses' words: "*The Lord he is God in heaven above, and upon the earth beneath: there is none else*" (Deuteronomy 4:39; 7:9, 12; Nehemiah 1:5).

... *Who keepest covenant and mercy*... The Hebrew word translated *mercy* further highlights God's fidelity as it denotes loyalty and faithfulness to covenant obligations. The same word is translated "kindness" (Joshua 2:12; 2 Chronicles 24:22; etc.) and even "lovingkindness" (Jeremiah 31:3).

... *walk before thee with all their heart*... the Lord is loyal to His servants who demonstrate fidelity to Him by walking before Him *with all their heart*, (Daniel 9:4). The frequent biblical metaphor of walking designates one's conduct or process of living (Deuteronomy 8:6; Micah 6:8). The metaphor of the heart speaks to what is in the core of one's being: it designates one's intellect, emotion, or will (1 Samuel 2:1; 1 Chronicles 16:10; Psalm 9:1).

One writer informs: "**The command to love the Lord with all one's heart is part of the ancient prayer called the *Shema* (Hebrew for "hear") passage of Deuteronomy 6:4, 5. It constitutes Israel's central obligation to the Lord within the covenant (Deuteronomy 10:12; 26:16; Joshua 22:5; 1 Samuel 7:3). Solomon had been specifically charged by his father, David, to love the Lord with all his heart so that David would never fail to have a successor on the throne of Israel (1**

**Kings 2:1–4). Jesus later will declare the *Shema* to be the greatest commandment. Together with Leviticus 19:18, these two summarize the Law and Prophets (Matthew 22:34–40).”**

Verse 24. ... *Who hast kept* ... By granting the blessing promised to His people, the Lord has to this point proved Himself to be the true and only God in heaven and on earth. This acknowledgment provides the requisite confidence for offering the prayer which is sure of an answer (Matt. 21:22; Mark 11:24; James 1:6). (See Exodus 15:11; Deut. 4:39; 2 Samuel 7:22; Psalms 86:8).

... *thy servant David my father*... three references to *thy servant David my father* punctuate 1 Kings 8:24–26. Referring to King David as a *servant* contrasts David's role in Israel with the Lord's. Though David was the earthly leader of Israel, he was always subordinate to God.

Earlier, the Lord used the phrase “my servant” to refer to Moses (Numbers 12:7, 8; Joshua 1:2, 7) and Caleb (Numbers 14:24) while Joshua was designated as the Lord's servant (Joshua 24:29). Solomon also will speak of himself as the Lord's servant (1 Kings 8:28, 29, 52). This further ties Solomon to his father not just by blood but by acceptance of his role under God.

... *hast fulfilled it with thine hand, as it is this day*... Solomon celebrated the Lord's covenant faithfulness to David. His ascension to the throne and the temple's completion was in part the fulfillment of the Lord's promise to David found in 2 Samuel 7:13.

The king had earlier praised God for establishing with His *hand* what He had promised (1 Kings 8:15). Hand is an image of God's power and authority (Exodus 13:3; 2 Chronicles 30:12; Isaiah 41:10; etc.). That God had spoken the promise to David by means of His own *mouth* testified to God's intimate involvement in the promise and to its reliability. It was important the people hear these things and be enlightened to the faithfulness of their God.

Verse 25. ... *therefore now* ... signals a transition in Solomon's prayer as he seeks God's present and future faithfulness (1 Chron. 17:10–14, 23; 2 Chronicles 1:9).

... *There shall not fail thee a man* ... The Lord promised David that He would establish David's dynasty and throne forever (2 Samuel 7:15, 16). Solomon echoed the words David used recorded in 1 Kings 2:1–4 to recount to his son that covenant promise. In that recollection, David highlighted a conditional element within the Lord's covenant. In order to enjoy its benefits, David's descendants must walk in God's ways (1 Kings 2:3). If David's descendants follow the Lord fully, then David will never fail to have a successor on the throne of Israel (2:4).

... *so that*... the phrase does not imply effect as it might seem; instead it indicates the cause. When David's descendants *take heed to their way*, they will be established on his throne. When they do not, they will face God's judgments.

Solomon mentions the condition placed on David's descendants and we should not expect God's performance of the promise except on our performance of the condition.

Verse 26. ... *let thy word, I pray thee* ... Solomon anticipates God's future faithfulness to the word He spoke to David (2 Samuel 7:25). The ultimate fulfillment of the Lord's gracious promise will come in the person and work of Jesus Christ, who will be born from the house of David (Luke 1:27, 69; Acts 2:29, 30) and be given “*the throne of his father David*” (Luke 1:32).

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*“let Thy words be verified, which Thou spakest unto Thy servant David,”* this phrase contains something more than a prayer for the continual preservation of the descendants of David on the throne. They refer to the whole of the promise in 2 Samuel 7:12-16. Solomon has here in mind one particular point in the promise, viz., that God would not withdraw His mercy from the seed of David, even when it sinned. This is evident from what follows, where he mentions simply cases of transgression (vs. 31-51) and prays that they may be forgiven.

Note, the experiences we have had of God performing His promises should encourage us to depend on them and plead them to God; and those who expect further mercies should be thankful for former mercies.

Verse 27. ... *behold, the heaven and heaven of heaven...* Having restated highlights from God’s covenant with David, Solomon proclaims the wonder of the God who has established that covenant. Solomon contrasts the limits of the *house* he built with the limitless God for whom it has been built (Psa. 139:7–16; Jer. 23:24). There is no God like the Lord in *the heavens* above or *on the earth* beneath (1 Kings 8:23), and both Heaven and earth belong to Him (Deuteronomy 10:14). Not even the *heaven of heavens* can contain the Lord.

In Israelite thought, there exist three layers of heavens above the earth (2 Corinthians 12:2). Beneath the earth can be found the abode of the dead. All of these tiers belong to the Lord, and not even the most magnificent of them can be said to contain God. Consequently, the newly constructed temple certainly cannot confine Him (2 Chronicles 2:6; Isaiah 66:1; Acts 17:24).

*... how much less this house ...* A humble acknowledgment of the incapacity of the house he had built, though very capacious, it cannot contain God.

The Israelites will err if they think they can confine God within a temple and use it to manipulate Him the way neighboring nations sought to manipulate their gods, (1 Kings 18:26–29). Indeed, Stephen will quote both Solomon and Isaiah when he condemns the Jewish leaders for their reliance on the law and the rebuilt temple in their rejection of Jesus, (Acts 7:47–53). The temple represented the dwelling of the Lord among His people, but it will be a blessing for them only if they humbly obey the God who dwelt among them (Jeremiah 7:1–15).

One writer notes: **“Solomon does not intend to guard against the delusion that God really dwells in temples but simply to meet the erroneous idea that He dwells in the temple as men dwell in a house, namely, shut up within it, and not also outside and above it, - a delusion which sometimes forced its way into the unspiritual nation but which was always attacked by the prophets (Micah 3:11; Jeremiah 7:4, etc.). For it is evident that Solomon did combine with his clear perception of the infinite exaltation of God a firm belief in His real presence in the temple, and did not do homage to the abstract idealism of the rationalists, not merely from his declaration in 1 Kings 8:12. that he had built this temple as a dwelling-place for God, but also from the substance of all the following prayers, and primarily from the general prayer in 1 Kings 8:28, 1 Kings 8:29, that God would take this temple under His special protection, and hearken to every prayer directed towards it.”**

Verse 28. ... *thy servant...* Solomon now begins to apply the title *servant* to himself as he links himself to God’s promise and faithfulness. The king realizes he has no claim on the God of Heaven. He cannot force the almighty *Lord* to do anything. Yet God has made promises to David and to Israel, and Solomon can depend on the Lord’s own word.

The king prayed that God would graciously hear and answer the prayer he was now praying. It was a humble prayer (*the prayer of thy servant*), an earnest prayer (a *cry*), a prayer made in faith (*before thee*, as the Lord, and my God):

He pleads, *Lord, hearken to it, have respect to it*, not as the prayer of Israel's king (no man's dignity in the world, or titles of honour, will recommend him to God), but as the prayer of thy servant.

... *prayer* ... *supplication* ... ... *cry* ... the nouns *prayer*, *supplication*, and *cry* overlap greatly in meaning, each offering a different emphasis. The first is the most generic, referring to any kind of praying. This word occurs over seventy times in the Hebrew Old Testament. *Supplication* refers to prayers for God's intervention and assistance; it occurs only twenty-five times in the Hebrew Old Testament. *Cry* can refer to a ringing, emotional calling out to God either in joy or in pain, occurring thirty-three times in the Hebrew Old Testament.

Verse 29. ...*That thine eyes may be open toward this house*... Solomon has clarified that the transcendent God cannot be confined within the temple. The king nevertheless prays that God will honor the newly constructed *house* as a place where the Lord may be approached.

The sensory metaphors of the Lord's seeing and hearing emphasize the receptivity that Solomon hopes and expects God will have toward his prayers (compare 2 Kings 19:16; Nehemiah 1:6; Psalms 34:15; 101:6). Solomon does not just want God to see and hear; rather, Solomon wants God to act on behalf of His praying people, on the basis of seeing and hearing (102:17). God promises that He will do so (2 Chronicles 7:15).

...*thou hast said, My name shall be there* ... this clause contains within itself the ground on which the prayer rests. Because the name of God will be in the temple, i.e., because God will manifest His gracious presence there, He will also set His gaze on it, so as to hear the prayer of Solomon who was even at that time in the court praying towards the temple, (2 Samuel 7:13).

... *night and day* ... Solomon asks for God's attention *night and day* to the appeals of His people (Psalm 138:2; Daniel 6:10). God does not sleep; He is able to hear prayers always (Psalms 34:17, 18; 121:3–8). Furthermore, the Lord has provided His *name* to Israel so that the people can know Him (Exodus 3:13–15). They are to call on His name in praise, prayer, and trust (1 Kings 8:33, 35; 1 Chronicles 16:8; Psalm 9:10; etc.). God's name being associated with the temple conveys the idea of His possession of that space. Israel belongs to God as the nation called by God's name (Deuteronomy 28:10; 2 Chronicles 7:14; Isaiah 43:1).

He prayed that God would in like manner hear and answer all the prayers that should, at any time thereafter be made in or towards the 'house' which he had now built, and of which God had said, *My name shall be there* (1 Kings 8:29). ...

Verse 30. ... *and of thy people Israel* ... Solomon's requests recognize God's openness and receptivity to prayers. He previously asked the Lord to hear his own prayer; now he explicitly includes the people of Israel and every particular Israelite among those to whom the Lord should listen. Israel will pray toward the temple, but God will hear from Heaven, (1 Kings 8:32, 34, 36, 39, 43, 45, 49).

... *hear thou in heaven thy dwelling place*: ... the king supposed that God's people will ever be a people of prayer and he resolved to adhere to that duty himself. He directs them to have an eye, in their

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prayers, to that place where God was pleased to manifest his glory as he did not anywhere else on earth. None but priests might come into that place; but, when they worshipped in the courts of the Temple, it must be with an eye towards it, not as the object of their worship but as an instituted medium of their worship, helping the weakness of their faith.

... *when thou hearest, forgive* ... Those that were at a distance looked towards Jerusalem for the sake of the temple, even when it was in ruins, (Daniel 6:10). Solomon begged that God would hear the prayers and forgive the sins of all that look this way in their prayers. He desired that the tokens of the divine presence with which this house was blessed might always give sensible encouragement and comfort to believing petitioners.

Solomon's specific requests that follow imply that Israel will pray in repentance (1 Kings 8:39, 47; compare Exodus 34:9; Leviticus 26:40–42). Solomon pleads that the Lord not only will hear Israel, but that He also will *forgive* Israel (1 Kings 8:34, 36, 39, 50). Elsewhere, God promises that He hears the prayers of His repentant people (Exodus 34:7; Jeremiah 29:12).

It is significant that Solomon links forgiveness to the Israelites' prayers rather than to their sacrifices; acts normally associated with temples. The Temple is certainly the place for sacrifices (Deut.12:1–18), but sacrifices are offered in the context of prayer (Psalm 141:2; Isaiah 56:7). This distinction will be important for the future exilic and post-exilic communities that will experience disruptions in their ability to offer sacrifices after the temple is destroyed. While the nation might worry that God will not hear their prayers without sacrifice, Solomon's words serve as reassurance that the prayers behind the sacrifice are pleasing to God.

Verse 52. In 1 Kings 8:31–51 (not in today's text), Solomon offers seven petitions to God concerning various circumstances His people may experience in the future. These specific petitions will be very reassuring to the generations that will live during and after the Babylonian exile. Despite the judgments to come, Solomon expectantly prays that God will continue to care for His people.

This verse picks up key elements from previous portions of Solomon's prayer. Just as Solomon has prayed that God's *eyes* will be open toward the temple (8:27, 28), the king now prays that God's *eyes* will be *open* to his *supplication* and to that of *Israel*, and that God will hear them (8:28, 29).

... *the supplication of thy servant, and unto the supplication of thy people Israel*... This is a summary verse that captures the particulars of Solomon's prayer and the details of all the future prayers of the Israelites.

Verse 53. ... *For thou didst separate them from among all the people of the earth*,.. Solomon closes with general reasons which should secure the hearing of his prayer on the part of God. He confidently expects that the Lord will be attentive because the Israelites are His people whom He rescued from Egyptian slavery (8:51; Psalm 3:4; contrast Job 30:20; Psalm 22:2).

The king began his prayer in 1 Kings 8:23 by addressing the *Lord God* of Israel. He now ends by appealing to the Lord God who had brought Israel *out of Egypt*. As he has done in the first part of his prayer (1 Kings 8:15, 16), Solomon connects the fulfillment of God's promises to David with the story of Moses and the Exodus. Calling Moses a *servant* connects both David and Solomon to the earlier leader of Israel (8:28, 29, 30, 52).



God chose Israel *from among all the people of the earth* to be His inheritance and special possession (Exodus 19:5, 6; 34:9; Deuteronomy 4:20; 7:7, 8; Psalm 33:12). He delivered Israel in order for that nation to be a blessing in and to the world (Genesis 12:2; 22:17, 18; Exodus 19:5, 6). God has been faithful to His people and He will fulfill His purposes for them. Those purposes are ultimately fulfilled in His Son, Jesus and in the ministry and message of reconciliation He commits to Christ's church (2 Corinthians 5:14–19).

## **CONCLUSION**

Solomon's Temple-dedication prayer highlights the Lord's faithfulness to His covenant with David. God has placed you in His covenant and He will be faithful to you.

The establishment of Solomon as king and the completion of the temple bore witness to God's faithfulness to David and to Israel. That past faithfulness formed the basis for Solomon's expectation of and his petition for the Lord's continued covenant loyalty. He prayed that the Lord would hear His people when they prayed toward the house Solomon had built for the Lord's name (1 Kings 8:29). God agreed to use the Temple as a gateway to Himself.

It is clear from Solomon's prayer that it was all rooted in the exhortations of Deuteronomy. So it is most important for us to pay attention to what is being said. There is certainly a prayer of praise to God and petitions for His blessing and of the promise to David to be remembered as well as a petition for Yahweh to be present to hear the petitions of the people of Israel

God certainly will keep His side of the covenant with Israel and us but we should also note the specific examples of petitions which are crucial to the blessing of God. So we follow one writer in listing them so that we can think about these specific petitions and see how they relate to us and our circumstances, since we also sin, war, are afflicted, experience drought in our finances and in areas of life, suffer from sicknesses, and go into what some might consider a form of exile:

**“vv. 31-32 If sin against neighbour and come in full contrition, please hear  
vv. 33-34 When defeated in war because of sin, seek forgiveness, please hear  
vv. 35-36 Drought because of sin, seek forgiveness, please hear  
vv. 37-40 Famine and plague because sin, seek forgiveness, please hear  
vv. 41-43 When a foreigner prays toward the temple please hear and answer their prayer  
vv. 44-45 Hear Israel when they go out to battle and pray, then hear  
vv. 46-53 If they sin and are taken away into exile and repent then hear in heaven and forgive  
because they are your people whom you brought out of Egypt.**

Think carefully about who you are. If you know you belong to God pray to Him and only to Him. Do not believe your help is in man. Fortunetellers, psychics, and those that claim to be able to teach you some formula that will give you health, wealth, no sickness, and only prosperity and freedom from troubles in life must be avoided like the plague.

Jesus, the ultimate fulfillment of the covenant promises to David, spoke of himself as a temple (John 2:19, 21). Believers have access to God through Christ (Ephesians 2:18), and in His name we are able to approach God boldly and to pray in confidence that God will hear (John 14:13, 14; 15:16; Ephesians 3:12; Hebrews 4:16).