A Son Builds the Temple

Summary and Goal
Having seen the beginning of Solomon’s reign and his frame of mind later in life, we will now jump back to the high point of Solomon’s reign: the construction of the Lord’s temple. We will see that in building the temple, Solomon didn’t merely construct a building. In 1 Kings 6:12-13, God vowed to fulfill His promise to David and to live among the Israelites and not abandon them. So the temple represented the establishment of Jerusalem as the center of Israel’s worship, the immediate fulfillment of God’s promise to David, and the penultimate fulfillment of God’s promise to bring the children of Abraham into the promised land. After four centuries, the portable tabernacle was finally replaced with a permanent temple.

Session Outline
1. The temple hosts God’s presence (1 Kings 8:10-14).
2. The temple declares God’s faithfulness (1 Kings 8:20-21).
3. The temple advances God’s mission (1 Kings 8:54-61).

Session in a Sentence
The temple pointed God’s people and the world around them to God.

Christ Connection
The temple was to be a place where the faithful presence of God would be experienced so that the nations would know the Lord is God. Jesus spoke of Himself as God’s temple, and in His life, death, and resurrection, He was faithful to God’s name, embodied God’s presence, and extended God’s mission.

Missional Application
Because we know God dwells with us in Jesus Christ, we live in devotion and obedience to God so that the original purpose of the temple can be fulfilled: the people of the earth will know our God is King.
Introduction

EXPLAIN: Relate the significance of One World Trade Center with the paragraphs in the DDG (p. 112).

On April 27, 2006, construction began on a new office building in New York City; nothing unusual about that. But this new office building was like none other, not because of a new, state-of-the-art design or even how the offices would be used but because of its name: the Freedom Tower, later renamed One World Trade Center. Because of September 11, 2001, nothing built at this site could ever be “just” a building. For many people, this relatively modest patch of ground in the middle of the sprawling metropolis of New York City is considered holy ground. This new office building would not be merely a place for business to be transacted; it would be a symbol of the resilience of a city and a nation and a tall-standing memorial to those who lost their lives on 9/11.

INTERACT: Ask the group the following question.

What have you considered “sacred space” or “holy ground”? Why? (be prepared to give answers of your own to jump-start the conversation)

SAY: Everything we can say about the significance of One World Trade Center was exponentially more true about Solomon’s temple in Jerusalem because of its purpose. That temple also stood as a memorial, though not to people who had lost their lives but to the God who chose to dwell among His people.

SUMMARIZE: In this session, we will see that in building the temple, Solomon didn’t merely construct a building. In 1 Kings 6:12-13, God vowed to fulfill His promise to David and to live among the Israelites and not abandon them. So the temple represented the establishment of Jerusalem as the center of Israel’s worship, the immediate fulfillment of God’s promise to David, and the penultimate fulfillment of God’s promise to bring the children of Abraham into the promised land.

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Point 1: The temple hosts God’s presence (1 Kings 8:10-14).

EXPLAIN Solomon’s reputation in Scripture as a builder in Israel.

- If ever there were a builder, it was Solomon. During his forty year reign, Solomon built a palace (1 Kings 7:1-12), cities (9:15-19), a navy (9:26), and a massive army (10:26). Solomon was the king God had warned the people about (1 Sam. 8:10-18), a king who worked his people hard to finance and complete all of his building efforts (1 Kings 12:4). However, of all Solomon’s building projects, none matched the significance of the temple he built for the Lord. Numerous chapters in Kings and Chronicles are dedicated to the temple, its furnishings, and its dedication (1 Kings 5–9; 2 Chron. 2–7).

READ 1 Kings 8:10-14 (DDG p. 113).

10 When the priests came out of the holy place, the cloud filled the Lord’s temple, 11 and because of the cloud, the priests were not able to continue ministering, for the glory of the Lord filled the temple.

12 Then Solomon said: The Lord said that he would dwell in total darkness.

13 I have indeed built an exalted temple for you, a place for your dwelling forever.

14 The king turned around and blessed the entire congregation of Israel while they were standing.

EXPLAIN: Use the first paragraph in the DDG (p. 113) to elaborate on the significance of God’s presence in the temple in a cloud.

After the temple was completed, God’s presence, represented by a thick cloud, filled the temple. The temple wasn’t just another building, another construction in a long list of monuments to Solomon’s fame. The temple was built to add to God’s fame in the world, a tangible symbol of God’s presence with His people. And this presence was so overwhelming that the priests couldn’t even continue ministering.

- The language here recalls Exodus 40:34-35, when the glory of the Lord filled the tabernacle and not even Moses was able to enter.

- The cloud representing God’s presence was prevalent throughout the Book of Exodus. At the beginning of the Israelites’ journey through the wilderness, the Lord led them in a pillar of cloud by day and a pillar of fire by night (Ex. 13:21). At the Red Sea, the pillar of fire moved between the Israelites and the Egyptian army to keep the Egyptians from advancing against them. God’s Word describes it, paradoxically, as “cloud and darkness [that] lit up the night” (Ex. 14:20). Further, when Moses received the law of God on Mount Sinai, the Lord descended on the mountain with a thick cloud and fire, and only Moses could approach it (Ex. 19:16-25).
INTERACT: Ask group members the following question.

Why was God’s presence with His people in Israel so significant? (because they were sinners; because God had made promises to dwell among His people; because no other nation had the presence of their god among them because other gods don’t exist)

EXPLAIN: Use the second paragraph in the DDG (p. 113) to connect the transcendence and immanence of God on display in the cloud-filled temple with the incarnation of the Lord Jesus.

When Moses received the Ten Commandments, he entered into the total darkness on Mount Sinai where the Lord was, but the people stood at a distance (Ex. 20:21). This was probably what Solomon had in mind in verse 12. The Lord is unapproachable in His glory and holiness, yet the Lord invites people, always and only by His grace, into His presence, and He chooses to dwell among His people. This is the glorious picture of the cloud-filled temple. This is also the picture of the incarnation of the Lord Jesus.

• God is glorious and holy, and His perfection limits those who can approach Him. But what makes Him unapproachable is what draws us to Him as well. His perfect goodness gives us comfort as He protects us and directs our paths. Our perfect God is not far off; He is near in all of His power.

• In the same way, as the Second Person of the Trinity, our Lord and Savior, Jesus, is both immanent and transcendent. His name “Immanuel” communicates His immanence: “God is with us” (Matt. 1:23). In John 1:14, the apostle John wrote that “the Word became flesh and dwelt [literally ‘tabernacled’] among us.” But at the same time, this incarnated Savior walked the earth with His glory shrouded in the cloud of His flesh (Matt. 17:1-6). This is the splendor of the incarnation, the Son of God taking on flesh to dwell with His people.

FILL IN THE BLANKS: Provide group members with the answers for the call-out in their DDG (p. 113).

God Is Immanent: When we say that God is immanent, we mean that God is personable and relatable to those made in His image, while remaining completely distinct and unique from all of His creation. God is not a distant deity.

Essential Doctrine “God Is Immanent”: When we say that God is immanent, we mean that God is personable and relatable to those made in His image, while remaining completely distinct and unique from all of His creation. It means that God is not a distant deity (as imagined by the deist) who only sits on His heavenly throne with no interaction, but instead, He is a personal God who created people in His image to be in personal relationship with Him.
Point 2: The temple declares God’s faithfulness (1 Kings 8:20-21).

READ 1 Kings 8:20-21 (DDG p. 114).

20 The Lord has fulfilled what he promised. I have taken the place of my father David, and I sit on the throne of Israel, as the Lord promised. 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, where the Lord’s covenant is that he made with our ancestors when he brought them out of the land of Egypt.

EXPLAIN: Recap David’s desire to build a temple for the Lord and God’s response in promises to David. Then use the first paragraph in the DDG (p. 114) to emphasize this event as a fulfillment of God’s faithful promises.

- David wanted to build a house for the Lord. But with a message from the Lord, the prophet Nathan told him he would not be the one to build the temple. The reason is not explicit in 2 Samuel 7, but in 1 Kings 5:3, Solomon said it was because David was surrounded by warfare and enemies. We also read in 1 Chronicles 22:8 that God had told David he would not build the temple because he had shed so much blood as a righteous warrior in the Lord’s army of Israel. Because the land needed rest from enemies and because the temple needed to be built by a man of peace, David was not able to build the temple. God didn’t fault David for desiring to build the temple (see 1 Kings 8:18), but God’s plan involved someone other than David doing it.

- In response to David’s desire to build God a house, God seemed to say, “David, you wanted to build Me a house? I’ll do you one better—I’m going to build a house, a dynasty, for you.” And David’s son who would rise to the throne after him would be the one to build the temple for the Lord’s name (2 Sam. 7:11b-13).

The promises God made years before to Solomon’s father, David, form the background for his prayer of dedication for the temple (1 Kings 8:22-61)—this was all a fulfillment of God’s faithful promises. As at the time Solomon requested wisdom from God, here he humbly acknowledged that his ascension to the throne over Israel was not because of his own strength or wisdom but because God was keeping His promises to David: to establish a house for David and to raise up the one to build the Lord’s house.

Voices from the Church
“Knowing that God always does what he says is very reassuring. He will remain faithful even when we are no longer on earth and unable to witness the accomplishments of his promises. Just as God is faithful, he expects us to be faithful ... Let us be faithful in serving God, giving to his work, witnessing to and loving others, and proclaiming his faithfulness.”

—Africa Study Bible
INTERACT: Ask group members the following question.

What would be some implications for life if God were not faithful? (He would not be worthy of our worship; His Word and promises could not be trusted; God would be like us in our sin; we would need to start earning His attention, love, and favor to try to ensure He keeps His promises; we would live in fear that He will abandon us; we lose the grounding for our faithfulness in living)

EXPLAIN: Use the second paragraph in the DDG (p. 114) to explain the purpose of the temple in light of God’s omnipresence and His faithfulness.

Solomon had no illusions about the purpose of the temple he built. The temple was not designed to provide a place for God to live, as if He could be contained within its walls. Instead, the temple, like the tabernacle, was to reveal to the Israelites, and the world, that God was not absent from the earth. He may have seemed far off, but He is not. The temple filled with God’s glory communicated His desire to dwell with His people, but the Lord does not require a temple to be faithful and present with His people.

- God can’t be confined by any space, not even the highest heaven. He is omnipresent; there is nowhere where God is not. Solomon affirmed this in his prayer of dedication for the temple: “But will God indeed live on earth? Even heaven, the highest heaven, cannot contain you, much less this temple I have built” (1 Kings 8:27).
- The temple that Solomon dedicated that day in 1 Kings 8 would not endure. In 586 BC, roughly four hundred years later, the Babylonians would level Solomon’s temple. Yet God remained present with His people, even though they were captives in foreign lands. When the exiles returned to the land, they rebuilt the temple, though with much less splendor. But it too was destroyed, this time by the Romans in AD 70. It has been nearly two thousand years since a temple for God last stood.
- Though no physical temple exists today, God is ever present with His people. The Holy Spirit dwells in every believer who has confessed Jesus as Savior and Lord—Christians and the church are the Lord’s temple (1 Cor. 3:16-17; 6:19-20). Yet one day God’s dwelling will be with humanity in a tangible way once more (Rev. 21:1-4).

INSTRUCT: Ask group members to use the scale in their DDG (p. 114) to evaluate their own awareness of God’s faithful presence in their lives.

How would you describe your awareness of God’s faithful presence in your life?

Non-Existent  Sparse  Moderate  Abundant
READ: Ask a volunteer to read 1 Kings 8:54-61 (DDG p. 115).

54 When Solomon finished praying this entire prayer and petition to the Lord, he got up from kneeling before the altar of the Lord, with his hands spread out toward heaven, 55 and he stood and blessed the whole congregation of Israel with a loud voice: 56 “Blessed be the Lord! He has given rest to his people Israel according to all he has said. Not one of all the good promises he made through his servant Moses has failed. 57 May the Lord our God be with us as he was with our ancestors. May he not abandon us or leave us 58 so that he causes us to be devoted to him, to walk in all his ways, and to keep his commands, statutes, and ordinances, which he commanded our ancestors. 59 May my words with which I have made my petition before the Lord be near the Lord our God day and night. May he uphold his servant’s cause and the cause of his people Israel, as each day requires. 60 May all the peoples of the earth know that the Lord is God. There is no other! 61 Be wholeheartedly devoted to the Lord our God to walk in his statutes and to keep his commands, as it is today.”

EXPLAIN: Use the first paragraph in the DDG (p. 115) to relate the significance of the temple to God’s accomplishing rest for His people as a fulfillment of His promises not just to David but also through Moses.

Solomon praised God for giving rest to his people. But Solomon wasn’t merely talking about the seven years of peace it took to build the temple. He had a much greater rest in mind. The completion of the temple, as he saw it, was not just a fulfillment of God’s promises to David; it was also a fulfillment of God’s promises through Moses (v. 56), that God would lead His people out of Egyptian captivity into a land “flowing with milk and honey” (Ex. 3:8).

- In 1 Kings 8:56, Solomon appears to have borrowed words from the Book of Joshua. The first twelve chapters of Joshua detail the conquest of the promised land. The remaining chapters of Joshua outline the division of the promised land to the various tribes of Israel. Then in Joshua 21:44–45, the author summarizes the state of the nation of Israel: (1) they had rest from their enemies and (2) God had fulfilled all of His promises to the house of Israel.

- In pointing back to God’s promises through Moses, Solomon wanted the Israelites to see that what they were looking at on that day—the glory-filled temple of the Lord in the promised land—was promised to their ancestors, and to them, by God many generations before. They were not just looking at a beautiful building; they were looking upon a beautiful fulfillment of God’s promise to deliver His people. God’s people were at rest in the land He had promised, and the temple before them was the exclamation mark of God’s faithful deliverance and ongoing presence with them.

Commentary: Note in 1 Kings 8:54-56 that Solomon rose from his prayer to bless the whole congregation of people assembled, and he did so by blessing the Lord. When God is praised, people are blessed.
INTERACT: Ask group members the following question.

? How have you experienced God's keeping His promises? (be prepared to give an answer of your own to jump-start the conversation)

EXPLAIN: Reference the numbered list in the DDG (p. 115) as you unpack three critical truths from Solomon’s prayer and how they apply to us today.

Verses 57-60 serve as the benediction of Solomon’s prayer of dedication. His petitions taught the Israelites three critical truths, which are just as important for us today:

1. God's people need His presence (v. 57).

- **God’s people need His presence.** Every generation can find reasons to plead with God to be present with them as He was with their ancestors. But in Christ, we never need to fear that He will abandon us or leave us because Jesus has said He never will (Matt. 28:20; Heb. 13:5).

2. The ability to be devoted to God comes from God (v. 58).

- **The ability to be devoted to God comes from God.** The Lord’s continued presence with us and His faithful work in us cause us to be devoted to Him. We need God to work in us so that He can work through us. We must be clear, however, that in times when we are spiritually parched, estranged, or distant from God, it is because our devotion and faithfulness have been found lacking, not His.

3. All people need to know the Lord is God (v. 60).

- **All people need to know the Lord is God.** Here Solomon pointed all the way back to God’s promise to Abraham that through him all the families of the earth would be blessed (Gen. 12:1-3). This has always been the mission God has given His people—to be conduits of God’s blessing as they declare to the watching world around them the glory of God through their words and deeds. The temple declared loudly and beautifully: “The Lord is God. There is no other!” (v. 60). Centuries after Solomon, this final petition is gloriously answered every time we, the people of God within whom the Lord dwells, make known the gospel and others from every nation and every tribe place their trust in Christ Jesus.

INTERACT: Ask group members the following question.

? How do these critical truths from Solomon’s prayer speak to what is going on in your life today? (be prepared to give an answer of your own to jump-start the conversation)
My Mission

PACK ITEM 13: THE TEMPLE: Pass out copies of this handout that connects the points of this session about the temple with their fulfillment in Jesus and the church.

PACK ITEM 14: THE SPIRIT OF CHRIST: Reference the Henry Martyn quote on this poster as you conclude this session, emphasizing the missionary purpose of the temple and Christians and the church.

- God was faithful to the promise He made to His servant David, and He allowed Solomon to build a magnificent temple for His worship and presence. But the glorious truth is that God dwells wherever His people are praising Him (Ps. 22:3). Today, we, the church in whom the Lord dwells, declare God’s faithfulness through proclaiming the life, death, and resurrection of Jesus. As we rejoice in our salvation and tell of God’s glory in Christ among the nations (Ps. 96:2-3), the original purpose of the temple will be fulfilled in us as the people of the earth come to know our God is King.

READ the following missional application statement in the DDG (p. 116), and encourage group members to choose at least one of the options below as a way to respond to the truth of God’s Word.

Because we know God dwells with us in Jesus Christ, we live in devotion and obedience to God so that the original purpose of the temple can be fulfilled: the people of the earth will know our God is King.

- How will you respond to God’s desire to dwell among His people?
- What steps can your group take to be involved in God’s mission to bless all the peoples of the earth with the gospel of Christ?
- To whom will you declare God’s faithfulness this week? How will you tell of His glory in Christ among the nations?

CLOSE IN PRAYER: Father, You created the world to be Your dwelling place with humanity, but our sin has alienated us from You. Thank You for making provision for our sin in the true temple of Your incarnate Son, Jesus, and for making us, the church, a temple in Him in which the Holy Spirit dwells. Use our presence in this world to point to You as the one true God. Amen.

INSTRUCT: As your group departs, encourage group members to read and respond to the Daily Study devotions in their DDG (pp. 117-119), which build and expand upon the group study. Also advocate for small groups or families to use Encourage One Another (p. 120) for mutual accountability and fellowship grounded upon the foundation of God’s Word.
Daily Discipleship

Throughout the week following the session, use the ideas below to remind and encourage your group members to live as disciples of Jesus Christ. The Daily Study devotions in the DDG (pp. 117-119) will help group members get into God’s Word and study it for themselves. Encourage One Another (p. 120) will help group members and families fellowship with one another with purpose.

Daily Study

Brief daily devotions in the DDG (pp. 117-119) will help group members take initiative in their own discipleship.

- Make sure all group members have access to a Bible to read. Have some Bibles available to give to guests who may need one, or offer to get one and arrange a time to meet to give it and show how to navigate it for the devotions.
- Share the following idea from the devotion for Day 5 as a part of point 3 in the session: The natural response to God’s extravagant blessing should be our extravagant worship, although no worship we might offer God should ever feel completely satisfactory.

Consider leading by example and reading the daily devotions yourself with your own DDG. Based on your study, use brief messages throughout the week (group text, email, social media) to encourage your group to keep up with their daily time in God’s Word and to live it out. Here are a couple of examples you can use:

- Day 1: “Our very bodies are temples of the Holy Spirit (1 Cor. 6:19-20), temples that exist only because of the gospel’s change of a person’s heart.”
- Day 4: “As our great High Priest, Jesus makes constant intercession for us, and we are invited to take all our petitions to Him.”

Visit www.GospelProject.com/Blog for additional content and resources you can use to help group members gain more insight into their daily studies. Send group members a link or a portion of a blog post or other content that you believe will be helpful and encouraging for their time in God’s Word.

Encourage One Another

This brief plan for fellowship and accountability in the group member’s DDG (p. 120) will help groups of 2-4 people to meet sometime during the week to reflect on the session and to share how God is working and they are responding. It could also be used for family discipleship with students and children who are using The Gospel Project in their groups.

- Encourage group members to share how each other’s involvement in their lives reminds them of God’s faithfulness to be present with His people.
- See yourself as a member of the group who also needs encouragement in the faith, and participate in such a group this week.
Additional Commentary

Point 1: The temple hosts God’s presence (1 Kings 8:10-14).

“The temple had been completed ‘in the month of Bul, the eighth month’ (6:38). It is surprising to read that it was dedicated in the seventh month (8:2) … The conclusion seems inevitable that Solomon delayed the dedication for eleven months. The dedication at the time of the celebration of the Feast of Booths was, therefore, intentional, not coincidental. This was the most important and most popular festival in the life of ancient Israel. It represented the fulfillment of God’s promise of rest in the promised land (see 8:56), and it was a major time of covenant renewal every seven years (Deut. 31:9-13). These were important theological themes that Solomon wanted to reinforce on this occasion.”

“The tabernacle had previously sufficed as the house of God. When the Israelites, especially their kings, were becoming more sedentary, only the temple was a suitable and grand enough residence for Yahweh. The Solomonic temple in Jerusalem represented the permanent dwelling place of Yahweh. There was a clear understanding that the temple in no way contained or restricted Yahweh, but it was assumed that he could always be found in the temple. This sort of permanence not only symbolized God’s presence among his people but also reflected the fact that the Israelites were no longer nomadic. Their days of wandering were over, for they too had found a permanent dwelling place in the land of Israel. The temple was thus an important cultural feature that served to unify the nation.”

“If we think we see a great divide between the Old and New Testaments, or if we hear that the God of the Old Testament is different than the God of the New, here is where that idea is thrown down and torn apart. The great dedication of God’s Temple, the center of worship, is focused on God’s caring relationship with his people and his merciful forgiveness of sin. Solomon talks about God hearing and responding to people reaching out to him. God is found, and God is listening in relationship with us. Do not let anyone persuade you that the God of the Old Testament is a God of anger and judgment and the God of the New Testament is a God of love. Take them to 1 Kings 8. Our God is a forgiving, relational God who desires to be reconciled to his people.”

Point 2: The temple declares God’s faithfulness (1 Kings 8:20-21).

“It is significant that Solomon continuously emphasizes that the temple is the place where, not God, but the Name of God rests. This introduces the paradox of the nearness and distance of God. Can an eternal and omnipresent God be confined to time and space? The paradox is specifically treated in the prayer of dedication that follows.”
“The ark represents the special legal bond unifying God and Israel. The presence of the ark of the covenant makes the temple the focal point for prayer, no matter where the prayer is uttered. God’s eyes will constantly be directed toward the temple; prayers directed there will be received by God in heaven. The temple is central from this time forward; it represents the covenant bond and the establishment of the promised kingdom.”

Point 3: The temple advances God’s mission (1 Kings 8:54–61).

“rest to his people Israel. Solomon once again celebrates the fulfillment of God’s promises, though this time more broadly than in vv. 15-21. He refers here to the promises given through Moses, alluding in the word ‘rest’ to the establishment of Israel within the land of Canaan. The ultimate purpose of Israel’s walking in God’s ways is that all the peoples of the earth may know that the Lord is God; there is no other (cf. Deut. 4:35). This idea of Israel’s role in the world (cf. 1 Kings 8:41-43) goes all the way back to Genesis 12:1-3 and is found also in passages such as Exodus 19:6, where Israel is to be a ‘kingdom of priests,’ mediating from God to his world. Israel’s calling is to be a light for the Gentiles (Isa. 49:6), bringing God’s salvation to the ends of the earth.”

“Solomon’s words are reminiscent of Joshua 21:45. The Lord is indeed faithful to all the good promises he made, but his threats of punishment for disobedience are also genuine (see 9:6-9) … Sadly, Solomon would not heed his own charge to the Israelites that they be wholeheartedly devoted to the Lord. In his old age, Solomon worshiped idols and ‘was not wholeheartedly devoted to’ him (11:4).”

“The king desires God to uphold Israel’s cause. Why? Not for national prominence or royal pride but so ‘all the peoples of the earth may know that the Lord is God and that there is no other.’ This concern for monotheism is at the heart of all Old Testament theology. Israel must confess that God is one (Deut. 6:4); that idols are mere works of human hands (Ex. 20:3-4; 32:1-4); and that the Lord alone has created the earth (Gen. 1:1), delivered Israel (Ex. 15:1-18), and established the Davidic monarchy. God’s plan of blessing all nations through Abraham (Gen. 12:2-3) will then be fulfilled as Israel teaches others about the only true God.”

References

6. “1 Kings,” in Africa Study Bible, 487.
10. “1 Kings,” in Worldview Study Bible (Nashville, TN: B&H, 2018), 399, n. 8:56; n. 8:61.
In this volume of *The Gospel Project*, we cover the roughly one hundred and twenty years of Israel’s heyday: the united monarchy. After decades of the devastating cycle of sin and deliverance and being ruled by a series of judges, the Israelites called on Samuel to appoint a king for them—one like those of the nations around them. God warned His people that what they were requesting would lead to heartache and trouble, but they insisted. So God, in His kindness, gave them what they wanted in order to teach them to trust Him.

What followed was a series of three kings: Saul, David, and Solomon, each ruling for about forty years. In some ways, these kings provide us with examples to follow: the fierce determination of David not to stand for anyone impugning God’s character; the mercy and kindness David showed to a foe and his family; the wisdom of Solomon. But we also discover that each of these three men fell woefully short of being the king God’s people wanted and needed, each one proving God’s warnings true. Bookending God’s people crying out as one for a king at the start of this volume, by the time we finish, we encounter God’s people being divided into two kingdoms.

Our takeaway is clear: The hope of humanity does not rest in any human king or leader but is fixed solely and securely in the King of kings, Jesus Christ. But at the same time, we see that God delights in using His people despite their failings. God would fulfill His covenant with David, even though he committed adultery and murder. This reaffirmed the promises God had made to Abraham generations before. And though Solomon would succumb to polygamy and idolatry, God used him to build the temple, a place for God’s people to worship and be in relationship with God.

So consider as you study: What might God do through us?