

1 Kings 8:46

Authorized King James Version (KJV)

If they sin against thee, (for there is no man that sinneth not,) and thou be angry with them, and deliver them to the enemy, so that they carry them away captives unto the land of the enemy, far or near;

Analysis

If they sin against thee, (for there is no man that sinneth not,) and thou be angry with them, and deliver them to the enemy, so that they carry them away captives unto the land of the enemy, far or near;

This verse contributes to the broader narrative of dedication of the temple, within the book's focus on Solomon's wisdom, temple building, and tragic apostasy.

The Hebrew text reveals nuances important for understanding this passage's contribution to 1 Kings' theological message about kingship, covenant, and faithfulness to Yahweh. This verse demonstrates the consequences when God's people—especially their leaders—either follow or forsake the covenant established at Sinai.

Historical Context

First Kings was written during or after the Babylonian exile (6th century BCE), reflecting on the monarchy period (10th-9th centuries BCE) to explain why the kingdoms fell. Solomon's reign (c. 970-930 BCE) represented Israel's golden age of peace and prosperity.

Ancient Near Eastern kingship ideology viewed kings as divine representatives responsible for maintaining cosmic order through right worship. Archaeological discoveries from sites like Megiddo, Hazor, and Samaria confirm the historical reliability of 1 Kings' descriptions of building projects and administrative structures.

Related Passages

John 3:16 — God's love and salvation

Romans 10:9 — Confession and belief for salvation

Revelation 20:12 — Judgment according to deeds

Matthew 25:31 — Final judgment

Study Questions

1. How does the temple as God's dwelling place help us understand Christ's incarnation and the church as God's temple today?
2. What does Solomon's prayer and dedication teach about approaching God in worship and prayer?
3. How does this verse point toward or prepare for the coming of Christ and His eternal kingdom?

Interlinear Text

אִם	יְחִטָּא	לְךָ	אִם	אֶלָּךְ	אָדָם	אֲשֶׁר
H3588	If they sin	H0	H3588	H369	against thee (for there is no man	H834
					H120	
לֹא	יְחִטָּא	אֲנָפָת	בְּםִ	וִתְּמַתֵּת	לְפָנֶיךָ	
H3808	If they sin	not and thou be angry	H0	with them and deliver	unto	H6440
	H2398	H599		H5414		
בַּאוּ	שְׁבִיאָם	אֶל	בַּאוּ	רְחוּק	בַּאוּ	רָחוּק
of the enemy	captives	captives	the land	the land	of the enemy	far
H341	H7617	H7617	H413	H776	H341	H7350
אוֹרֶבֶה	אוֹרֶבֶה					
H176	or near					
	H7138					

Additional Cross-References

Ecclesiastes 7:20 (Sin): For there is not a just man upon earth, that doeth good, and sinneth not.

Proverbs 20:9 (Sin): Who can say, I have made my heart clean, I am pure from my sin?

Isaiah 53:6 (Sin): All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all.

Isaiah 64:6 (Parallel theme): But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away.

Romans 3:23 (Sin): For all have sinned, and come short of the glory of God;

Psalms 130:3 (Parallel theme): If thou, LORD, shouldest mark iniquities, O Lord, who shall stand?

James 3:2 (Parallel theme): For in many things we offend all. If any man offend not in word, the same is a perfect man, and able also to bridle the whole body.

Deuteronomy 28:36 (Parallel theme): The LORD shall bring thee, and thy king which thou shalt set over thee, unto a nation which neither thou nor thy fathers have known; and there shalt thou serve other gods, wood and stone.

2 Kings 17:18 (Parallel theme): Therefore the LORD was very angry with Israel, and removed them out of his sight: there was none left but the tribe of Judah only.

2 Kings 17:6 (Parallel theme): In the ninth year of Hoshea the king of Assyria took Samaria, and carried Israel away into Assyria, and placed them in Halah and in Habor by the river of Gozan, and in the cities of the Medes.

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