

as an expression of dependence upon the sacrifices there offered, and of faith in the God who had set his name there. So Daniel prayed "with his window open toward Jerusalem," even while the temple and the city lay in ruins.

**30. Harken thou.** Not only hear, but listen with favor and willingness to grant the petition. **In heaven thy dwelling-place.** This shows that Solomon had the true idea, that God was not an inmate of the temple, but dwelt in immensity as a spiritual being. **When thou hearest, forgive.** 5. The first prayer of a true heart is for pardon of sins, the universal need.

**31. If any man.** From this point the prayer contains seven distinct petitions. The first has reference to the sanctity of oaths taken before the altar in the temple. **An oath be laid upon him.** When a man was accused of fraud, he could purge himself by an oath before God that he was guiltless (Exod. 22. 7, 11) if there is no evidence to convict him.

**32. Hear thou . . . and do, and judge.** The petition was that God would intervene to vindicate the right in cases brought to the temple, and thus show his presence in his house. 6. Let us not forget those words of God—hear, and do, and judge. **Justifying the righteous.** Showing the innocence of one unjustly accused, or giving justice to the one who brings a righteous accusation. 7. We may be sure that in God's court justice will soon or later be done.

**33. When thy people.** The second petition has reference to Israelites taken captive by enemies. **Smitten . . . because they have sinned.** 8. Sin makes the arm weak, and a righteous cause gives strength. **Shall turn.** Notice in these verses the steps in reformation. 1. Turning to God; 2. Confessing sin; 3. Prayer for mercy; 4. Forgiveness; 5. Restoration. **In this house.** Rather, as in the margin, "toward this house;" for captives in a strange land could not pray in the temple.

**34. Hear thou.** Listen to their prayer and accept their confession. **Forgive the sin.** For even the blessings of earth are of little value without forgiveness. **Bring them again.** The greatest misfortune in an Israelite's eyes was to be taken away from the land of promise and separated from the fellowship of the covenant people. 9. What Israel was to them, the Church of Christ is to us.

**35, 36. When heaven.** The third petition is concerning the plague of drought, in which time the smitten people were to pray for mercy. **That thou teach.** Rather, "when thou art teaching," that is, by the national affliction; then give mercy in sending rain, so necessary in all lands, and especially in the hot countries of the East.

#### GOLDEN TEXT.

**Behold, the heaven, and heaven of heavens, cannot contain thee.** 1 Kings 8. 27.

#### OUTLINE.

1. **God's Promise,** v. 22-26.
2. **God's Presence,** v. 27-29.
3. **God's Pardon,** v. 30-36.

#### LESSON HYMNS.

No. 662, Methodist Hymn Book.

Great is the Lord our God,  
And let his praise be great;  
He makes his churches his abode,  
His most delightful seat.

These temples of his grace,  
How beautiful they stand!  
The honours of our native place,  
And bulwarks of our land.

In Zion God is known  
A refuge in distress;  
How bright has his salvation shone  
Through all her palaces!

In every new distress  
We'll to his house repair;  
We'll think upon his wondrous grace  
And seek deliverance there.

No. 664, Methodist Hymn Book.

Glorious things of thee are spoken,  
Zion, city of our God;  
He, whose word cannot be broken,  
Formed thee for his own abode;  
On the Rock of ages founded,  
What can shake thy sure repose?  
With salvation's walls surrounded,  
Thou may'st smile at all thy foes.

Round each habitation hovering,  
See the cloud and fire appear,  
For a glory and a covering,  
Showing that the Lord is near:  
He who gives us daily manna,  
He who listens when we cry,  
Let him hear the loud hosanna  
Rising to his throne on high.

TIME.—B. C. 1005.

PLACE.—The Temple on Mount Moriah.

CONNECTING LINKS.—1. Description of the Temple and the ornaments. 1 Kings 6. 15-38; 7. 1-51. 2. The men of Israel assemble at Jerusalem, and the priests take up the Ark. 1 Kings 8. 1-21.

EXPLANATIONS.—*Before the altar*—On a brazen platform built for the purpose. *Spread forth his hands*—In prayer to God. *No God like thee*—For there is no other God save the Lord. *Hast fulfilled it*—The promise of a son on his throne and of a house for the Lord. *Be verified*—The word of promise that David's throne should endure. *Heavens, cannot contain thee*—Because God is a Spirit, everywhere, yet unseen. *How much less this house*—God dwelt in the temple by showing his glory there, and accepting his people's worship. *Eyes may be open toward this house*—That God will hold in regard those who pray with his house and his