



Pekudei (Ashkenazim): 1 Kings 7:51-8:21

The [Haftarah of Parashat Terumah](#) described how King Solomon began to build the Temple, deploying vast human and material resources for an awe-inspiring structure. This week's Haftarah takes place seven years later, at the conclusion of that process. Solomon undertakes a suitably spectacular Temple inauguration, and delivers a sweeping historical and spiritual speech emphasizing that his royal accomplishment accords with God's covenants with Israel at Sinai, and with David as God's chosen royal house. The Tabernacle, Ark, Tablets, God's Cloud, and inaugural celebration are present both in the Haftarah and the Parashah.

Gathering Israel's elders, tribal and familial heads, and priests, Solomon hosts a 14-day inauguration for the entire people during Tishrei, overlapping with Yom Kippur and Sukkot¹. Amidst innumerable celebratory sacrifices, the priests transfer the Ark of the Covenant and the rest of the Tabernacle from the City of David, placing the Ark under the cherubs in the Holy of Holies. God's presence then fills the Temple, demonstrating the project's spiritual success. Solomon addresses the people, recounting how God chose David as Israel's king and approved of his desire to build Him a House in Jerusalem, but designated his son to build it. Now sitting on his father's throne, Solomon has done so. After 487 years, God has a permanent location to dwell among His people.²

Haftarah Breakdown

Verse 7:51: Solomon finishes building the Temple. He stores items dedicated by King David in the Temple treasury.

I Kings 7:51	מלכים א ז:נ"א
All the work King Solomon did for the Lord's House was completed. Solomon brought the holy items of his father, David- the silver, gold, and vessels- and placed them in the treasuries of the Lord's House.	ותשלם כל־המלאכה אשר עשה המלך שלמה בית ה' ויבא שלמה את־קדשי ו דגד אביו את־הכסף ואת־הזהב ואת־הכלים נתן באצרות בית ה': {פ}

Verses 8:1-5: Solomon gathers the entire people in Tishrei to inaugurate the Temple. Priests transfer the Tabernacle and Ark from the City of David to the Temple, while Solomon and the people celebrate with countless sacrifices.

I Kings 8:5	מלכים א ח:ה
King Solomon, and the entire congregation of Israel assembled unto him, [were] with him before the ark, sacrificing sheep and oxen that could neither be counted nor numbered [due to their] multitude.	והמלך שלמה וכל־עדת ישראל הנועדים עליו אתו לפני הארון מזבחים צאן ובקר אשר לא־יספרו ולא ימנו מרב:

Verses 8:6-9: The priests place the Ark of the Covenant and the Tablets it contains under the cherubs' wings in the Holy of Holies. The Ark's poles' tips extend visibly against the Curtain.

I Kings 8:6	מלכים א ח:ו
The priests brought the Ark of the Lord's covenant to its place, to the House's Sanctuary, to the Holy of Holies, under the cherubs' wings.	ויבאו הכהנים את־ארון ברית־ה' אל־מקומו אל־דביר הבית אל־קדש הקדשים אל־תחת כנפי הכרוכים:

¹ This week's Haftarah is also read on [Day 2 of Sukkot](#). The celebration's conclusion is the Haftarah for [Shemini Atzeret](#).

² With emendations, all translations are from [Sefaria.org](#). To dedicate, comment, or subscribe, email haftarahhelper@gmail.com.

Verses 8:10-11: The cloud of God's presence fills the Temple as the priests exit it, preventing their service there.

I Kings 8:11	מלכים א ה
The priests could not stand to minister because of the cloud, for the Lord's Glory filled the Lord's House.	וְלֹא־יָקְלוּ הַכֹּהֲנִים לַעֲמֹד לְשֵׁרֵת מִפְּנֵי הָעָנָן כִּי־מָלָא כְבוֹד־ה' אֶת־בַּיִת ה' (פ)

Verses 8:12-13: Seeing this, Solomon understands that God accepts His House and will dwell there forever.

I Kings 8:12-13	מלכים א ה:י"ב-י"ג
Solomon then said, "The Lord said He would dwell in the thick darkness. I have surely built You an exalted house, a place for Your eternal dwelling."	אָז אָמַר שְׁלֹמֹה ה' אָמַר לְשֹׁפֵן בְּעֶרְפֶּל: בְּנֵה בְּנֵיתִי בַּיִת נָבֵל לְךָ מְכוּן לְשִׁבְתֶּךָ עוֹלָמִים:

Verses 8:14-18: Solomon turns around to bless the people and pray. God appointed David to be king of Israel, and approved of his desire to build Him a House in Jerusalem.

I Kings 8:16	מלכים א ח:ט"ז
Since the day that I [God] brought forth My people, Israel, out of Egypt, I chose no city among all of Israel's tribes to build a house for My name to be there. I chose David to be over My people, Israel.	מִיְהוּם אֲשֶׁר הוֹצֵאתִי אֶת־עַמִּי אֶת־יִשְׂרָאֵל מִמִּצְרַיִם לֹא־בְחַרְתִּי בְעִיר מִכָּל־שְׁבֹטֵי יִשְׂרָאֵל לְבָנוֹת בַּיִת לַהֲנֹת שְׁמִי שָׁם וְאֶבְחַר בְּדָוִד לַהֲנֹת עַל־עַמִּי יִשְׂרָאֵל:

Verses 8:19-21: Nonetheless, God instructed David not to build His House, promising him that his son would do so. Fulfilling God's promise to his father, David, King Solomon built the Temple, placing the Ark of the Covenant there.

I Kings 8:20	מלכים א ח:כ
The Lord fulfilled His word that He spoke. I [Solomon] have arisen in the place of David, my father. I have sat up on Israel's throne, as the Lord spoke. I have built a house for the name of the Lord, God of Israel.	וַיִּקָּם ה' אֶת־דְּבָרֹו אֲשֶׁר דִּבֶּר וְאֵלֶם תַּסַּח דָּוִד אָבִי וְאָשַׁב עָלַיִכֶם יִשְׂרָאֵל כְּאֲשֶׁר דִּבֶּר ה' וְאֶבְנֶה הַבַּיִת לַשֵּׁם ה' אֱלֹהֵי יִשְׂרָאֵל:

Connection

The Talmud presents **two views about the fate of the Holy Ark** of the Parashah and Haftarah.

Jerusalem Talmud Shekalim 6:1	תלמוד ירושלמי שקלים ו:א
It is stated in the name of R. Eliezer: "The Ark was exiled with [Judah] to Babylon." What [Scriptural source for this]? "There will not remain a word [lit: thing]." (2 Kings 20:17) "Word" refers to the object containing the Words [on the Tablets located in the Ark.] Scripture (2 Chronicles.36:10) states similarly, "At the turn of the year, King Nebuchnezzar sent, bringing [King Jehoiakim] to Babylon with the desirable vessels of God's House." What are the "desirables of God's House"? This is the Ark. R. Shimon ben Lakish said, "[The Ark] was hidden [i.e., buried] in its place [the Holy of Holies.]" This accords with (I Kings 8:8), "The poles were long. The poles' tips were seen towards the Holy at the front of the [Holy of Holies]... but were not seen outside ...and are there until this very day."	תני בשם רבי אליעזר הארזון גלה עמקו לְבָבֶל. מה טעם? לא־יוותר דָּבָר אָמַר יְיָ. אין דָּבָר אֵלָּא שְׁהַדִּיבֵרוֹת לְתוֹכוֹ. וְכֵן הוּא אָמַר וְלֹתְשׁוּבַת הַשָּׁנָה שָׁלַח הַמֶּלֶךְ נְבוּכַדְנֶצַּר וַיְבִיאֵהוּ בְכֻלָּה עִם־כָּל־הַמְּנַת בַּיִת־יְיָ. אי זהו הַמְּנַת בַּיִת־יְיָ? זֶה הָאָרֶז. רבי שמעון בן לקיש אָמַר בְּמִקוּמוֹ הָיָה הָאָרֶז גָּנוּז. הָדָא הוּא דְקָתִיב וַיֶּאֱרִיכוּ הַבַּדִּים וַיִּרְאוּ רְאֵשֵׁי הַבַּדִּים אֶל הַקֹּדֶשׁ אֶל פְּנֵי הַדְּבַר וְלֹא נִרְאוּ הַחוּצָה וַיִּהְיוּ שָׁם עַד הַיּוֹם הַזֶּה.