

The Books of 1 and 2 Kings, Teacher's Guide

Lesson 4: Solomon's Palace and the Temple Furnished

1 Kings 7:1-51

Teaching Aim (Teacher Orientation)

First Kings 7 is easy to read as a catalog of ancient construction data and to skim past on the way to the more dramatic narrative chapters. The teacher's first task is to recover the theological density of what looks like an inventory list. Every object in this chapter is doing theological work. The pillars name the character of God. The molten sea and the basins proclaim the necessity of cleansing before approach. The gold furnishings inside the temple declare that God's presence is worth the costliest offering. The chapter is a visual curriculum for worshipers who would never read a theology textbook but who would pass through Jachin and Boaz, wash their hands, and watch the smoke rise every week.

The doctrinal stakes of Q9 are significant. The furnishings of Solomon's temple belonged to a priestly and sacrificial system that the New Testament consistently calls a 'shadow' of the real (Heb 8:5; 10:1). That system could not finally cleanse the conscience (Heb 10:4). It pointed relentlessly forward to the one sacrifice, offered once for all, by the one great High Priest who is also the Lamb. Jesus does not merely improve upon the temple system; He replaces it and fulfills it. The church is now the temple (1 Pet 2:4-5; Eph 2:19-22), not a religious club that meets in a building but the living community in whom God dwells by His Spirit. There is no future earthly temple in God's redemptive plan because the true temple has already been established in Christ.

The formation aim runs through the quiet arithmetic of 7:1: seven years for God, thirteen for himself. Students should leave this lesson having asked themselves honestly where their most careful investment of time, money, energy, and attention goes. The temple's furnishings call us to ordered, prepared, reverent approach to God and to the generous use of our gifts in His service. The capstone question should move students from observation to specific, named commitment.

Question 1

Student Question:

Read 1 Kings 7:1-8. The text notes that Solomon spent seven years on the temple and thirteen years on his own palace complex. This comparison is not accidental. What does the narrator seem to be signaling about Solomon's priorities, and why does the order (God's house first) matter even if the proportion is uneven?

Commentary and Teaching Notes

The juxtaposition of seven and thirteen years is calculated and deliberate. The text finishes the temple account with 'So Solomon finished all the work on the temple of the Lord' (6:38), then immediately pivots to 'But it took Solomon thirteen years to build his own palace, and he finished his entire house' (7:1). The 'but' in many translations is significant; it introduces a contrast, however understated.

Defenders of Solomon point out that he built God's house first, which is true and credit-worthy. Others note that his palace complex was larger and more elaborate than the temple in some respects. The text does not condemn Solomon at this point. But it does invite the reader to notice, and noticing is its own form of instruction. The narrator is performing subtle evaluation throughout Kings, and students who learn to read these signals will be better prepared for what is coming in chapters 9–11.

For the teacher, the order matters enormously. Solomon put God's house first. That priority is worth honoring. The imbalance in proportion is worth examining. Together, they paint a picture of a man who began his reign rightly but whose appetites were already beginning to show their scale. The seeds of 11:1–8 are visible here if you look closely.

The application is not 'spend less time on your house.' It is 'examine what your most careful, most sustained, most resourced efforts are serving, and ask honestly whether God is first not just in theory but in practice.' The question is one of proportionality and priority, both of which reveal the true shape of the heart.

Doctrinal / Christian Living Issues

- The significance of what we build first and longest as a measure of priority
- Reading narrative silence and understated juxtaposition as a form of biblical evaluation
- The early seeds of Solomon's later decline visible in his appetite for personal glory
- The legitimacy of building well for oneself alongside the call to honor God above self
- How our investments of time, money, and sustained effort expose our actual values

Discussion Prompts

- What do you think the narrator intends you to notice by placing these two numbers side by side without comment?
- Is there a charitable reading of Solomon here, and does that change what the comparison teaches us?
- How do you evaluate your own 'seven years versus thirteen years' in terms of what receives your most devoted attention?

Question 2

Student Question:

The thirteen years Solomon spent on his own palace is a quiet warning about how easily personal comfort and status can quietly become our greatest project. Where in your own life do you notice that you invest your most careful effort, your best time, or your largest resources, and what does that pattern reveal about your actual priorities?

Commentary and Teaching Notes

This question presses the comparison from Q1 into personal territory. The insight from ancient Near Eastern narrative is that what a person builds longest reveals what they value most, regardless of what they profess. That principle translates directly across the millennia.

Our culture makes it easy to claim that God is our priority while structuring our actual lives around career advancement, physical comfort, financial security, and personal leisure. The issue is not that these things are wrong in themselves; it is that they tend to quietly expand to fill the available space unless we make conscious, deliberate decisions to order them rightly.

The practical question is not 'how much time do you spend on spiritual things' but 'when something has to give, what gives first?' If the choice is between an extra hour of sleep and an hour in prayer, which wins consistently? If the choice is between a comfortable home improvement and a significant gift to the Lord's work, which wins? These are the thirteen-years-versus-seven-years questions of ordinary life.

The teacher should not guilt-load this question. Solomon's palace was genuinely magnificent and represented legitimate royal responsibility. The point is not that comfort is sin; it is that unchecked expansion of self-investment at the expense of God-investment is the beginning of a drift that, in Solomon's case, ended very badly.

Doctrinal / Christian Living Issues

- Self-examination as a spiritual discipline: examining our patterns of investment honestly
- The difference between professed priorities and revealed priorities
- How 'legitimate' things can quietly crowd out first-things devotion to God
- The pattern of drift that begins with disproportionate self-investment
- Repentance as reordering, not self-punishment

Discussion Prompts

- When something has to give in your weekly schedule, what usually gives first: time with God or time for yourself?
- What is your equivalent of Solomon's 'thirteen years,' and what would it look like to bring it back into proportion?
- How does a community of believers help one another maintain right ordering of priorities?

Question 3

Student Question:

Read 1 Kings 7:13–22. Hiram of Tyre, a craftsman of extraordinary skill, is brought in to cast the bronze work for the temple. What does God’s use of a skilled Gentile craftsman tell us about the relationship between human excellence and craftsmanship and the worship of God?

Commentary and Teaching Notes

Hiram of Tyre in chapter 7 is a different person from Hiram the king in chapter 5, though they share a name. This Hiram is ‘a widow’s son of the tribe of Naphtali, and his father was a man of Tyre, a worker in bronze’ (7:14). He is of mixed heritage, half Israelite and half Phoenician, and he is described with the same Hebrew word used for the skill of Bezalel, the craftsman who built the tabernacle (Exod 31:3): he is ‘filled with wisdom, understanding, and skill’ for all kinds of bronze work.

The parallel to Bezalel is almost certainly deliberate. Just as God gifted Bezalel with skill for the tabernacle, so He has gifted Hiram for the temple. The source of both men’s skill is divine endowment, not merely human talent. This does not erase the human dimension (these men trained and practiced), but it does locate the ultimate source of excellence in God’s generosity.

The use of a man of partial Gentile heritage is also consistent with the wider theme of God’s blessing flowing through Israel to the nations (Gen 12:3). Even the construction of Israel’s most sacred space draws in the skills of someone from outside the purely Israelite community. God is not tribal in His use of human gifts.

For the teacher, this raises the question of what ‘skill in service of God’ looks like today. In the New Testament, spiritual gifts are given ‘to each one’ (1 Cor 12:7) for the common good of the body. The temple craftsmen model what it looks like to offer skill, trade, and artistry as an act of devotion rather than merely as work.

Doctrinal / Christian Living Issues

- God as the source of human skill and excellence, not merely human effort
- The value of skilled craftsmanship as a form of devotion to God
- The theological significance of a craftsman of mixed heritage building God’s house
- The parallel between Hiram and Bezalel as divinely equipped craftsmen
- How spiritual gifts and natural abilities both serve God’s people when offered to Him

Discussion Prompts

- What does it mean that Hiram was ‘filled with wisdom, understanding, and skill’ for this work? Where does that description ultimately locate the credit for his ability?
- What strikes you about the fact that a man of partly Gentile heritage was chosen to cast the bronze work for Israel’s most sacred space?

- How should the church today think about artistic, technical, and practical skills as forms of service to God?

Question 4

Student Question:

Hiram was called to use his God-given abilities in service of God's house. Every believer has been given gifts and abilities by God. How intentionally are you using your specific skills, your work, your creativity, or your practical knowledge in service of the church and the Lord's purposes?

Commentary and Teaching Notes

The application question takes the principle of skilled devotion and makes it concrete. The New Testament is consistent that every member of the body of Christ has been given gifts for the building up of the body (1 Cor 12:4-7; Eph 4:7-16; Rom 12:4-8). Hiram's story illustrates what it looks like when a person of extraordinary skill says yes to God's purposes with everything they have.

The drift in most congregations is not toward hoarding gifts but toward limiting them: 'that skill is for my job, not for the church.' The accountant who does not serve the congregation's finances. The teacher who does not teach a Bible class. The contractor who never offers skills to build or repair the meeting house. The musician who plays professionally but does not offer that gift to the assembly.

The teacher should be careful not to imply that all gifts must be used inside the formal programs of the local congregation. Hiram's work was a specific project; not everything in the Christian life is a formal church program. But the orientation of using gifts for God's purposes rather than exclusively for personal advancement is the application.

Push students toward specificity. Not 'I should probably help more' but 'I have this specific skill, and I have been holding it back from the church because of these specific reasons, and here is what I could offer.'

Doctrinal / Christian Living Issues

- The responsibility of every believer to offer their gifts in service to the body
- The tendency to compartmentalize professional skills away from church service
- Specificity in identifying and offering gifts rather than vague good intentions
- The building-up of the local church as the primary arena for gift deployment
- The joy and formation that comes from using gifts in God's service rather than only for personal gain

Discussion Prompts

- What specific ability, trade, or expertise do you have that you have not yet seriously offered in service of the Lord's church?
- What holds you back from using that gift more intentionally for God?
- How has using a skill in service of the church changed you compared to using the same skill for personal advancement?

Question 5

Student Question:

Read 1 Kings 7:15–22. The two pillars named Jachin ('He establishes') and Boaz ('In him is strength') stood at the entrance to the temple. What was Israel meant to understand as they passed between these two pillars to worship, and what does the naming of these pillars tell us about the theological purpose of the temple's architecture?

Commentary and Teaching Notes

The two pillars are among the most striking architectural features in the ancient world's temple tradition. They stand free of the building's structure, neither supporting the portico nor attached to the walls. They are purely symbolic: two towering declarations of theological truth at the threshold of the sacred space.

Jachin means 'He establishes' or 'He will establish.' Boaz means 'In him is strength' or 'In strength.' Together they form a kind of creedal statement: entering worship, the Israelite was enveloped in the affirmation that God establishes and that God is the source of strength. Before a word of prayer was spoken, before a sacrifice was offered, the architecture itself was preaching.

The placement of theological declaration at the entrance is architecturally intentional. You do not encounter these truths on the way out, after the experience of worship. You encounter them on the way in, as preparation. You enter worship already reminded of who God is and what He has declared about His own character. This is the logic behind the call to worship in the Psalms, which regularly begins with declarations of God's character before moving into petition or praise.

For the teacher, the question of what declarations the worshiper carries into the assembly is directly relevant. The early church's practice of confessing 'Jesus is Lord' before the assembly gathered functioned similarly. We prepare to encounter God by declaring who He is before we ask anything of Him.

There is also an eschatological resonance. Revelation 3:12 promises that the one who overcomes will be made 'a pillar in the temple of my God.' The individual believer, standing firm in faithfulness, becomes a Jachin or Boaz in the living temple of the church.

Doctrinal / Christian Living Issues

- The theological purpose of architectural symbolism in Israel's worship
- The practice of declaring God's character as preparation for worship
- The names Jachin and Boaz as a creedal affirmation about God's establishing power and strength
- The priority of entering worship with truth already in mind rather than arriving empty-handed
- The eschatological promise of becoming a pillar in God's temple (Rev 3:12)

Discussion Prompts

- What did Israel understand about God that these two pillars were designed to reinforce every time a worshiper entered?
- How does beginning worship with a declaration of God's character change what happens in the rest of the gathering?
- What truth about God functions as your personal 'Jachin and Boaz,' a declaration you carry into each week as an anchor?

Question 6

Student Question:

Every time an Israelite passed through those pillars, they were reminded that God establishes and God is strength. What declarations of God's character do you carry into your week that function the same way, reminders that anchor you before you step into your ordinary days?

Commentary and Teaching Notes

This question pushes the architectural symbolism of Q5 into personal practice. The pillars worked because worshipers passed through them repeatedly and regularly. Their effect was cumulative and habitual, not occasional. The declarations of God's character became part of how Israel understood reality precisely because they encountered them again and again.

The New Testament equivalent is not a physical pillar but the practices of Scripture reading, prayer, gathered worship, and mutual exhortation that regularly place God's character before the believer. Paul's injunction to 'let the word of Christ dwell in you richly' (Col 3:16) is the pillar principle: truth dwelling, not merely visited.

The practical question is about the structures of daily life that regularly remind us of who God is before we step into the demands of the day. Morning prayer and Scripture. Memorized texts. The habit of Sunday assembly. These are the Jachin and Boaz of the Christian life: they do not support the structure (salvation is not earned by devotional habits) but they declare the truth that orients everything else.

The teacher should avoid reducing this to a devotional tips session. The point is not a productivity hack for spiritual life. It is that truth encountered regularly and deliberately forms the mind and heart in ways that occasional, crisis-driven prayer cannot.

Doctrinal / Christian Living Issues

- The cumulative, habitual dimension of spiritual formation versus crisis-driven spirituality
- Scripture memory and regular prayer as the New Testament equivalent of the pillar declarations
- The Lord's Day assembly as a regular recommitment to the truth about who God is
- The danger of treating Bible reading and prayer as optional rather than as structural to a healthy spiritual life
- How the community of believers functions as mutual pillars holding truth before one another

Discussion Prompts

- What habit or practice in your daily life functions as a Jachin and Boaz, consistently placing truth about God before you at the start of things?
- What truth about God do you find yourself most needing to be reminded of before you step into your week?
- How does the gathered assembly on the Lord's Day function as a regular declaration of God's character that orients the rest of your week?

Question 7

Student Question:

Read 1 Kings 7:23–26 and 38–40. The molten sea and the basins were used for washing: the sea for the priests and the basins for rinsing the burnt offerings. Why did God's design for worship build in repeated, visible acts of cleansing, and what does this emphasis on purity before approaching God's presence teach us?

Commentary and Teaching Notes

The molten sea is one of the most impressive engineering achievements in the ancient world. A cast bronze basin approximately fifteen feet in diameter and seven and a half feet deep, holding roughly 12,000 gallons of water, resting on the backs of twelve bronze oxen arranged in groups of three facing the four cardinal directions. The twelve oxen represent the twelve tribes of Israel, and the image is of the whole nation lifting the burden of cleansing for priestly service.

The function of the sea was cleansing: the priests washed in it before performing their duties (2 Chr 4:6). The ten smaller basins were used for washing the burnt offerings. The theology is clear and consistent: before any act of service before God, there must be cleansing. This is not a

peripheral nicety; it is built into the center of the worship system. You cannot approach the holy without being made clean.

This principle runs across the entire Bible. Isaiah's call vision begins with a burning coal touching his unclean lips (Isa 6:6–7). The Psalms of Ascent (120–134) are pilgrimage songs that prepare the worshiper's heart before arrival. Leviticus 16 describes the Day of Atonement as an annual cleansing for the whole community. The New Testament's 'if we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness' (1 John 1:9) is the same logic carried into the new covenant.

The teacher should help students see that the repeated cleansing was not a sign of God's pickiness but of His holiness and of His desire to genuinely welcome people into His presence. A God who let anyone approach anyhow without cleansing would be a God who did not take the distance between human sinfulness and divine holiness seriously. The cleansing rituals were mercy, not burden: they provided a way to actually enter.

Doctrinal / Christian Living Issues

- The holiness of God as the theological ground for the necessity of cleansing before approach
- Confession and repentance as the New Covenant equivalent of the priestly washing
- The consistency of the cleansing principle across both Testaments
- The mercy built into cleansing rituals: they provide a genuine path into God's presence rather than an impossible barrier
- The corporate dimension of cleansing: the twelve-oxen base represents all Israel bearing the burden of access together
- The danger of approaching God casually without regular confession and self-examination

Discussion Prompts

- Why do you think God built repeated, visible cleansing into the center of Israel's worship rather than leaving it as a private, optional practice?
- What does the sheer scale of the molten sea (twelve oxen, twelve thousand gallons) communicate about how seriously God takes the cleansing of those who approach Him?
- How does the principle of washing before service change the way you think about coming to God in prayer or in the assembly after a week of failure and sin?

Question 8

Student Question:

The repeated washing built into Israel's worship was a physical reminder that drawing near to a holy God requires cleansing. In your own walk with God, how seriously and regularly do you practice confession and repentance as the act of being made clean before you approach Him in prayer, in worship, or in service?

Commentary and Teaching Notes

The self-application of the cleansing theme is one of the most practically urgent questions in the lesson. Many Christians carry a background assumption that because they are forgiven in Christ they do not need to practice regular confession. This is a misunderstanding of both the grace of God and the nature of ongoing sanctification.

First John 1:9 is addressed to Christians: 'If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.' The word 'if' here is the same conditional structure as 1 Kings 6:12. Ongoing cleansing is available and provided, but it is accessed through confession, not assumed automatically.

The practical texture of this is important. Coming to the Lord's Table without self-examination is what Paul warns against in 1 Corinthians 11:27–29. Coming to prayer with unconfessed sin creates a relational distance that the Psalmist knew well: 'If I had cherished iniquity in my heart, the Lord would not have listened' (Ps 66:18). Regular, specific confession, naming what you have done wrong rather than offering vague 'forgive me for anything I may have done,' is the spiritual counterpart of washing in the molten sea before service.

The teacher can draw the connection to the Lord's Supper. The weekly observance of the Lord's Supper in the first-century church was the regular moment of self-examination, confession, and renewed commitment. It is not accidental that the early church observed it weekly. Like the priestly washing, it was built into the rhythm of regular worship rather than left as an occasional spiritual option.

Doctrinal / Christian Living Issues

- The continuing need for confession and repentance even for the forgiven believer
- The specific practice of self-examination before the Lord's Supper (1 Cor 11:27–29)
- The difference between generic and specific confession
- The relationship between unconfessed sin and the experience of distance from God
- Weekly Lord's Supper as a regular rhythm of renewal and cleansing within New Covenant worship
- Grace that cleanses versus presumption that ignores ongoing sin

Discussion Prompts

- How regularly and specifically do you practice confession before God, and does your confession name specific sins or stay at a vague level?
- How does the practice of the Lord's Supper function for you as a moment of self-examination and renewal rather than routine?
- What would change in your prayer life if you began each session with a specific act of confession before moving into petition?

Question 9

Student Question:

Read Hebrews 9:1–14 and 10:1–4 alongside 1 Kings 7:48–51. The temple furnishings, including the lampstand, the table, and the altar of incense, were all part of a worship system that could never finally purify the conscience. What does the New Testament teach about the way Christ and His sacrifice fulfills and surpasses everything these furnishings pointed toward? And what does this mean for the church as the new dwelling of God?

Commentary and Teaching Notes

This is the doctrinal center of the lesson and requires the most careful handling. The furnishings of Solomon's temple, including the table of the bread of the Presence, the golden lampstand, the altar of incense, and the golden vessels, were the central objects of Israel's ongoing worship. Hebrews 9:1–14 and 10:1–4 are the New Testament's direct commentary on exactly these objects.

Hebrews 9:1–5 enumerates the furnishings with the reverence of someone who knows they are sacred, then immediately explains: 'these are only a copy and shadow of the heavenly things' (8:5). The earthly tabernacle, and by extension Solomon's temple which followed the same pattern, was a replica of a heavenly reality. The copies served their purpose; they revealed the shape of the real. But 'it is impossible for the blood of bulls and goats to take away sins' (10:4). The cleansing the molten sea symbolized, the light the lampstand provided, the mediated presence the incense altar signified: none of these could actually accomplish what they pointed toward.

What they pointed toward was Christ. He is the true light (John 8:12; the lampstand). He is the true bread (John 6:35; the table of the Presence). He is the true intercessor (Heb 7:25; the altar of incense). He is the true High Priest who entered not a man-made sanctuary but the very presence of God with His own blood (Heb 9:11–12). Every object in the temple's furniture room was a sentence in a vocabulary that culminated in the Word made flesh.

The church as God's new temple is the direct consequence of this fulfillment. Because Christ has made the one perfect sacrifice, because He has entered the true Most Holy Place with His own blood, because He has sent His Spirit to dwell in His people, the community of believers is now 'a holy priesthood, to offer spiritual sacrifices acceptable to God through Jesus Christ' (1 Pet 2:5). The church does not need a physical temple, a bronze sea, or a Levitical priesthood because it has Christ, the reality behind every one of those shadows.

The teacher must address the premillennial expectation directly at this point. Some Christians expect a future rebuilt physical temple in Jerusalem as part of God's end-times plan. The New Testament nowhere teaches this and in fact argues against it. Revelation 21:22 is explicit: in the new Jerusalem, 'I saw no temple in it, for the Lord God Almighty and the Lamb are its temple.' The trajectory of Scripture moves from no temple (Eden), to tabernacle, to temple, to Christ, to the church, to the new creation where God dwells directly with His people and no temple is

needed. A rebuilt physical temple would be a step backward, returning to shadows after the reality has come. The great High Priest has offered the one sacrifice. The curtain is torn. The age of the temple is fulfilled and complete.

Doctrinal / Christian Living Issues

- The temple furnishings as 'copies and shadows' pointing to heavenly realities (Heb 8:5; 9:1–5)
- The inability of the Old Covenant system to finally cleanse the conscience (Heb 10:1–4)
- Christ as the fulfillment of every major temple furnishing: true light, true bread, true intercessor, true High Priest
- The church as the new priesthood offering spiritual sacrifices through Christ (1 Pet 2:5)
- Why the New Testament forecloses the expectation of a rebuilt physical temple (Rev 21:22; Heb 9:11–12)
- The trajectory of Scripture: Eden, tabernacle, temple, Christ, church, new creation
- The tearing of the curtain as the announcement that the era of the physical temple is complete (Matt 27:51)

Discussion Prompts

- How does Hebrews 9:1–14 change the way you read the list of temple furnishings in 1 Kings 7?
- If Christ is the fulfillment of everything the temple furniture pointed toward, what does that mean for who He is and what He has done for us?
- Why do you think Revelation 21:22 specifically says there is no temple in the new Jerusalem, and what does that tell you about where the whole biblical story is going?

Question 10

Student Question:

Looking across all of 1 Kings 7, from the palace and its proportions to the bronze pillars and the gleaming sea, name one truth about God's character or one call on your life that this passage has made more vivid for you, and describe one specific step you will take this week in response to it.

Commentary and Teaching Notes

The capstone question of Lesson 4 asks students to land on one truth and one step. After moving through palace priorities, skilled craftsmanship, theological pillars, cleansing basins, and temple furnishings, the passage has pressed multiple fronts simultaneously. The capstone resists that breadth and asks for depth in one direction.

The teacher should encourage students to name their truth specifically, not generally. Not 'I was reminded that God is holy' but 'I was stopped by the seven versus thirteen years comparison

and realized that I have been spending far more careful attention on my career development than on my growth in Christ for the past two years.' That level of specificity is what the Holy Spirit can work with.

The step should be equally specific and time-bound. 'I will be more devoted' is not a step. 'I will spend twenty minutes every morning this week in specific confession before I pray for anything else, because the molten sea taught me that I cannot approach God well while carrying unexamined sin' is a step. Push students gently and warmly toward that level of concreteness.

Close with the wonder of the whole chapter's trajectory. Solomon invested incalculable resources in a magnificent structure that pointed beyond itself. Every golden vessel, every carved cherub, every bronze basin said, 'There is more. Keep looking. The reality is coming.' And the reality came. The true temple arrived in a Galilean carpenter who said, 'I am the way, the truth, and the life.' And now, in the most staggering reversal of the whole story, God does not dwell in a building. He dwells in you.

Doctrinal / Christian Living Issues

- The discipline of specificity in applying Scripture to the life: moving from truth to step
- The cumulative force of a whole passage pressing many fronts simultaneously
- The wonder of being a temple of the Holy Spirit as the culmination of the whole temple trajectory
- Accountability within the group as a means of actually following through on named steps
- Ending the lesson in gratitude for Christ as the fulfillment, not merely in duty

Discussion Prompts

- Which single image or truth from this chapter has stayed with you most, and why do you think it landed where it did?
- What is the one concrete step you are committing to take this week in response to what you have studied?
- How does knowing that God now dwells in you, rather than in a building, change the way you go through an ordinary Tuesday?