

FIRST DAY:

- Review the lecture, Read the notes and the references

SECOND DAY:**Read 1 Kings 7:1-51.****Solomon Builds His Palace**

[7:1] It took Solomon thirteen years, however, to complete the construction of his palace. [2] He built the Palace of the Forest of Lebanon a hundred cubits long, fifty wide and thirty high, with four rows of cedar columns supporting trimmed cedar beams. [3] It was roofed with cedar above the beams that rested on the columns—forty-five beams, fifteen to a row. [4] Its windows were placed high in sets of three, facing each other. [5] All the doorways had rectangular frames; they were in the front part in sets of three, facing each other.

[6] He made a colonnade fifty cubits long and thirty wide. In front of it was a portico, and in front of that were pillars and an overhanging roof.

[7] He built the throne hall, the Hall of Justice, where he was to judge, and he covered it with cedar from floor to ceiling. [8] And the palace in which he was to live, set farther back, was similar in design. Solomon also made a palace like this hall for Pharaoh's daughter, whom he had married.

[9] All these structures, from the outside to the great courtyard and from foundation to eaves, were made of blocks of high-grade stone cut to size and trimmed with a saw on their inner and outer faces. [10] The foundations were laid with large stones of good quality, some measuring ten cubits and some eight. [11] Above were high-grade stones, cut to size, and cedar beams. [12] The great courtyard was surrounded by a wall of three courses of dressed stone and one course of trimmed cedar beams, as was the inner courtyard of the temple of the LORD with its portico.

The Temple's Furnishings

[13] King Solomon sent to Tyre and brought Hiram, [14] whose mother was a widow from the tribe of

Naphtali and whose father was a man of Tyre and a craftsman in bronze. Hiram was highly skilled and experienced in all kinds of bronze work. He came to King Solomon and did all the work assigned to him.

[15] He cast two bronze pillars, each eighteen cubits high and twelve cubits around, by line. [16] He also made two capitals of cast bronze to set on the tops of the pillars; each capital was five cubits high. [17] A network of interwoven chains festooned the capitals on top of the pillars, seven for each capital. [18] He made pomegranates in two rows encircling each network to decorate the capitals on top of the pillars. He did the same for each capital. [19] The capitals on top of the pillars in the portico were in the shape of lilies, four cubits high. [20] On the capitals of both pillars, above the bowl-shaped part next to the network, were the two hundred pomegranates in rows all around. [21] He erected the pillars at the portico of the temple. The pillar to the south he named Jakin and the one to the north Boaz. [22] The capitals on top were in the shape of lilies. And so the work on the pillars was completed.

[23] He made the Sea of cast metal, circular in shape, measuring ten cubits from rim to rim and five cubits high. It took a line of thirty cubits to measure around it. [24] Below the rim, gourds encircled it—ten to a cubit. The gourds were cast in two rows in one piece with the Sea.

[25] The Sea stood on twelve bulls, three facing north, three facing west, three facing south and three facing east. The Sea rested on top of them, and their hindquarters were toward the center. [26] It was a handbreadth in thickness, and its rim was like the rim of a cup, like a lily blossom. It held two thousand baths.

[27] He also made ten movable stands of bronze; each was four cubits long, four wide and three high. [28] This is how the stands were made: They had side panels attached to uprights. [29] On the panels between the uprights were lions, bulls and cherubim—and on the uprights as well. Above and below the lions and bulls were wreaths of hammered work. [30] Each stand had four bronze wheels with bronze axles, and each had a basin resting on four supports, cast with wreaths on each side. [31] On the inside of the stand there was an opening that had a circular frame one cubit deep. This opening was round, and with its basework it measured a cubit and a half. Around its opening there was engraving. The panels of the stands were square, not round. [32] The four wheels were under the panels, and the axles of

the wheels were attached to the stand. The diameter of each wheel was a cubit and a half. [33] The wheels were made like chariot wheels; the axles, rims, spokes and hubs were all of cast metal.

[34] Each stand had four handles, one on each corner, projecting from the stand. [35] At the top of the stand there was a circular band half a cubit deep. The supports and panels were attached to the top of the stand. [36] He engraved cherubim, lions and palm trees on the surfaces of the supports and on the panels, in every available space, with wreaths all around. [37] This is the way he made the ten stands. They were all cast in the same molds and were identical in size and shape.

[38] He then made ten bronze basins, each holding forty baths and measuring four cubits across, one basin to go on each of the ten stands. [39] He placed five of the stands on the south side of the temple and five on the north. He placed the Sea on the south side, at the southeast corner of the temple. [40] He also made the basins and shovels and sprinkling bowls.

So Hiram finished all the work he had undertaken for King Solomon in the temple of the LORD:

[41] the two pillars; the two bowl-shaped capitals on top of the pillars; the two sets of network decorating the two bowl-shaped capitals on top of the pillars;

[42] the four hundred pomegranates for the two sets of network (two rows of pomegranates for each network, decorating the bowl-shaped capitals on top of the pillars);

[43] the ten stands with their ten basins;

[44] the Sea and the twelve bulls under it;

[45] the pots, shovels and sprinkling bowls.

All these objects that Hiram made for King Solomon for the temple of the LORD were of burnished bronze. [46] The king had them cast in clay molds in the plain of the Jordan between Succoth and Zarethan. [47] Solomon left all these things unweighed, because there were so many; the weight of the bronze was not determined.

[48] Solomon also made all the furnishings that were in the LORD's temple: the golden altar; the golden table on which was the bread of the Presence;

[49] the lampstands of pure gold (five on the right and five on the left, in front of the inner sanctuary); the gold floral work and lamps and tongs;

[50] the pure gold basins, wick trimmers, sprinkling bowls, dishes and censers; and the gold sockets for the doors of the innermost room, the Most Holy Place, and also for the doors of the main hall of the temple.

[51] When all the work King Solomon had done for the temple of the LORD was finished, he brought in the things his father David had dedicated—the silver and gold and the furnishings—and he placed them in the treasuries of the LORD's temple.

Question 5

2 Chronicles 4;

The Temple's Furnishings

[4:1] He made a bronze altar twenty cubits long, twenty cubits wide and ten cubits high. [2] He made the Sea of cast metal, circular in shape, measuring ten cubits from rim to rim and five cubits high. It took a line of thirty cubits to measure around it. [3] Below the rim, figures of bulls encircled it—ten to a cubit. The bulls were cast in two rows in one piece with the Sea.

[4] The Sea stood on twelve bulls, three facing north, three facing west, three facing south and three facing east. The Sea rested on top of them, and their hindquarters were toward the center. [5] It was a handbreadth in thickness, and its rim was like the rim of a cup, like a lily blossom. It held three thousand baths.

[6] He then made ten basins for washing and placed five on the south side and five on the north. In them the things to be used for the burnt offerings were rinsed, but the Sea was to be used by the priests for washing.

[7] He made ten gold lampstands according to the specifications for them and placed them in the temple, five on the south side and five on the north.

[8] He made ten tables and placed them in the temple, five on the south side and five on the north. He also made a hundred gold sprinkling bowls.

[9] He made the courtyard of the priests, and the large court and the doors for the court, and overlaid the doors with bronze. [10] He placed the Sea on the south side, at the southeast corner.

[11] He also made the pots and shovels and sprinkling bowls.

So Hiram finished the work he had undertaken for King Solomon in the temple of God:

[12] the two pillars; the two bowl-shaped capitals on top of the pillars; the two sets of network decorating the two bowl-shaped capitals on top of the pillars;

[13] the four hundred pomegranates for the two sets of network (two rows of pomegranates for each network, decorating the bowl-shaped capitals on top of the pillars);

[14] the stands with their basins;

[15] the Sea and the twelve bulls under it;

[16] the pots, shovels, meat forks and all related articles.

All the objects that Hiram-Abi made for King

Solomon for the temple of the LORD were of polished bronze. [17] The king had them cast in clay molds in the plain of the Jordan between Succoth and Zarethan. [18] All these things that Solomon made amounted to so much that the weight of the bronze was not determined.

[19] Solomon also made all the furnishings that were in God's temple: the golden altar; the tables on which was the bread of the Presence;

[20] the lampstands of pure gold with their lamps, to burn in front of the inner sanctuary as prescribed;

[21] the gold floral work and lamps and tongs (they were solid gold);

[22] the pure gold wick trimmers, sprinkling bowls, dishes and censers; and the gold doors of the temple: the inner doors to the Most Holy Place and the doors of the main hall.

Hebrews 9:1-23;

Worship in the Earthly Tabernacle

[9:1] Now the first covenant had regulations for worship and also an earthly sanctuary. [2] A tabernacle was set up. In its first room were the lampstand, the table and the consecrated bread; this was called the Holy Place. [3] Behind the second curtain was a room called the Most Holy Place, [4] which had the golden altar of incense and the gold-covered ark of the covenant. This ark contained the gold jar of manna, Aaron's staff that had budded, and the stone tablets of the covenant. [5] Above the ark were the cherubim of the Glory, overshadowing the atonement cover. But we cannot discuss these things in detail now.

[6] When everything had been arranged like this, the priests entered regularly into the outer room to carry on their ministry. [7] But only the high priest entered the inner room, and that only once a year, and never without blood, which he offered for himself and for the sins the people had committed in ignorance. [8] The Holy Spirit was showing by this that the way into the Most Holy Place had not yet been disclosed as long as the first tabernacle was still standing. [9] This is an illustration for the present time, indicating that the gifts and sacrifices being offered were not able to clear the conscience of the worshiper. [10] They are only a matter of food and drink and various ceremonial washings—external regulations applying until the time of the new order.

The Blood of Christ

[11] When Christ came as high priest of the good things that are already here, he went through the greater and more perfect tabernacle that is not man-made, that is to say, not a part of this creation. [12] He did not enter by means of the blood of goats and calves; but he entered the Most Holy Place once for all by his own blood, having obtained eternal redemption. [13] The blood of goats and bulls and the ashes of a heifer sprinkled on those who are ceremonially unclean sanctify them so that they are outwardly clean. [14] How much more, then, will the blood of Christ, who through the eternal Spirit offered himself unblemished to God, cleanse our consciences from acts that lead to death, so that we may serve the living God!

[15] For this reason Christ is the mediator of a new covenant, that those who are called may receive the

promised eternal inheritance —now that he has died as a ransom to set them free from the sins committed under the first covenant.

[16] In the case of a will, it is necessary to prove the death of the one who made it, [17] because a will is in force only when somebody has died; it never takes effect while the one who made it is living. [18] This is why even the first covenant was not put into effect without blood. [19] When Moses had proclaimed every commandment of the law to all the people, he took the blood of calves, together with water, scarlet wool and branches of hyssop, and sprinkled the scroll and all the people. [20] He said, “This is the blood of the covenant, which God has commanded you to keep.” [21] In the same way, he sprinkled with the blood both the tabernacle and everything used in its ceremonies. [22] In fact, the law requires that nearly everything be cleansed with blood, and without the shedding of blood there is no forgiveness.

[23] It was necessary, then, for the copies of the heavenly things to be purified with these sacrifices, but the heavenly things themselves with better sacrifices than these.

Revelation 21:22-22:5 [22] I did not see a temple in the city, because the Lord God Almighty and the Lamb are its temple. [23] The city does not need the sun or the moon to shine on it, for the glory of God gives it light, and the Lamb is its lamp. [24] The nations will walk by its light, and the kings of the earth will bring their splendor into it. [25] On no day will its gates ever be shut, for there will be no night there. [26] The glory and honor of the nations will be brought into it. [27] Nothing impure will ever enter it, nor will anyone who does what is shameful or deceitful, but only those whose names are written in the Lamb's book of life.

Revelation 22

The River of Life

[22:1] Then the angel showed me the river of the water of life, as clear as crystal, flowing from the throne of God and of the Lamb [2] down the middle of the great street of the city. On each side of the river stood the tree of life, bearing twelve crops of fruit, yielding its fruit every month. And the leaves of the tree are for the healing of the nations. [3] No longer will there be any curse. The throne of God and of the Lamb will be in the city, and his servants will serve him. [4] They will see his face, and his

name will be on their foreheads. [5] There will be no more night. They will not need the light of a lamp or the light of the sun, for the Lord God will give them light. And they will reign for ever and ever.

THIRD DAY:

Read 1 Kings 8:1-11.

The Ark Brought to the Temple

[8:1] Then King Solomon summoned into his presence at Jerusalem the elders of Israel, all the heads of the tribes and the chiefs of the Israelite families, to bring up the ark of the LORD's covenant from Zion, the City of David. [2] All the men of Israel came together to King Solomon at the time of the festival in the month of Ethanim, the seventh month.

[3] When all the elders of Israel had arrived, the priests took up the ark, [4] and they brought up the ark of the LORD and the Tent of Meeting and all the sacred furnishings in it. The priests and Levites carried them up, [5] and King Solomon and the entire assembly of Israel that had gathered about him were before the ark, sacrificing so many sheep and cattle that they could not be recorded or counted.

[6] The priests then brought the ark of the LORD's covenant to its place in the inner sanctuary of the temple, the Most Holy Place, and put it beneath the wings of the cherubim. [7] The cherubim spread their wings over the place of the ark and overshadowed the ark and its carrying poles. [8] These poles were so long that their ends could be seen from the Holy Place in front of the inner sanctuary, but not from outside the Holy Place; and they are still there today. [9] There was nothing in the ark except the two stone tablets that Moses had placed in it at Horeb, where the LORD made a covenant with the Israelites after they came out of Egypt.

[10] When the priests withdrew from the Holy Place, the cloud filled the temple of the LORD. [11] And the priests could not perform their service because of the cloud, for the glory of the LORD filled his temple.

Question 6

Exodus 25:22; [22] There, above the cover between the two cherubim that are over the ark of the Testimony, I will meet with you and give you all my commands for the Israelites.

1 Samuel 4:21-22; 6:1-21; [21] She named the boy Ichabod, saying, “The glory has departed from Israel”—because of the capture of the ark of God and the deaths of her father-in-law and her husband. [22] She said, “The glory has departed from Israel, for the ark of God has been captured.”

The Ark Returned to Israel

[6:1] When the ark of the LORD had been in Philistine territory seven months, [2] the Philistines called for the priests and the diviners and said, “What shall we do with the ark of the LORD? Tell us how we should send it back to its place.”

[3] They answered, “If you return the ark of the god of Israel, do not send it away empty, but by all means send a guilt offering to him. Then you will be healed, and you will know why his hand has not been lifted from you.”

[4] The Philistines asked, “What guilt offering should we send to him?”

They replied, “Five gold tumors and five gold rats, according to the number of the Philistine rulers, because the same plague has struck both you and your rulers. [5] Make models of the tumors and of the rats that are destroying the country, and pay honor to Israel's god. Perhaps he will lift his hand from you and your gods and your land. [6] Why do you harden your hearts as the Egyptians and Pharaoh did? When he treated them harshly, did they not send the Israelites out so they could go on their way?

[7] “Now then, get a new cart ready, with two cows that have calved and have never been yoked. Hitch the cows to the cart, but take their calves away and pen them up. [8] Take the ark of the LORD and put it on the cart, and in a chest beside it put the gold objects you are sending back to him as a guilt offering. Send it on its way, [9] but keep watching it. If it goes up to its own territory, toward Beth Shemesh, then the LORD has brought this great disaster on us. But if it does not, then we will know

that it was not his hand that struck us and that it happened to us by chance.”

[10] So they did this. They took two such cows and hitched them to the cart and penned up their calves. [11] They placed the ark of the LORD on the cart and along with it the chest containing the gold rats and the models of the tumors. [12] Then the cows went straight up toward Beth Shemesh, keeping on the road and lowing all the way; they did not turn to the right or to the left. The rulers of the Philistines followed them as far as the border of Beth Shemesh.

[13] Now the people of Beth Shemesh were harvesting their wheat in the valley, and when they looked up and saw the ark, they rejoiced at the sight. [14] The cart came to the field of Joshua of Beth Shemesh, and there it stopped beside a large rock. The people chopped up the wood of the cart and sacrificed the cows as a burnt offering to the LORD. [15] The Levites took down the ark of the LORD, together with the chest containing the gold objects, and placed them on the large rock. On that day the people of Beth Shemesh offered burnt offerings and made sacrifices to the LORD. [16] The five rulers of the Philistines saw all this and then returned that same day to Ekron.

[17] These are the gold tumors the Philistines sent as a guilt offering to the LORD—one each for Ashdod, Gaza, Ashkelon, Gath and Ekron. [18] And the number of the gold rats was according to the number of Philistine towns belonging to the five rulers—the fortified towns with their country villages. The large rock, on which they set the ark of the LORD, is a witness to this day in the field of Joshua of Beth Shemesh.

[19] But God struck down some of the men of Beth Shemesh, putting seventy of them to death because they had looked into the ark of the LORD. The people mourned because of the heavy blow the LORD had dealt them, [20] and the men of Beth Shemesh asked, “Who can stand in the presence of the LORD, this holy God? To whom will the ark go up from here?”

[21] Then they sent messengers to the people of Kiriath Jearim, saying, “The Philistines have returned the ark of the LORD. Come down and take it up to your place.” [7:1] So the men of Kiriath Jearim came and took up the ark of the LORD. They took it to Abinadab's house on the hill and consecrated Eleazar his son to guard the ark of the LORD.

Question 7

John 10:29; [29] My Father, who has given them to me, is greater than all ; no one can snatch them out of my Father's hand.

2 Corinthians 6:16; [16] What agreement is there between the temple of God and idols? For we are the temple of the living God. As God has said: "I will live with them and walk among them, and I will be their God, and they will be my people."

FOURTH DAY:**Read 1 Kings 8:11-21.**

[11] And the priests could not perform their service because of the cloud, for the glory of the LORD filled his temple. [12] Then Solomon said, "The LORD has said that he would dwell in a dark cloud; [13] I have indeed built a magnificent temple for you, a place for you to dwell forever."

[14] While the whole assembly of Israel was standing there, the king turned around and blessed them.

[15] Then he said: "Praise be to the LORD, the God of Israel, who with his own hand has fulfilled what he promised with his own mouth to my father David. For he said, [16] 'Since the day I brought my people Israel out of Egypt, I have not chosen a city in any tribe of Israel to have a temple built for my Name to be there, but I have chosen David to rule my people Israel.'

[17] "My father David had it in his heart to build a temple for the Name of the LORD, the God of Israel. [18] But the LORD said to my father David, 'Because it was in your heart to build a temple for my Name, you did well to have this in your heart. [19] Nevertheless, you are not the one to build the temple, but your son, who is your own flesh and blood—he is the one who will build the temple for my Name.'

[20] "The LORD has kept the promise he made: I have succeeded David my father and now I sit on the throne of Israel, just as the LORD promised, and I

have built the temple for the Name of the LORD, the God of Israel. [21] I have provided a place there for the ark, in which is the covenant of the LORD that he made with our fathers when he brought them out of Egypt."

Question 8

Exodus 24:15-18; 33:7-11; [15] When Moses went up on the mountain, the cloud covered it, [16] and the glory of the LORD settled on Mount Sinai. For six days the cloud covered the mountain, and on the seventh day the LORD called to Moses from within the cloud. [17] To the Israelites the glory of the LORD looked like a consuming fire on top of the mountain. [18] Then Moses entered the cloud as he went on up the mountain. And he stayed on the mountain forty days and forty nights.

[7] Now Moses used to take a tent and pitch it outside the camp some distance away, calling it the "tent of meeting." Anyone inquiring of the LORD would go to the tent of meeting outside the camp. [8] And whenever Moses went out to the tent, all the people rose and stood at the entrances to their tents, watching Moses until he entered the tent. [9] As Moses went into the tent, the pillar of cloud would come down and stay at the entrance, while the LORD spoke with Moses. [10] Whenever the people saw the pillar of cloud standing at the entrance to the tent, they all stood and worshiped, each at the entrance to his tent. [11] The LORD would speak to Moses face to face, as a man speaks with his friend. Then Moses would return to the camp, but his young aide Joshua son of Nun did not leave the tent.

Question 9**Psalm 19;**

[19:1] The heavens declare the glory of God; the skies proclaim the work of his hands.

[2] Day after day they pour forth speech; night after night they display knowledge.

[3] There is no speech or language where their voice is not heard.

[4] Their voice goes out into all the earth, their words to the ends of the world. In the heavens he has pitched a tent for the sun,

[5] which is like a bridegroom coming forth from his pavilion, like a champion rejoicing to run his course.

[6] It rises at one end of the heavens and makes its circuit to the other; nothing is hidden from its heat.

[7] The law of the LORD is perfect, reviving the soul. The statutes of the LORD are trustworthy, making wise the simple.

[8] The precepts of the LORD are right, giving joy to the heart. The commands of the LORD are radiant, giving light to the eyes.

[9] The fear of the LORD is pure, enduring forever. The ordinances of the LORD are sure and altogether righteous.

[10] They are more precious than gold, than much pure gold; they are sweeter than honey, than honey from the comb.

[11] By them is your servant warned; in keeping them there is great reward.

[12] Who can discern his errors? Forgive my hidden faults.

[13] Keep your servant also from willful sins; may they not rule over me. Then will I be blameless, innocent of great transgression.

[14] May the words of my mouth and the meditation of my heart be pleasing in your sight, O LORD, my Rock and my Redeemer.

Acts 2;

The Holy Spirit Comes at Pentecost

[2:1] When the day of Pentecost came, they were all together in one place. [2] Suddenly a sound like the blowing of a violent wind came from heaven and filled the whole house where they were sitting.

[3] They saw what seemed to be tongues of fire that separated and came to rest on each of them. [4] All of them were filled with the Holy Spirit and began to speak in other tongues as the Spirit enabled them.

[5] Now there were staying in Jerusalem God-fearing Jews from every nation under heaven. [6] When they heard this sound, a crowd came together in bewilderment, because each one heard them speaking in his own language. [7] Utterly amazed, they asked: “Are not all these men who are speaking Galileans?”

[8] Then how is it that each of us hears them in his own native language? [9] Parthians, Medes and Elamites; residents of Mesopotamia, Judea and Cappadocia, Pontus and Asia, [10] Phrygia and Pamphylia, Egypt and the parts of Libya near Cyrene; visitors from Rome [11] (both Jews and converts to Judaism); Cretans and Arabs—we hear them declaring the wonders of God in our own tongues!” [12] Amazed and perplexed, they asked one another, “What does this mean?”

[13] Some, however, made fun of them and said, “They have had too much wine.”

Peter Addresses the Crowd

[14] Then Peter stood up with the Eleven, raised his voice and addressed the crowd: “Fellow Jews and all of you who live in Jerusalem, let me explain this to you; listen carefully to what I say. [15] These men are not drunk, as you suppose. It's only nine in the morning! [16] No, this is what was spoken by the prophet Joel:

[17] “‘In the last days, God says, I will pour out my Spirit on all people. Your sons and daughters will prophesy, your young men will see visions, your old men will dream dreams.

[18] Even on my servants, both men and women, I will pour out my Spirit in those days, and they will prophesy.

[19] I will show wonders in the heaven above and signs on the earth below, blood and fire and billows of smoke.

[20] The sun will be turned to darkness and the moon to blood before the coming of the great and glorious day of the Lord.

[21] And everyone who calls on the name of the Lord will be saved.’

[22] “Men of Israel, listen to this: Jesus of Nazareth was a man accredited by God to you by miracles, wonders and signs, which God did among you through him, as you yourselves know. [23] This man was handed over to you by God's set purpose and foreknowledge; and you, with the help of wicked men, put him to death by nailing him to the cross.

[24] But God raised him from the dead, freeing him from the agony of death, because it was impossible for death to keep its hold on him. [25] David said about him: “‘I saw the Lord always before me. Because he is at my right hand, I will not be shaken.

[26] Therefore my heart is glad and my tongue rejoices; my body also will live in hope,

[27] because you will not abandon me to the grave, nor will you let your Holy One see decay.

[28] You have made known to me the paths of life; you will fill me with joy in your presence.’

[29] “Brothers, I can tell you confidently that the patriarch David died and was buried, and his tomb is here to this day. [30] But he was a prophet and

knew that God had promised him on oath that he would place one of his descendants on his throne. [31] Seeing what was ahead, he spoke of the resurrection of the Christ, that he was not abandoned to the grave, nor did his body see decay. [32] God has raised this Jesus to life, and we are all witnesses of the fact. [33] Exalted to the right hand of God, he has received from the Father the promised Holy Spirit and has poured out what you now see and hear. [34] For David did not ascend to heaven, and yet he said,

“The Lord said to my Lord: “Sit at my right hand [35] until I make your enemies a footstool for your feet.”

[36] “Therefore let all Israel be assured of this: God has made this Jesus, whom you crucified, both Lord and Christ.”

[37] When the people heard this, they were cut to the heart and said to Peter and the other apostles, “Brothers, what shall we do?”

[38] Peter replied, “Repent and be baptized, every one of you, in the name of Jesus Christ for the forgiveness of your sins. And you will receive the gift of the Holy Spirit. [39] The promise is for you and your children and for all who are far off—for all whom the Lord our God will call.”

[40] With many other words he warned them; and he pleaded with them, “Save yourselves from this corrupt generation.” [41] Those who accepted his message were baptized, and about three thousand were added to their number that day.

The Fellowship of the Believers

[42] They devoted themselves to the apostles' teaching and to the fellowship, to the breaking of bread and to prayer. [43] Everyone was filled with awe, and many wonders and miraculous signs were done by the apostles. [44] All the believers were together and had everything in common. [45] Selling their possessions and goods, they gave to anyone as he had need. [46] Every day they continued to meet together in the temple courts. They broke bread in their homes and ate together with glad and sincere hearts, [47] praising God and enjoying the favor of all the people. And the Lord added to their number daily those who were being saved.

2 Corinthians 3:17- 18; [17] Now the Lord is the Spirit, and where the Spirit of the Lord is, there is freedom. [18] And we, who with unveiled faces all reflect the Lord's glory, are being transformed into his likeness with ever-increasing glory, which comes from the Lord, who is the Spirit.

FIFTH DAY:

Read 1 Kings 8:22-66.

Solomon's Prayer of Dedication

[22] Then Solomon stood before the altar of the LORD in front of the whole assembly of Israel, 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 below—you who keep your covenant of love with your servants who continue wholeheartedly in your way. [24] You have kept your promise to your servant David my father; with your mouth you have promised and with your hand you have fulfilled it—as it is today.

[25] “Now LORD, God of Israel, keep for your servant David my father the promises you made to him when you said, ‘You shall never fail to have a man to sit before me on the throne of Israel, if only your sons are careful in all they do to walk before me as you have done.’ [26] And now, O God of Israel, let your word that you promised your servant David my father come true.

[27] “But will God really dwell on earth? The heavens, even the highest heaven, cannot contain you. How much less this temple I have built! [28] Yet give attention to your servant's prayer and his plea for mercy, O LORD my God. Hear the cry and the prayer that your servant is praying in your presence this day. [29] May your eyes be open toward this temple night and day, this place of which you said, ‘My Name shall be there,’ so that you will hear the prayer your servant prays toward this place. [30] Hear the supplication of your servant and of your people Israel when they pray toward this place. Hear from heaven, your dwelling place, and when you hear, forgive.

[31] “When a man wrongs his neighbor and is required to take an oath and he comes and swears the oath before your altar in this temple, [32] then hear from heaven and act. Judge between your servants, condemning the guilty and bringing down on his own head what he has done. Declare the innocent not guilty, and so establish his innocence.

[33] “When your people Israel have been defeated by an enemy because they have sinned against you, and when they turn back to you and confess your name, praying and making supplication to you in this temple, [34] then hear from heaven and forgive the sin of your people Israel and bring them back to the land you gave to their fathers.

[35] “When the heavens are shut up and there is no rain because your people have sinned against you, and when they pray toward this place and confess your name and turn from their sin because you have afflicted them, [36] then hear from heaven and forgive the sin of your servants, your people Israel. Teach them the right way to live, and send rain on the land you gave your people for an inheritance.

[37] “When famine or plague comes to the land, or blight or mildew, locusts or grasshoppers, or when an enemy besieges them in any of their cities, whatever disaster or disease may come, [38] and when a prayer or plea is made by any of your people Israel—each one aware of the afflictions of his own heart, and spreading out his hands toward this temple— [39] then hear from heaven, your dwelling place. Forgive and act; deal with each man according to all he does, since you know his heart (for you alone know the hearts of all men), [40] so that they will fear you all the time they live in the land you gave our fathers.

[41] “As for the foreigner who does not belong to your people Israel but has come from a distant land because of your name— [42] for men will hear of your great name and your mighty hand and your outstretched arm—when he comes and prays toward this temple, [43] then hear from heaven, your dwelling place, and do whatever the foreigner asks of you, so that all the peoples of the earth may know your name and fear you, as do your own people Israel, and may know that this house I have built bears your Name.

[44] “When your people go to war against their enemies, wherever you send them, and when they pray to the LORD toward the city you have chosen and the temple I have built for your Name, [45] then

hear from heaven their prayer and their plea, and uphold their cause.

[46] “When they sin against you—for there is no one who does not sin—and you become angry with them and give them over to the enemy, who takes them captive to his own land, far away or near; [47] and if they have a change of heart in the land where they are held captive, and repent and plead with you in the land of their conquerors and say, ‘We have sinned, we have done wrong, we have acted wickedly’; [48] and if they turn back to you with all their heart and soul in the land of their enemies who took them captive, and pray to you toward the land you gave their fathers, toward the city you have chosen and the temple I have built for your Name; [49] then from heaven, your dwelling place, hear their prayer and their plea, and uphold their cause. [50] And forgive your people, who have sinned against you; forgive all the offenses they have committed against you, and cause their conquerors to show them mercy; [51] for they are your people and your inheritance, whom you brought out of Egypt, out of that iron-smelting furnace.

[52] “May your eyes be open to your servant's plea and to the plea of your people Israel, and may you listen to them whenever they cry out to you. [53] For you singled them out from all the nations of the world to be your own inheritance, just as you declared through your servant Moses when you, O Sovereign LORD, brought our fathers out of Egypt.”

[54] When Solomon had finished all these prayers and supplications to the LORD, he rose from before the altar of the LORD, where he had been kneeling with his hands spread out toward heaven. [55] He stood and blessed the whole assembly of Israel in a loud voice, saying:

[56] “Praise be to the LORD, who has given rest to his people Israel just as he promised. Not one word has failed of all the good promises he gave through his servant Moses. [57] May the LORD our God be with us as he was with our fathers; may he never leave us nor forsake us. [58] May he turn our hearts to him, to walk in all his ways and to keep the commands, decrees and regulations he gave our fathers. [59] And may these words of mine, which I have prayed before the LORD, be near to the LORD our God day and night, that he may uphold the cause of his servant and the cause of his people Israel according to each day's need, [60] so that all the peoples of the earth may know that the LORD is God and that there is no other. [61] But your hearts

must be fully committed to the LORD our God, to live by his decrees and obey his commands, as at this time.”

The Dedication of the Temple

[62] Then the king and all Israel with him offered sacrifices before the LORD. [63] Solomon offered a sacrifice of fellowship offerings to the LORD: twenty-two thousand cattle and a hundred and twenty thousand sheep and goats. So the king and all the Israelites dedicated the temple of the LORD.

[64] On that same day the king consecrated the middle part of the courtyard in front of the temple of the LORD, and there he offered burnt offerings, grain offerings and the fat of the fellowship offerings, because the bronze altar before the LORD was too small to hold the burnt offerings, the grain offerings and the fat of the fellowship offerings.

[65] So Solomon observed the festival at that time, and all Israel with him—a vast assembly, people from Lebo Hamath to the Wadi of Egypt. They celebrated it before the LORD our God for seven days and seven days more, fourteen days in all.

[66] On the following day he sent the people away. They blessed the king and then went home, joyful and glad in heart for all the good things the LORD had done for his servant David and his people Israel.

SIXTH DAY:**Review 1 Kings 7-8.**

(See Day 2-5 scriptures)