

SOLOMON'S TEMPLE

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PREFACE

REFERENCES USED IN THIS PUBLICATION

- **American Standard Version** (ASV or AV) is a version of the Bible that was released in 1901. It soon came to have other names, such as the American Revised Version, the American Standard Revision, the American Standard Revised Bible, and the American Standard Edition. By the time its copyright was renewed in 1929, it had come to be known by its present name, the American Standard Version.
- **Diaglott** is a two-language polyglot translation, of the New Testament by Benjamin Wilson, first published in 1864. It is an interlinear translation with the original Greek text and a word-for-word English translation in the left column, and a full English translation in the right column.
- **King James Version** (KJV) references are used throughout this publication unless otherwise noted.
- **Revised Version** (RV) (or English Revised Version) of the Bible is a late 19th-century British revision of the King James Version of 1611. It was the first and remains the only officially authorized and recognized revision of the King James Bible.
- **Wuest:** Kenneth Samuel Wuest (1893–1962) was a noted New Testament Greek (Κοινή) scholar of the mid-20th century...produced his own English translation of the New Testament (the Wuest Expanded Translation – abbreviated WET) based on Nestle's critical text.

***Note:** Definitions of references pulled from WikipediA, The Free Encyclopedia, January 2013.*

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PART 1, ANNOUNCEMENTS

"And it came to pass, when the king sat in his house, and the LORD had given him rest round about from all his enemies; That the king said unto Nathan the prophet. See now, I dwell in an house of cedar, but the ark of God dwelleth within curtains." [2Sa.7:1-2]

The story of the temple of King Solomon is profoundly interesting and instructive. As a porch was built to the temple proper, so we read of some precious facts leading up to its erection.

1ST, THE PROJECT ANNOUNCED This project was announced before Solomon was born, and even before his father David was born; or over 84 years before the house was built. When Samuel was born, Eli was the priest. His sons were called "sons of Belial," for "they knew not the Lord." Their sin against the Lord was very great. Therefore, the Lord sent judgment upon them and slew them. Before doing so, *"there came a man of God unto Eli"* with a message of warning. In that connection, he said, *"Thus saith the LORD...I will raise me up a faithful priest, that shall do according to that which is in mine heart and in my mind: and I will build him a sure house; and he shall walk before mine anointed forever"* [1Sa.2:27, 35].

Doubtless, God's ultimate objective was His Son Jesus, who should be the High Priest forever. He is building "a spiritual house" for Him [Eph.2:20-22, 1Pe.2:5-9]. The Father has

always been looking forward to that glorious consummation; and, hence, over and over mentions types and shadows thereof. We learn later, that David was the immediate priest for whom He would build a house. The Hebrew word KOHEN means also “*prince*,” or “*chief*,” or “*minister*.” It is translated CHIEF RULER in 2 Samuel 8:18 and 20:26; and PRINCE in Job 12:19. David became “*a chief ruler*.”

Let us not pass by a hidden lesson here. The man of God who addressed Eli is unknown, or at least his name is not given. There have been many men and women of God, whose names are not recorded on earth. They are known as such to Him only. People will not be rewarded by the Lord for the display of their names or for the loud reports of their great achievements, but for their faithfulness and obedience to His Word. Not reputation, but character, weighs in God’s scales. What we are in Christ, rather than what we say or do, will obtain an inheritance. So, when God wants a messenger, He knows where to find the one fitted for the task. Let us trust and obey.

2ND, DAVID CROWNED KING OVER ISRAEL Before David was crowned king over Israel, Abigail informed him of God’s purpose to build a house for Him. Israel were tired of God’s theocratic rule by means of the judges. Hence, they clamored for a democratic government and wanted to choose a ruler like the nations. God gave them the kind of king they wanted, in Saul; he reigned 40 years. The Lord became displeased with his dominion, and had David anointed to be his successor. For 10 or more years, Saul eyed David enviously and sought his life. Samuel, David’s truest friend, died; and David, with his 400 dependents, went into the wilderness of Paran to escape from Saul.

He sent some young men to Nabal for food for himself and crew. Nabal said to them, “*Who is David? And who is the son of Jesse? There be many servants now a days that break away every man from his master*” [1Sa.25:10]. Nabal (meaning “*fool*”) refused to supply the need. When David heard of it his anger was aroused, and he thought to get even with the notorious fool Nabal. However, Nabal’s wife Abigail interceded by giving food to David, and said to him,

“The LORD will certainly make my lord (a title of respect and honor) a sure house; because my lord fighteth the battles of the LORD, and evil hath not been found in thee all thy days.” [1Sa.25:28]

Evidently, Abigail was a devout woman, and knew that David had been anointed by Samuel for the throne over Israel. The Lord often reveals important truths to those who are unknown prophets, because they walk in close fellowship with Him. Jesus said that the Father withholds secrets “*from the wise and prudent, and hast revealed them unto babes*” [Luk.10:21]; that is, people of a childlike, teachable, and believing spirit. That was a great comfort to the coming king.

3RD, AMAZING NEWS The amazing news of David’s life came directly from God through Nathan the prophet. This brings us to 1 Samuel 7. David had been ruling in Israel for about 10 years. His foes within and without had been put down. The Ark of God had been wrenched from the Philistines and placed in his own city. He “*perceived that the LORD had established him king over Israel, and that he had exalted his kingdom for his people Israel’s sake*” [2Sa.5:12].

Now, David sat in his home in deep meditation, recalling the trials through which God had brought him and the triumphs He had given him over his enemies. He was enjoying the rest from toil and tempest. He looked around and beheld his magnificent mansion, of costly

cedar, and thought of The Ark of God in the weather-beaten tent; he felt ashamed. He must have choked after speaking to Nathan, for it appears that he did not finish his saying. So Nathan said to him, ***“Go, do all that is in thine heart; for the LORD is with thee”*** [2Sa.7:3]. Perhaps the prophet prayed that David would do the wise thing and not make a mistake.

That very night, the Lord appeared to Nathan, for He heard the words of the king and knew what was in his heart. Good and wise thoughts and intentions come into the minds of good people quite often. They may be the Voice of God, though the recipient may not know it. They may also be only a portion of God’s plan, and pave the way for the full revelation of His will as in David’s experience. Therefore, we should cherish noble ambitions and pray about them. God said to Nathan, ***“Go and tell my servant David, Thus saith the LORD, Shalt thou build me an house for me to dwell in?”*** [2Sa.7:5]. Read carefully the words of God to David. Study them. For over 400 years, God had ***“walked in a tent and in a tabernacle...walked with all the children of Israel.”*** But He never complained about it, nor questioned why they did not erect a house of cedar for Him. He had not condemned David for living in a house of cedar.

Paul explains why God condescended thus, saying, ***“God hath chosen the weak things of the world to confound the things which are mighty”*** [1Co.1:27]. He performed a greater miracle by preserving the curtain of the tabernacle and protecting The Ark, the symbol of His holy Presence. A canvas tent and boards of wood wear out or decay in a few years, if exposed to inclement weather. God walks in human tents today—temples of clay, earthly houses—in which we groan and are burdened. ***“What? Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?”*** [1Co.6:19]. ***“He that dwelleth in love dwelleth in God, and God in him”*** [1Jo.4:16b]. What a high honor to have the living holy God dwell in us and walk in us. Ah! He is preparing us for a permanent temple in another sphere where we will never be moved.

The Lord reminded David that He had chosen him sovereignly to rule over His people Israel. He reminded him of the Divine Presence and Blessing and of the victories he had given him over his enemies. Then He made known to David His final purpose, saying,

“Moreover I will appoint a place for my people Israel, and will plant them, that they may dwell in a place of their own, and move no more; neither shall the children of wickedness afflict them any more, as beforetime. And as since that time that I commanded judges to be over my people Israel, and have caused thee to rest from all thine enemies. Also the Lord telleth thee that he will make thee an house.” [2Sa.7:10-11]

It should be built under the oversight of his offspring. Why should David not build it? God said to him, ***“Thou shalt not build an house for my name, because thou hast been a man of war, and hast shed blood”*** [1Ch.28:3]. Nevertheless, He called it David’s house, because of the unselfishness of his heart in desiring to build it. Though Hiram, a widow’s son from Tyre, was the master mechanic and it was erected under Solomon’s supervision, yet God reckoned the building of the temple to David. It would be as if he had built it himself. That is the meaning of Jehovah’s words ***“also the LORD telleth thee that he will make thee an house.”*** That was the astonishing staggering announcement to King David. How marvelous are God’s ways.

We see David's reception of the good news, ***"Then went king David in, and sat before the LORD"*** [2Sa.7:18a]. Yes, a notification of God's goodness brings us to a place of rest, quietness, meditation, worship, and then of praise. He sat. Where? In his own house or in the tent of curtains? No matter where. It was ***"before the LORD."*** There is no better, nor safer, nor more profitable place to sit. Many Christians miss the best things, because they fail to sit down or kneel down and wait on God. ***"Mary...sat at Jesus' feet, and heard his word"*** [Luk.10:39]; notably, that He would be raised from the dead. David once wrote. ***"Wait on the LORD...wait, I say, on the LORD"*** [Psa.27:14].

Observe David's humility. Overjoyed with the unbelievable tiding, he exclaimed, ***"Who am I, O LORD GOD? and what is my house, that thou has brought me hitherto?"*** [2Sa.7:18b]. Did he mean his palace of cedar or rather the family of Israel over which he was ruler? 2 Samuel 7:19-20 indicates the latter: ***"...thou hast spoken also of thy servant's house for a great while to come... And what can David say more unto thee? For thou, Lord God, knowest Thy servant."***

Meditate on King David's prayer to the end of the chapter. From it we learn how to worship God. Reading it brings God consciously near and our hearts are warmed and refreshed. David herein magnifies God's greatness and goodness and expresses his unshaking confidence in God's Word of promise, though he had to wait about 34 years for its fulfillment.

The Apostle Paul speaks of ***"our house which is from heaven"***; that is, our glorified bodies. The Apostle Paul has waited longer for Christ's coming than David did for the temple to be built. We are still waiting. Some grew weary in waiting. But the Apostle Paul wrote, ***"cast not away therefore your confidence, which hath great recompence of reward. For ye have need of patience, that after ye have done the will of God, ye might receive the promise. For yet a little while (God's 2 days), and he that shall come will come, and will not tarry (or delay). Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him"*** [Heb.10:35-38]. By heeding the Apostle Paul, we keep the Word of Christ's patience—our chief qualification for His coming [Rev.3:10]. Then our temple of fragile clay will be changed into a temple of dazzling glory – ***"an house not made with hands, eternal in the heavens"*** [2Co.5:1]. Hallelujah!

CHRISTIANS NEVER MEET FOR THE LAST TIME.

PART 2, PREPARATIONS FOR BUILDING

The following 17 chapters of 2 Samuel record the remaining 30 years of David's eventful career. Two events particularly are related to our subject. Both of them brought a cloud over the kings' life.

A son of David was destined to build the temple. David had many sons; 6 of them were born during his 7 years' reign in Hebron [1Ch.3:1-4]. But, according to 2 Samuel 7:12, the destined one was not yet born. His birth came in a strange way. David ***"despised the***

commandment of the LORD,” and had Uriah slain in battle and took Bathsheba to be his wife. To that union a son was born. **“He called his name Solomon** (which means “*peaceable*”): **and the LORD loved him.”** He also named him **Jedidiah**, which means “*Beloved of the LORD*” [2Sa.12:24-25]. Evidently Solomon was ordained of God to build the temple. It was, doubtless, the Divine Plan that Bathsheba should become the king’s wife sometime; but not in an unclean and illegal manner. God said to David after his wicked act, **“I would moreover have given unto thee such and such things?”** [2Sa.12:8]. Men’s desires are often born from above, but they run ahead of the Lord and fail to wait until He fulfills them. God also lets men fail that they may learn their own weaknesses and dependence upon Him. Then He overrules their blunders and gets glory to Himself in spite of them. **“All flesh is as grass”** [1Pe.1:24], even though it be an appointed king on a throne, he must be kept under Divine Control. David’s sin gave **“great occasion to the enemies of the Lord to blaspheme”** [2Sa.12:14]; therefore, God chastised him severely, though He did not cast him off nor take away his crown. He taught him the way of God more perfectly, and he profited by his own mistake.

1ST EVENT—BIRTH OF SOLOMON Solomon’s birth took place about the 14th year of David’s reign, which made him about 26 years old when his dominion began. The critical student may add the figures in the citations below. (Note: These citations equal 18 years, beside 8 more years required by the other recorded events):

- 2Sa.13:23, 38; 2Sa.14:28; 2Sa.15:7 (4 years, not 40); 2Sa.24:13.

David commanded the strangers in Israel to prepare material for the temple. He said to them, **“Solomon my son is young and tender, and the house that is to be builded for the LORD must be exceeding magnificent”** [1Ch.22:5]. He was probably about 19 at that time, as the following suggests.

2ND EVENT—WHERE TEMPLE TO BE BUILT A 2nd event played a vital part in the building program. Where should the great house be erected? In 2 Samuel 24, we read that David was moved (by Satan [1Ch.21:1]) to number the children of Israel (which displeased the Lord greatly). No one can stand prosperity without hard trials. David began to “feel his oats,” and count his “man power.” Joab unwillingly numbered the people: A sum of **“eight hundred thousand valiant men that drew the sword; and the men of Judah were five hundred thousand men”** [2Sa.24:9]. God does not want His people to trust in numbers, nor brains, nor human ability. **“Not by might (of arms), nor by power (of words), but by my spirit, saith the LORD of hosts,”** wrote a minor prophet [Zec.4:6].

But David’s heart smote him before morning, and he repented before God. One of many facts in his life is praiseworthy—he never justified himself when wrong, but confessed frankly and fully to God. Some folk are always absolutely right in their own eyes, no matter what they do or say. God expressed His displeasure. He sent Gad, David’s seer, and offered him the choice of 3 kinds of chastisement:

1. 7 years of famine, or
2. 3 months of defeat before his enemies, or
3. 3 days of pestilence.

He chose the last, which seemed to him the least severe. So God sent the pestilence, which resulted in the death of 70,000 people. Divine Justice always demands the punishment of transgression. Then His mercy arose and he commanded the angel to stay his hand, saying, ***“It is enough.”*** Observe that the ***“angel of the LORD was by the threshing place of Araunah the Jebusite”*** [2Sa.24:10-17].

Gad bid David to build ***“an altar unto the LORD”*** on that very spot. Accordingly, he bought the ground from Araunah and ***“offered burnt offerings and peace offerings. So the LORD was intreated for the land, and the plague was stayed from Israel”*** [2Sa.24:25]. Abraham had offered Isaac at that same place about 1,000 years before. Over 1,000 years later, Jesus Christ was offered up on the cross to stay the just wrath of God which was against all mankind. So we read, ***“That God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them”*** (almost unbelievable words); ***“and hath committed unto us (or put in us) the word of reconciliation”*** [2Co.5:19]. How quickly the present wars would cease if God’s counsel were received.

“Then Solomon (11 years later) began to build the house of the LORD at Jerusalem in mount Moriah, where the Lord appeared unto David his father, in the place that David had prepared in the threshingfloor of Ornan (Araunah) the Jebusite.” [2Ch.3:1]

This is the great lesson. The temple was built upon sacrifice. God’s wrath waxed hot against the sin of presumption, as against all sin and transgression; but, in type (by the burnt and peace offerings), His Son appeased that wrath by His voluntary death in man’s behalf. ***“The Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many”*** [Mat.20:28]. Likewise, the Church of Christ, God’s great spiritual temple, is built upon sacrifice. ***“For other foundation can no man lay than that is laid, which is Jesus Christ”*** [1Co.3:11]. The typical importance of that house is interesting. As Moses’ tabernacle of curtains and boards foreshadowed Jesus Christ in His humiliation, so Solomon’s temple typified Him in His splendor and glory. Jesus said to his enemies, ***“Destroy this temple, and in three days I will raise it up”*** [Joh.2:19]. They thought He meant the literal temple, but He referred to His own body. Paul likened the whole Church to that temple, saying, ***“Know ye not that ye are the temple of God?”***—and every believer’s body also. ***“What? Know ye not that your body is the temple of the Holy Ghost?”*** [1Co.3:16; 1Co.6:19]. Then the entire consummated spiritual superstructure, including all believers from all the ages of time, he terms ***“an holy temple in the Lord”*** [Eph.2:21-22].

3RD EVENT—GATHERING MATERIALS David made material preparations for the house of God, mentioned in talents of gold and silver chiefly. Today (written in early 1900’s) a talent of silver is approximately \$1,000 in American money and a talent of gold is \$15,000. Accordingly, during his troubles, he prepared gold and silver worth \$16 billion [1Ch.22:14]. Besides that, David gave \$52 million more. The chiefs gave \$85 million [1Ch.29:3-4, 7]. Then later, in 1 year, Solomon received \$9,990,000 [1Ki.10:14]. The value at current prices would be far greater. Is it any wonder that Solomon was considered the wealthiest man in his day? When the Queen of Sheba visited him, she exclaimed, ***“The half was not told me”*** [1Ki.10:7]. But the wealth of Christ’s Kingdom cannot be expressed in money. The price of our redemption cannot be calculated. The barrels of blood that were shed in the sacrifices gives us a hint of God’s estimate of the value of His Son’s atoning death. Also, the countless number of humanity redeemed and the multiplied transgressions of every kind intimate its worth; for, by His death, Jesus Christ paid every debt that every descendant of Adam owed to the infinite holy God for 7,000 years. Paul speaks of redemption ***“according to***

the riches of his (God's) grace [Eph.1:7, Eph.2:7]. He speaks also of *"the riches of the glory"* in Ephesians 1:18; 3:8; and 3:16. *"O THE DEPTH OF THE RICHES both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding (or tracing) out!"* [Rom.11:33].

PUT ON THE GARMENT OF PRAISE

"THE ONLY DRAWBACKS TO THIS LOVELY HOMESTEAD,"
SAID A POETICAL AUCTIONEER, "ARE THE LITTER OF THE
ROSE LEAVES AND THE NOISE OF THE NIGHTINGALES."

MANY OF YOU HAVE NO DRAWBACKS WORTH
MENTIONING BUT THE LACK OF TIME TO HANDLE ALL
THE GOOD THINGS GOD HAS GIVEN YOU. STILL YOU
FAIL TO SING. PUT ON THE GARMENT OF PRAISE AND
LET IT COVER YOU FROM SHOULDER TO ANKLES. ITS
GRACEFUL FOLDS WILL HIDE MANY A NATIVE DEFECT
AND DEFORMITY. A SONGFUL SOUL IS HEAVEN'S
DELIGHT AND AN EARTHLY JOY.

PART 3, MATERIALS AND DESCRIPTIONS

"And, behold, I purpose to build an house unto the name of the LORD my God, as the LORD spake unto David my father, saying, Thy son, whom I will set upon thy throne in thy room, he shall build an house unto my name." [1Ki.5:5]

We are approaching the erection of the temple.

A BIOGRAPHICAL SKETCH OF THE BUILDER

"And God gave Solomon wisdom and understanding exceeding much, and largeness of heart, even as the sand that is on the sea shore. And Solomon's wisdom excelled the wisdom of all the children of the east country, and all the wisdom of Egypt." [1Ki.4:29-30]

He did not get his learning in a worldly university; it was a gift from God. Solomon was a type of a wise Man, Jesus Christ, concerning whom the people asked, *"How knoweth this man letters, having never learned?"* [Joh.7:15]. Jesus contrasted Himself with Solomon, saying, *"A greater than Solomon is here"* [Mat.12:42]. He had a larger heart than Solomon. He showed His compassion to the needy and suffering everywhere. Then, He poured out His holy life in a most despicable death for all mankind for all time, that they might enjoy eternal salvation from sin. Solomon *"spake three thousand proverbs: and his songs were a thousand and five"* [1Ki.4:32]. The verses of Proverbs and Ecclesiastes, as some someone has counted, number 1,137. This may embrace the proverbs that he spoke. As *"his fame was in all nations round about"* in his day [1Ki.4:31], so his proverbs are known and repeated in all lands in our day. They were inspired by the Holy Spirit. Only one of his songs is recorded in the Bible. In that one, he is typical of Jesus as the coming Bridegroom. He spoke also of trees and beasts and fowls, saying very instructive things about them.

“And there came of all people to hear the wisdom of Solomon, from all kings of the earth, which had heard of his wisdom.” [1Ki.4:34]

Likewise, and much more, the wisdom of our heavenly Solomon is spread abroad throughout the world for 19 centuries; all the myriads of humanity will adore Him for 1,000 years, and the blood-washed multitudes will worship Him throughout eternity.

THE BUILDER’S EMPLOYEES

When Hiram, the king of Tyre, heard that Solomon was crowned king over Israel, he wrote to him encouragingly and promised to help gather the material for the temple. Hiram loved David very much, and praised God for the new king. Solomon answered Hiram and solicited his help in securing timber from Mount Lebanon, which abounded in rich forests of cedar and fir.

“So Hiram gave Solomon cedar trees and fir trees according to all his desire. And Solomon gave Hiram twenty thousand measures of wheat for food to his household, and twenty measures of pure oil: thus gave Solomon to Hiram year by year.” [1Ki.5:10-11]

Solomon needed an experienced contractor to manage the building project. Accordingly, he sent for another man named Hiram.

“And King Solomon sent and fetched Hiram out of Tyre. He was a widow’s son of the tribe of Naphtali, and his father was a man of Tyre, a worker in brass: and he was filled with wisdom, and understanding, and cunning to work all works in brass. And he came to king Solomon, and wrought all his work.” [1Ki.7:13-14]

Furthermore, he raised a levy out of all Israel:

“And king Solomon raised a levy (tribute of men) out of all Israel; and the levy was thirty thousand men. And he sent them to Lebanon, ten thousand a month by courses: a month they were in Lebanon, and two months at home: and Adoniram was over the levy. And Solomon had threescore and ten thousand that bare burdens, and fourscore thousand hewers in the mountains; Beside the chief of Solomon’s officers which were over the work, three thousand and three hundred, which ruled over the people that wrought in the work.” [1Ki.5:13-16]

Each month, he sent 10,000 men to Lebanon, by courses, to fell timber and dress it and quarry stones. They spent 2 month in turn at home. **Adoniram**, meaning “*My Lord is high*,” had oversight of the levy. He also employed 70,000 to bear burdens, and 80,000 hewers in the mountains. Those servants of Solomon assisted the skillful Sidonian servants of King Hiram to labor in the forest. Also, Solomon’s officers over the work were “**three thousand and three hundred**.” Let us not pass lightly over Verse 12:

“And the Lord gave Solomon wisdom, as he promised him: and there was peace between Hiram and Solomon; and they two made a league together.” [1Ki.5:6-18]

The king and his peaceful program remind me of Jesus Christ and His faithful skillful servants. He is the Head of His Body, The Church. He called, instructed, and anointed unlettered fishermen to lay the foundation for a greater temple, according as he said, “**Upon**

this rock I will build my Church; and the gates of hell shall not prevail against it [Mat.16:18]. For 19 centuries, the gathering of material for that greater temple has been in progress. Some servants hew down timbers, even tall cedars—they bring sinners, small and large, to their knees in repentance and faith. Others dig up stony hearts out of tough society who become “**LIVING STONES**” in God’s house. Strong cedars are brought low by conviction and get saved; afterward, they become “**TREES OF RIGHTEOUSNESS**.” Resonant fir trees are concerted into singers of musicians for God’s glory. As Solomon had many officers, so God “**gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ**” [Eph.4:11-12]. In spite of the religious machinery of men, Jesus Christ will have a perfected product from redemption, for He is building His Church. Furthermore, Ephsians 2:21 speaks of the ultimate results of redemption—the summum totum for all time—“**all the building fitly framed together groweth unto an holy temple in the Lord**” (Note: This verse is elaborated upon in the last chapters of Revelation).

“And the king commanded, and they brought great stones, costly stones, and hewed stones, to lay the foundation of the house.” [1Ki.5:17]

Some of those stones were 8 cubits (16 feet), and some were 9 cubits (20 feet) long [1Ki.7:10]. “**Not many wise men after the flesh, not many mighty, not many noble, are called**” [1Co.1:26]. That implies that some such are called. God uses men of learning, of wealth, and of prestige; but He is not dependent upon them. He “**worketh all things after the counsel of His own will**” [Eph.1:11]. What an exalted privilege; what a high honor to have any place, even the smallest, in His great program. Then we have the high hope of being somewhere in the glorious superstructure in the eternal age.

The stones were hewed and made ready beforehand, “**so that there was neither hammer nor axe nor any tool of iron heard in the house, while it was in building**” [1Ki.6:7]. Some folk think that means that there should be no noise, as shouting or praising the Lord aloud, in the house of worship. But this is the time when God is gathering material for His holy temple; hence, there is commotion—weeping under conviction, crying out for mercy, rejoicing over sins forgiven, and the healing of sick bodies. Do you think there was no noise in the beginning, when “**great grace**” was upon the Church and “**with great power gave the apostles witness of the resurrection of the Lord Jesus?**” There was great joy” in Samaria, when the people believed under Philip’s ardent ministry [Act.4:33, Act.8:8]. Furthermore, that noiseless placing of the stones in the temple figures the silent and hidden operations of the Holy Spirit in unifying the real members of the Body of Christ—“**speaking the truth in love, may grow up into him in all things, which is the head, even Christ**” [Eph.4:13-16].

GOD-GIVEN THORNS

STRANGE GIFT INDEED! A THORN TO PRICK—
TO PIERCE INTO THE VERY QUICK,
TO CAUSE PERPETUAL SENSE OF PAIN.
STRANGE GIFT! AND YET, ‘T WAS GIVEN FOR GAIN.

UNWELCOME, BUT IT CAME TO STAY;
NOR COULD IT E’EN BE PRAYED AWAY.
IT CAME TO FILL ITS GOD-PLANNED PLACE—
A LIFE-ENRICHING MEANS OF GRACE.

O MUCH-TRIED SAINT, WITH FAINTING HEART,
THE THORN WITH ITS ABIDING SMART,
WITH ALL ITS WEARING, CEASELESS PAIN
CAN BE THY MEANS OF PRICELESS GAIN.

AND SO WHAT'ER THY THORN MAY BE,
FROM GOD ACCEPT IT WILLINGLY.
BUT RECKON CHRIST, HIS LIFE, HIS POWER
TO KEEP, IN THY MOST TRYING HOUR.

AND SURE—THY LIFE WILL RICHER GROW;
HIS GRACE SUFFICIENT WILL BESTOW.
AND IN HEAV'N'S MORN THY JOY 'Twill BE
THAT BY HIS THORN, HE STRENGTHENED THEE.

MY GARDEN [SONG OF SOLOMON 4:16]

THERE ARE TIMES IN MY LIFE,
WHEN WINDS BEGIN TO BLOW.
THERE ARE TRIALS THAT SHAKE ME,
AND THERE'S NO WHERE TO GO.

BUT MY LIFE IS THE LORD'S,
AND THOUGH THE NORTH WIND COME—
I'M HIS GARDEN ENCLOSED,
AND HE IS MY SUN.

HIS WARMTH AND HIS LIGHT,
TAKE AWAY ANY CHILL.
AND WHEN THE WIND STOPS,
IT IS QUIET AND STILL.

COME BLOW ON MY GARDEN,
SO MY BRIDEGROOM MAY SEE—
THE SPICES FLOW OUT,
FOR IT'S HIS LIFE IN ME.

THE WINDS OF AFFLICTION,
BEING A FRAGRANCE SO SWEET —
WHEN I YIELD TO HIS GRACE,
AND SIT AT HIS FEET.

COME INTO MY GARDEN,
ALL MY FRUIT YOURS TO SEE.
PARTAKE FROM MY GARDEN,
YOUR LOVE SATISFIES ME.

DEBBIE ISENBLETT

PART 4, DIMENSIONS OF THE BUILDING

SOLOMON BEGINS BUILDING

“In the four hundred and eightieth year after” Israel’s exit from Egypt, Solomon began to build the temple [1Ki.6:1]. *“The house which King Solomon built for the LORD”* was 60 cubits (120 feet) long, 20 cubits (40 feet) wide, and 30 cubits (60 feet) high. In those days, a cubit was generally reckoned from a man’s elbow to the end of the middle finger; that is, 18 or 20 inches.

We are using the **GREAT CUBIT** in our measurements because of its simplicity and convenience (Note: That was employed in Ezekiel’s vision of the coming temple). The **GREAT CUBIT** comprised the cubit (20 inches) and an hand breadth (4 inches), making it 24 inches (2 feet) in length. The *“reed of six cubits”* was, therefore, 12 feet long (see **Eze.40:5**, **Eze.41:8**, **Eze.43:13**). No doubt, the same cubit length was used in erecting Solomon’s temple. Its dimensions were greater than the Tabernacle in the Wilderness built by Moses. The temple faced eastward, as did also Moses’ tent.

A porch was built to the front of the house 40 feet long, the width of the house and 20 feet wide.

Against the wall (joining to), he built chambers (stories) on the 3 sides: North, west, and south. There were 3 rows, one above the other. The lower was 10 feet broad, the 2nd was 12 feet, and the 3rd was 14 feet broad. The chambers were 10 feet high. A winding stair connected them; leading from the 1st on the pavement to the 2nd, and from the 2nd to the 3rd. There was a space of 10 feet between them, which was occupied with windows or lattice work; wide on the inside, but narrow without. According to Amos 9:6, that was a figure of the future finished superstructure coming down from God out of heaven: *“It is he that buildeth his stories* (spheres or ascensions) *in the heaven, and hath founded his troop* (bundle) *in the earth.”*

The auditorium (temple proper) was 80 feet long. The Oracle (Holy of Holies) was a perfect cube: 40 feet wide and 40 feet high. It was larger than the Holy of Holies in Moses’ tabernacle. The Ark of the Covenant, the same ark that Moses made, was placed there. “And they brought up the ark of the LORD, and the tabernacle of the congregation, and all the holy vessels that were in the tabernacle, even those did the priests and the Levites bring up..” [1Ki.8:4]

There were no windows in the walls of the Oracle (Holy of Holies). For *“the LORD said that he would dwell in the thick darkness”* [1Ki.8:12]. *“He made darkness his secret place; his pavilion round about him were dark waters and thick clouds of the skies”* [Psa.18:11]. His Presence was the only light in the Most Holy Place (Holy of Holies) in Moses’ tabernacle [Exo.25:22]; and the eternal city will have no need of the sun, *“for the glory of God did lighten it, and the Lamb is the light thereof”* [Rev.21:23].

The cherubims in the Tabernacle in the Wilderness are termed *“the cherubims of glory”* [Heb.9:5], because they symbolize the overcomers of Revelation 4 and 5 *“in the midst of the throne, and round about the throne”* in glory. Solomon’s temple had a vastly greater display of the cherubims of glory than did Moses’ Tabernacle.

SPARKLING SPLENDOR

“And the whole house he overlaid with gold, until he had finished all the house: also the whole altar that was by the oracle he overlaid with gold.” [1Ki.6:22]

Imagine the sight; glittering gold spread over all the walls and even over the floors. That speaks of the dazzling glory that will surround the presence of God and the Lamb in the New Jerusalem on high. The altar that is mentioned is **“the altar of incense”** [Exo.30:1-6]. It was 2 feet long, 2 feet wide, and 4 feet high and had a crown around the top. There were 2 staves on the sides by which it was carried through the wilderness. It was placed near the Ark of the Covenant. Incense was burned upon it, representing the prayers of believers in God [Rev.5:8]. It also was covered with gold.

“And within the oracle he made two cherubims of olive tree, each ten cubits high.” [1Ki.6:23-28]

The wings of the cherubims were 10 feet long. They stood to the right and to the left of the ark of the covenant, spreading their wings over it. Their wings touched the walls, 40 feet from tip to tip, and also touched each other. The cherubims in Moses’ tabernacle were beaten out of 1 piece of gold with the Mercy Seat; but those great cherubims in the Solomon’s temple were made of **“olive tree.”** They were 20 feet high, reaching half way to the ceiling. They were overlaid with gold. The ornamentations were surpassingly elaborate.

“And he carved all the walls of the house round about with carved figures of cherubims and palm trees and open flowers, within and without. The floor of the house he overlaid with gold, within and without.” [1Ki.6:29-30]

Most amazing! Imagine yourself walking on a floor of glittering gold. But that is typical of the holy city yet to appear on high. **“The street of the city** (not only the floor of the house) **was pure gold, as it were transparent glass”** [Rev.21:21].

“The two doors also were of olive tree; and he carved upon them carvings of cherubims and palm trees and open flowers, and overlaid them with gold, and spread gold upon the cherubims, and upon the palm trees.” [1Ki.6:32]

The 2 leaves of the doors of the Oracle were made of **“olive tree”** (trees of oil) which remind us of the Holy Spirit. Solomon made **“upon them carvings of cherubims and palm trees and open flowers”**; these are symbols of saints glorified, victorious, and charmingly beautiful. He **“spread gold upon the cherubims, and upon the palm trees”**.

“So also made he for the door of the temple posts of olive tree, a fourth part of the wall (foursquare). And the two doors were of fir tree: the two leaves of the one door were folding, and the two leaves of the other door were folding. And he carved thereon cherubims and palm trees and open flowers: and covered them with gold fitted upon the carved work.” [1Ki.6:33-35]

The 2 folding doors of the temple were made of **“fir tree,”** which was prized for its resonant nature, as if they made music for the king who wrote so many songs. Those doors also were ornamented with **“cherubims and palm trees and open flowers** (or buds) **... with gold fitted upon the carved work”**.

THE 2 COURTS

“Furthermore he made the court of the priests, and the great court, and doors for the court, and overlaid the doors of them with brass.” [2Ch.4:9]

There were 2 courts surrounding the temple:

- The **INNER COURT** was called *“the court of the priests”* and was surrounded by a wall of 3 rows of great stones, one upon the other, and upon that beams of cedar [1Ki.6:36, 1Ki.7:12].
- Outside of that wall was the **GREAT COURT**, also called *“the court of the LORD’S house”* [Jer.19:14].
- The size of each court is not given in Kings or Chronicles. However, Ezekiel 40:47 gives the size of the inner court of the coming temple as 200 feet long and broad. The outer court that Ezekiel envisioned was 500 reeds long and wide; that is, 6,000 feet or about 1 1/7 miles each way. The area of Solomon’s buildings was not that large.

One more interesting item. We mentioned the porch, at the east end of the house, which was 40 feet long (the width of the house) and 20 feet wide, 2 huge pillars of brass were erected in the porch at each end. These pillars were 36 feet high, and measured 24 feet around (or 8 feet in diameter). They were hollow *“the thickness thereof was four fingers.” “The brass of all these vessels was without weight”* [Jer.52:20-21]. On the tops of the pillars were gorgeous wreaths of pomegranates and lily work. All those things speak of the beauty, grandeur and glory of the temple of God in Heaven built of redeemed and blood-washed mankind. Who would not want to be there?

Contrast this temple with St. Peter’s Cathedral of Rome, which is the largest and one of the most magnificent church buildings in the world. The length of that structure within the walls is 613 feet. The interior height is 153 feet and the width is 87 feet. The interior diameter of the dome is 139 feet. The height to the top of the glittering cross is 448 feet. The floor of the cathedral covers 5 acres. It was 120 years in building; the money furnished by the sacrifices of the poor people.

Solomon’s temple was 7½ years in building [1Ki.6:37-38]. It has been destroyed 3 times, but will be rebuilt in the Millennium and stand forever. St. Peter’s Cathedral will be destroyed during the Great Tribulation days (if not earlier), and never reconstructed [Rev.18]. Concerning the temple that Ezekiel envisioned, God said, *“The glory of this latter house shall be greater than of the former (Solomon’s temple), saith the LORD of hosts: and in this place (Jerusalem) will I give peace, saith the LORD of hosts”* [Hag.2:9].

YOUR PLACE

IS YOUR PLACE A SMALL PLACE?
TEND IT WITH CARE!—

HE SET YOU THERE.

IS YOUR PLACE A LARGE PLACE?
GUARD IT WITH CARE!—
HE SET YOU THERE.

WHAT'ER YOUR PLACE, IT IS
NOT YOURS ALONE, BUT HIS
THAT SET YOU THERE.

J. OXENHAM

PART 5, FIGURATIVE FURNISHINGS

“For he cast two pillars of brass, of eighteen cubits (36 feet) high apiece: and a line of twelve cubits (24 feet) did compass either of them about.” [1Ki.7:15]

Those pillars were 8 feet in diameter. They were set up on the corners of the porch. Can you imagine the mechanical masonry needed to make those huge pieces of brass? They were hollow, the walls being “**four fingers** (4 inches) **in thickness**” [Jer.52:21]. The one on the right side was called **Jachin**, meaning “*He shall establish*,” and the one of the left was named **Boaz**, meaning “*In it is strength*” [1Ki.7:21, 2Ch.3:17].

God had said long before, that He would have a settled place for His people:

“In the mountain of thine (God’s) inheritance, in the place, O LORD, which thou hast made for thee to dwell in, in the Sanctuary, O LORD, which Thy hands have established.” [Exo.15:17]

Hence, those pillars speak of the endurance and perpetuity of God’s plans. Though the temple was demolished by Nebuchadnezzar and by Titus years later, yet Ezekiel received a vision of a reconstruction that will never be destroyed. On the top of each pillar was placed a chapter (head), 10 feet high, ornamented with chain work of lilies and pomegranates; a gorgeous and imposing sight [1Ki.7:16-20].

“And he made a molten sea, ten cubits (20 feet) from the one brim to the other: it was round all about, and his height was five cubits (10 feet): and a line of thirty cubits (60 feet) did compass it round about.” [1Ki.7:23]

That **MOLTEN SEA** was made of brass [2Ki.25:13]. It was a hand breadth thick. Its contents were 2,000 baths (16,000 gallons) [1Ki.7:26]. It answered to and took the place of the Laver in Moses’ Tabernacle, in which the priests washed their hands and feet before ministering in the tabernacle [Exo.30:18]. The washing figures their new birth. God does not accept a spiritual ministry from unregenerate man. Those priests especially had to be born-again because they were types of Christ, the true High Priest, who was to come.

Jesus expressed surprise that Nicodemus, “**a ruler of the Jews**,” did not know that he should be born of “**water** (the Word) **and of the Spirit**” [Joh.3:3, 5, 7]. He did not understand the meaning of the Laver and Molten Sea. John the Baptist was the last of the Aaronic line of priests. He

ended the ceremonial regime and introduced the new regime, by baptizing Jesus in God's symbolic Laver, the river Jordan. Thus Jesus fulfilled "**all righteousness**" [Mat.3:15].

The righteous acts of Old Testament believers were only typical; they were not righteous in themselves. All those ceremonial acts of righteousness were fulfilled by Christ's immersion in Jordan. He was not a typical priest; therefore, it was not fitting for Him to be baptized in a typical Laver in the temple. His baptism also looked forward to Calvary. In symbol, He took all the sins of Israel and of all men into death, for **Jordan** means "*flowing down*" or "*death*." He was buried into death. But, also, He brought up with Him a new creation in symbol.

There is another word about the Laver cleansing. At the last Passover, Jesus said to Peter, "**He that is washed** (laved) **needeth not save to wash his feet, but is clean every whit**" [Joh.13:10]. Peter and his fellows (Judas excepted) had been cleansed through faith in the Word [Joh.15:3]. In Ephesians 5:26, we read of "**the washing** (laving) **of water by the word**." Then, Titus 3:5 is an explicit and clear proof of this interpretation: "**According to His mercy He saved us, by the washing (laving) of regeneration, and renewing of the Holy Ghost**." In these 3 citations, the Greek for **washing** is **LAVING**. Happy are they who have come to Christ, the Temple, and have been lavaged in the Word of God by the Holy Spirit.

"It stood upon twelve oxen, three looking toward the north, and three looking toward the west, and three looking toward the south, and three looking toward the east." [1Ki.7:25]

"And he put five bases on the right side of the house, and five on the left side of the house: and he set the sea on the right side of the house eastward over against the south." [1Ki.7:39]

The Molten Sea was located on the right side at the east end of the house. It was ornamented most beautifully under the brim with "**knops**" (leaves) and flowers of lilies.

The number 12 is the tribal and kingdom number. Every one of those oxen represented a tribe in Israel, and speak of their strength and stability in the will of God. Oxen also speak of toil and sacrifice. The whole house of Israel is termed God's "**servant**," in Isaiah 41:8 and elsewhere. Also, as the Molten Sea figures the Word of God, so the 12 oxen figure Jesus Christ who "**came not to be ministered unto, but to minister** (to serve as priest), **and to give his life a ransom for many**" [Mat.20:28]. Finally, the 12 oxen speak of the 12-horned kingdom over which Solomon reigned, and which will be restored in the Millennium and Christ will be their King.

"And he made ten bases of brass; four cubits was the length of one base, and four cubits (8 feet) the breadth thereof, and three cubits (6 feet) the height of it." [1Ki.7:27]

"Then made he ten lavers of brass: one laver contained forty baths (420 gallons): and every laver was four cubits: and upon every one of the ten bases one laver." [1Ki.7:38]

Those 10 Lavers required nearly 100 feet of floor space, 5 in a row on the right side of the house and 5 on the left side [1Ki.7:39, 2Ch.4:10]. Therein the priests washed the things for the burnt offerings, but they themselves washed in the Molten Sea [2Ch.4:6]. The engravings on the lavers were gorgeous, being of lions, oxen, and cherubims which figure "**the beauty of the LORD**" [Psa.27:4].

Under every base were 4 wheels. These 40 sparkling wheels speak of the untiring activity of the servants of redemption. As Jesus Christ ministered to mankind by His death, paying the enormous debts that we owe to God and bringing up a new life from the grave, so we are to run and publish the glad tidings near and far: ***“Go ye into all the world, and preach the gospel to every creature” [Mar.16:15].***

The beauty, the splendor, the greatness, and the grandeur of that temple are beyond words to describe. But the antitype temple in Heaven will surpass it to the uttermost. John saw it in vision when he exclaimed, ***“Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God” [Rev.21:3].***

The attractiveness of the imposing pillars, on the corners of the porch to the east, was so unique and splendid that special mention is made of them in 1 Kings 7. The brilliant network of lilies and other flowers, which covered the bowls, crowned the pillars. Besides that, there were 400 hundred pomegranates in 2 rows to capture the eye of the passerby [1Ki.7:18-20]. Yet, the lilies that the Lord makes surpass the beauty and glory of Solomon and his handiwork.

The utensils and furniture of the temple are interesting and instructive

“And the pots, and the shovels, and the basons: and all these vessels, which Hiram made to king Solomon for the house of the LORD, were of bright brass.” [1Ki.7:45]

There were 100 basins [2Ch.4:8]. The Apostle Paul made a mental visit to that temple; then he wrote graphically that ***“in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honour, and some to dishonor” [2Ti.2:20].*** The pots, shovels, and basins of brass were inferior in honor to the Altar and the Table of Gold. Even the tongs and snuffers were made of gold. The Ark of the Covenant possessed the highest honor, because it housed The Law and represented God’s Presence. Golden vessels differed in glory, even as stars differ from stars [1Co.15:41]. Those utensils and vessels represent believers.

Instruments used are always identified with the agents or persons that use them. They cannot be separated. Food on the table is identified with the cook that prepared it. If it is tasteless, unseasoned, or raw, the cook is blamed. A teacher or preacher is identified with his message. If the Truth hits home, the hearer rebels against the speaker. The Word of God saves those who believe it; but the minister of that Word also is termed a savior [1Ti.4:16].

The priests, for example, offered sacrifices which figured Christ the Redeemer and Savior. But the priests also typified Christ, and thus were typical saviors. They boiled certain offerings in pots. They carried ashes away in pans, using shovels also. They could not operate without the utensils; nor could the utensils act without the agency of the offices. I remark again that those instruments represent saints. The Word of God is likened to ...

- ***“a lamp unto my feet, and a light unto my path” [Psa.119:105].***
- It was likened also to food, ***“thy words were found and I did eat them” [Jer.15:16],*** and

- to a sword, “***the sword of the Spirit***” [Eph.6:17].
- It is compared to fire and to a hammer: “***Is not my word as a fire? Like a hammer that breaketh the rock in pieces?***” [Jer.23:29]. So Jeremiah used it.

When the Word is held out by you to men in darkness, they fight you, not the Message. When the Word cuts folk away from the world or the flesh, they turn against the one who wields it. Try to break a stony heart with the Truth, and he will likely throw a stone at you. Saul and his friends were pricked by the words of Stephen, but they stoned the innocent man that sought their good. We cannot separate the instrument from the agent who uses it. Some saints are shovels, separating the useless from the useful, the wicked from the righteous—“***The precious from the vile***” [Jer.15:19]. Some carry pots of hot truth, which is nourishing to those who receive it. Others wash the saints’ feet in basins of truth, so that they may walk uprightly and please God. Their conversation is not defiling but purifying, separating from the carnal and worldly minded. The weight and hence the value of those vessels were not known. Likewise, the value of the Truth of God and of His people is known to God alone. Men try to weigh and measure believers by human reason, but fail utterly and egregiously.

“***The altar of gold*** (Altar of Incense), ***and the table of gold*** (Table of Showbread)” are merely mentioned [1Ki.7:48]. Evidently they were the same ones used in Moses’ Tabernacle, and brought up with The Ark and the Tabernacle into the temple [1Ki.8:4]. The Table of Gold was 4 feet long and 2 feet wide and 3 feet high; and placed on the north side, no doubt, even as it was in the Tabernacle. The 12 loaves of showbread were put upon it, fresh every Sabbath day, the food of the priests. That figures Christ, “***the true Bread from heaven***,” the daily fare for all believers [Joh.6:32]. By appropriating the written Word through faith, we feed on Christ. The other 10 tables also were placed in the temple (5 on each side), which speaks of the abundant provision the Lord has made to supply every need of His people for all time. Because of the praiseworthy liberality of the Macedonian saints, Paul said to them, “***My God shall supply all your need according to his riches in glory by Christ Jesus***” [Phi.4:19].

“And the candlesticks of pure gold, five on the right side, and five on the left, before the oracle, with the flowers, and the lamps, and the tongs of gold.” [1Ki 7:49]

The lighting equipment must have been very elaborate and unique. In Moses’ Tabernacle, there was 1 Lampstand having 7 branches and lamps, set on the sunny-side of the tabernacle (the South). In Solomon’s temple there were 10 Candlesticks of pure gold, 5 on the right side and 5 on the left (on the north and south sides of the temple). We infer that every Candlestick was crowned with 7 lamps and ornamented with flowers. Thus 70 lamps illuminated the temple. They had the appearance of 10 chandeliers. What a magnificent picture of Jesus Christ, The Light of the world. What a forecast of the **EXCELLENT GLORY** that will illuminate the throne room on high. In that golden city, there will be no need of the sun; for “***the glory of God did lighten it, and the Lamb is the light thereof***” [Rev.21:23]. Meanwhile, let us keep our hearts lit up with the lamp of Divine Truth and the Holy Spirit.

“***The tongs of gold***” must not be slighted. They were the snuffers (lamp scissors) with which the wicks were trimmed. Tongs were used also to take fire from the Brazen Altar [Isa.6:6]. They were made of gold and speak of the portions of God’s Word that quicken our spiritual

sense, purifying our minds from errors of doctrine and practice so that we become bright luminaries among men. In Ephesians 5:1-6 are named 7 carnal worldly acts to be shunned by saints. Then, the Apostle Paul adds the reason for his exhortation, saying, “**For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light: (For the fruit of the Spirit is in all goodness and righteousness and truth;) Proving what is acceptable unto the Lord**” [Eph.5:8-10]. Note that the word **light** is in the singular number—1 light. In the absence of Christ, the Church is one undivided gigantic 7-lamped chandelier, or brilliant illuminator of the world, Jesus said to the Jews, “**Ye are the light of the world**” [Mat.5:14]. But the light in them became darkness when they rejected Him as the true “**Light of the world**” [Joh.8:12].

“And the bowls, and the snuffers, and the basons, and the spoons, and the censers of pure gold; and the hinges of gold, both for the doors of the inner house, the most holy place, and for the doors of the house, to wit, of the temple.” [1Ki.7:50]

Observe the many small implements (utensils) all necessary for the service in God’s house, for the mutual blessing of His people in worship, and for His glory; “**That all the people of the earth may know that the LORD is God, and that there is none else**” [1Ki.8:60]. Every member of Christ’s mystical Body has its place and purpose. Not one can be spared. They are all dear to Him, who is our Head and Life.

“God hath tempered the body together, having given more abundant honour to that part which lacked: That there should be no schism in the body; but that the members should have the same care one for another. And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it.” [1Co.12:24-26]

ONE DAY TO LIVE

HAD I BUT THIS ONE DAY TO LIVE,
ONE DAY TO LOVE, ONE DAY TO GIVE,
ONE DAY TO WORK AND WATCH AND RAISE
MY VOICE TO GOD IN JOYOUS PRAISE,
ONE DAY TO SUCCOR THOSE IN NEED,
POUR HEALING BALM ON HEARTS THAT BLEED,
OR WIPE THE TEARS FROM SORROW’S FACE,
AND HEARTEN THOSE IN SAD DISGRACE—
I’D SPEND, O GOD, MUCH TIME WITH THEE
THAT THOU MIGHT’ST PLAN MY DAY FOR ME.
MOST EARNESTLY I’D SEEK TO KNOW
THE WAY THAT THOU WOULD’ST HAVE ME GO,
FOR THOU ALONE CANST SEE THE HEART—
THOU KNOWEST MAN’S MOST INWARD PART.

A. M. MUIR

PART 6, THE DEDICATION

“And all the men of Israel assembled themselves unto king Solomon at the feast in the month Ethanim, which is the seventh month...So the king and all the children of Israel dedicated the house of the LORD” [1Ki.8:2, 63].

The temple is finished, and its utensils brought in and properly placed. After 7½ years had passed, it came time to dedicate that magnificent structure. That dedicatory feast fell into 3 pronounced parts:

1. The placing of the Ark of the Covenant.
2. Solomon’s solemn, dedicatory prayer.
3. And finally, the offering of significant sacrifices.

PLACING THE ARK OF THE COVENANT

“And they brought up the ark of the LORD, and the tabernacle of the congregation, and all the holy vessels that were in the tabernacle, even those did the priests and the Levites bring up.” [1Ki.8:4]

That was the most essential move, for The Ark figured the Presence of God. The Ark was in Zion, the city of David, who had brought it from the house of Obbedom when he learned of God’s special blessing upon his house for 20 years. The Tabernacle and Brazen Altar were kept in Gibeon, whither Solomon and the people went to worship and offer sacrifices until the temple was built (compare **1Ch.16:37-39**, **1Ch.21:29**, **2Ch.1:3-5**). The Tabernacle and Brazen Altar were probably stored in the treasury or storehouse, which was evidently an immense apartment in the temple. We infer this from the fact that Mithredath the treasurer brought back 5,400 vessels (basins and chargers) of gold and silver and other items from the 70 years captivity [**Ezra 1:7-11**]. Consider also that Jesus spoke *“in the treasury, as he taught in the temple”* [**Joh.8:20**].

That was a momentous day for Israel. Solomon had gathered the elders and heads of the tribes, the princes of Israel, for that purpose. In figure, they looked forward to Calvary, for they sacrificed sheep and oxen that could not be numbered for multitude [**1Ki.8:5**]. True worshipers before Christ came never failed to look forward to Him.

The Ark was set in the Oracle (Holy of Holies), in the temple under the wings of the cherubims. That corresponded with *“His place”* in the tabernacle in the wilderness [**1Ch.15:3**]. The Mercy Seat remained over The Ark, where the Lord promised to meet His servant [**Exo.25:22**]. During Israel’s journeys through the wilderness, a pot of manna, Aaron’s rod, and the 10 Commandments were deposited in that ark [**Exo.16:33**; **Exo.25:21**, **Num.17:10**, **Heb.9:4**]. But when The Ark came to the temple, the manna and rod were absent. Only the *“tables of stone”* remained in it. The manna and rod were memorials (reminders) of God’s goodness and faithfulness; but the 10 Commandments were the articles of the covenant [**Exo.34:27**]. *“The law is holy, and the commandment holy, and just, and good. The law is spiritual”* [**Rom.7:12, 14**]. The Law is always an expression of the will and holiness of God. The manna

spoke of the humanity of Christ and of His 1st Advent. Aaron's rod spoke of Christ in resurrection, and figured His authority as the real High Priest.

"And it came to pass, when the priests were come out of the holy place, that the cloud filled the house of the LORD." [1Ki.8:10]

God showed His good pleasure upon the ceremony of offering sacrifices and then placing The Ark in the Oracle. The same cloud that overshadowed Israel on their travels from Egypt to Canaan also "**filled the house of the LORD.**" That was a most glorious time. There were 120 priests beside the many singers and trumpeters who praised the Lord with loud voices, saying, "**O give thanks unto the LORD; for he is good: for his mercy endureth forever**" [Psa.136:1]. Evidently, they recited the 136th Psalm (see 2Ch.5:12-14). The Presence of the Holy Spirit was so great "**that the priests could not stand to minister by reason of the cloud: for the glory of the LORD had filled the house of God.**" That was a forecast of Pentecost which came 1,000 years later. Let us imitate them—"rejoice evermore. Pray without ceasing. In everything give thanks: for this is the will of God in Christ Jesus concerning you" [1Th.5:16-18].

SOLOMON'S SOLEMN, DEDICATORY PRAYER

"Then spake Solomon, The LORD said that he would dwell in the thick darkness." [1Ki.8:12]

Afterward, John wrote, that "**God is light, and in him is no darkness at all**" [1Jo.1:5]. The holy Oracle, 40 feet long and wide and high, was totally dark. God's Presence was the only light therein. He is jealous, and does not want saints to depend upon the illuminations of the natural man. The king acknowledged God to be his only illumination. Jesus said years later, "**I am the light of the world**" [Joh.8:12].

A **REVIEW** is found in 1 Kings 8:13-21. Note several points of interest. The house he built was "**a settled place**" for God's dwelling, in contrast with the movable Tabernacle which figures Christ and His Church on earth. The temple figures Him and His people Israel. It was the fulfillment of Deuteronomy 12:5, 11 as the place of which God said, "**that my name might be therein.**" Therefore, Solomon had faith that the Lord would hearken to his petitions [1Ki.8:29]. He mentions also the placing of "**the ark, wherein is the covenant of the LORD.**" He remembered God's goodness to Israel and His promises to them in Moses' time. In Deuteronomy we read 14 times, that Israel should remember that God redeemed them out of Egypt. Let us also remember and not forget that He has redeemed us unto Himself to be to Him a peculiar people.

Solomon's sublime prayer falls into 5 significant segments: Adoration, The Intercessions, Solomon's Final Leverage for Praying, Solomon's Blessing, and Exhortation.

ADORATION

In 1 Kings 8:22-24, we see **ADORATION**.

"And Solomon stood before the altar of the LORD in the presence of all the congregation of Israel, and spread forth his hands toward heaven: And he said, LORD God of Israel, there is no God like

thee, in heaven above, or on earth beneath, who keepest covenant and mercy with thy servants that walk before thee with all their heart."

Jesus taught His disciples to begin the family prayer with adoration, saying, "***Our Father which are in heaven, Hallowed be Thy Name***" [Luk.11:2]. Praise should always precede petition. He said also that the Father seeketh worshipers. King Solomon magnified God's faithfulness to his father David, which inspired hope in His faithfulness to him during his dominion. Observe that he had built a scaffold (platform) 10 feet long and wide and 6 feet high near the Brazen Altar. Upon that he stood or kneeled and spread his hands toward heaven [2Ch.6:13]. One king, a typical king, addressed himself to another King, "***the King eternal***" [1Ti.1:17]; even as Jesus Christ, the coming King, addressed Himself to "***the Father of mercies, and the God of all comfort***" [2Co.1:3].

THE INTERCESSIONS

"And now, O God of Israel, let thy word, I pray thee, be verified (certified), which thou spakest unto thy servant David my father." Then suddenly he seemed to be overwhelmed with the stupendous greatness of God, so he exclaimed, "But will God indeed dwell on the earth? Behold, the heaven and heaven of heavens cannot contain thee; how much less this house that I have builded?" [1Ki.8:25-30]

Yes, here is a mystery. Jehovah fills the universe with His Presence, but He also comes and dwells in frail bodies. "***He that dwelleth in love dwelleth in God, and God in him***" [1Jo.4:16]. Nevertheless, Solomon entreats Him to listen to his cry and fix His eyes night and day upon the temple. He also pleads with Him to hear the cry of the people. One petition especially He should answer: "***When Thou hearest, forgive.***" Did he recall Exodus 34:7? "***And that will by no means clear*** (declare innocent) ***the guilty.***" The Law could not show mercy. It cried, **DO OR DIE**. But Solomon had learned that, through the sacrifice of a Substitute, the Lord could show mercy.

A CHRISTIAN IS ...

A MIND THROUGH WHICH CHRIST THINKS,
A HEART THROUGH WHICH CHRIST LOVES,
A VOICE THROUGH WHICH CHRIST SPEAKS,
A HAND THROUGH WHICH CHRIST HELPS.

PART 7, A 7-FOLD INTERCESSION

1. "***If any man trespass against his neighbor,***" he besought God to be gracious toward him. He should chastise him if he failed, but exonerate him if he were innocent [1Ki.8:31-32].
2. If Israel were smitten before their enemies because of disobedience to God, he requested that they be forgiven when they made confession [1Ki.8:33-34].

3. If the heavens give no rain because of sins committed but the people repent before God, Solomon entreated God to give rain again and teach the people how to walk in His will [1Ki.8:35-36]. In his entreaties, Solomon was a type of Christ: ***“He ever liveth to make intercession” for us*** [Heb.7:25]. “If any man sin, we have an advocate with the Father, Jesus Christ the righteous” [1Jo.2:1b]. A lack of spiritual power in many Christian lives is, doubtless, due to the lack of confession of failure.
4. Solomon requested God to forgive transgressions that caused plagues, pestilences, or sickness of any kind [1Ki.8:37-39]. James imitated him in saying, ***“Is any sick among you? Let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord; And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him.”*** Then he added, ***“Confess your faults one to another, and pray one for another, that ye may be healed”*** [Jam.5:14-16]. It seems that some folk never have any faults, but the other fellow is always wrong.
5. A hint of salvation for the Gentiles: ***“Hear thou in heaven thy dwelling place, and do according to all that the stranger calleth to thee for: that all people of the earth may know thy name, to fear thee, as do thy people Israel; and that they may know that this house, which I have builded, is called by thy name”*** [1Ki.8:41-43]. We have the answer to this petition in Peter’s visit to Cornelius in Caesarea, who had been praying and was already accepted and forgiven of his sins. A new dispensation was ushered in.
6. Solomon prayed that God would fight for His people if they went out to battle against their enemies, lifting up their voices in prayer to Him [1Ki.8:44-45]. Isaiah 59:19 gives a definite promise, answering to this petition: ***“When the enemy shall come in like a flood, the Spirit of the LORD shall lift up a standard against him*** (put him to flight).” The Apostle Paul gives a corresponding word of encouragement in Philippians 4:6-7: ***“Be careful (anxious) for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth*** (goes far beyond) ***all understanding, shall keep your hearts and minds through Christ Jesus.”*** That is, His peace, as a garrison of armed soldiers, shall protect your hearts and thoughts.
7. If, because of transgressions, Israel be taken captive by their foes, Solomon cries to God in advance for their deliverance [1Ki.8:46-49]. He found reasons for his earnest intercessions in their behalf in Deuteronomy 28, in which are recorded threats of many curses that would be inflicted upon Israel if they disobeyed God’s Word. Note this one in particular: ***“The LORD shall cause thee to be smitten before thine enemies: thou shalt go out one way against them, and flee seven ways before them: and shalt be removed into all the kingdoms of the earth”*** [Deu.28:25]. The record of the kings tells the facts:
 - The 10 tribes were carried captive into Assyria in 721 B.C.
 - Judah was taken captive into Babylon in 606 B.C. for 70 years.

Since Christ came and was rejected by them, as a nation, the Jews have been scattered into all lands. Therefore, Solomon’s petition reaches unto the Millennium.

SOLOMON'S FINAL LEVERAGE FOR PRAYING

"For thou didst separate them from among all the people of the earth, to be thine inheritance, as thou spakest by the hand of Moses thy servant, when thou broughtest our fathers out of Egypt, O Lord God." [1Ki.8:53]

King Solomon's fervor reminds us of Moses' controversy with the Lord when Israel made a golden calf and worshiped it [Exo.32:7:1-4]. God said to Moses, "**THY people, which THOU broughtest out of Egypt.**" But Moses put them back on God, saying, "**Why doth THY people, which THOU hast brought forth out of the land of Egypt with great power, and with a mighty hand?...Turn from thy fierce wrath, and repent of this evil against THY people. Remember Abraham, Isaac, and Israel, thy servants, to whom thou swarest by thine own self, and saidst unto them, I will multiply your seed as the stars of heaven, and all this land that I have spoken of will I give unto your seed, and they shall inherit it forever.**" Those fervent entreaties of Moses and of Solomon looked forward to Jesus Christ who gave His life a ransom for Israel and for all mankind. "**He ever liveth to make intercession for them**" [Heb.7:25].

SOLOMON'S BLESSING

"And he stood, and blessed all the congregation of Israel with a loud voice." [1Ki.8:55]

This was a 5-fold benefaction:

1. He praised God for giving them rest, a proof of His faithfulness [1Ki.8:56].
2. He pleaded God's continued Presence upon them [1Ki.8:57].
3. He yearned that his people might walk in all of God's ways and do His will [1Ki.8:58].
4. He longed for his supplications to appear before God day and night [1Ki.8:59].
5. Most of all, the motive that prompted his intercession—"That all the people of the earth may know that the LORD is God, and that there is none else" [1Ki.8:60]. What an unselfish motive! How few Christian people today minister only for God's glory, never seeking their own honor, or glory, or comfort. They are few and far between. Hence, the logical exhortation which follows.

EXHORTATION

"Let you heart therefore be perfect with the LORD our God, to walk in his statutes, and to keep his commandments, as at this day." [1Ki.8:61]

Years afterward, Jesus said to Israel, "**Ye are the salt of the earth...Ye are the light of the world. A city that is set on an hill cannot be hid**" [Mat.5:13-14]. They should be the saviors of men by Jehovah's enabling. But they hid their light under a bushel (gave themselves to making money); or under a bed (gave themselves to pleasure). During this age, the Church is the light. "**Ye were sometimes darkness, but now are ye light (a luminary) in the Lord: walk as children of light (for the fruit of the Spirit is in all goodness and righteousness and truth;) proving what is acceptable unto the Lord**" [Eph.5:8-10]. Let us not forget the responsible place we occupy in the world.

OFFERING OF SIGNIFICANT SACRIFICES (THE CROSS FORESHADOWED)

"And the king, and all Israel with him, offered sacrifice before the LORD. And Solomon offered a sacrifice of peace offerings, which he offered unto the LORD, two and twenty thousand oxen, and an hundred and twenty thousand sheep. So the king and all the children of Israel dedicated the house of the LORD." [1Ki.8:62-63]

They had offered sacrifices at the beginning when placing The Ark. Thus, they typically offered up Christ, or acknowledged His death at the first and at the last. Be it remembered that those were the days of the third annual feast of the Lord, the feast of tabernacles, or ingathering. It continued 14 days [1Ki.8:65]. The regular annual feast continued only 7 days [Lev.23:36, 40]. That was a great feast and a great gathering. But a much greater feast and a vaster congregation are scheduled for just a few days ahead. Our heavenly Solomon is due to return and snatch His people away to a higher clime. First, the Bridal Company...the **ASSEMBLY GLORIOUS**, then the group "**which no man could number**" of Revelation 7:9.

Reader, are you ready to go? Have you on the wedding garments? Are you prepared to fly away to the holy temple beyond the sky in the city foursquare?

THE BENEDICTION:

"On the eighth day he sent the people away: and they blessed (thanked) the king, and went unto their tents joyful and glad of heart for all the goodness that the LORD had done for David his servant, and for Israel his people." [1Ki.8:66]

Likewise, our **BENEDICTION** or departure from the earth will be with exceeding great joy and unspeakable gladness for the goodness of God in redeeming us and saving us and for calling us to such a high, holy, and eternal state. We will enjoy an unending feast with Him. "**So shall we ever be with the Lord**" [1Th.4:17].

WORRY IS WASTING TODAY'S TIME
TO CLUTTER UP TOMORROW'S OPPORTUNITIES
WITH YESTERDAY'S TROUBLES.

PART 8, TEMPLE PSALMS

In reading the Psalms, we discover the mention of the **temple** 10 times. Some precious truths and lessons gather around these 10 references. The entire collection is termed "**the Book of Psalms**," and it is thus named in Luke 20:42 and Acts 1:20.

The Book of Psalms is divided into 5 books. The first 4 of the temple citations are found in the first book; that is, within the first 41 Psalms. The verse quoted below is the first of these interesting references to the temple. The last one, in Psalm 138:2, begins as this one ends: "**I will worship toward thy holy temple.**" The Hebrew word translated **temple** is **HEKAL** which

means “a *palace*.” In these particular Psalms, we discover a gradation of experiences and truths.

TEMPLE PSALMS: PSALM OF PRAYER [PSA.5]

“But as for me, I will come into thy house in the multitude of thy mercy: and in thy fear will I worship toward thy holy temple.” [Psa.5:7]

Psalms 5 records 11 petitions. The number 11 is the number of incompleteness and, in some sense, of weakness. The number 7 is the marvelous number of perfection, or completeness, which occurs more often perhaps than any other in the Scriptures. The perfection of redemption and its results is expressed by the number 7 (3, the indivisible number of Deity, joined to 4, the weak number of the world and humanity). Then 4 added to 7, as related to Israel, makes an incomplete number of 11; for 12 is the number of kingdom completeness.

Note several thoughts concerning the prayer.

- **“Give ear to my words, O LORD,”** literally, **“Widen the ear.”** The Lord has a large ear; yet, the psalmist requests Him to spread it out wide, because he had a vision of **“the multitude of thy mercy” [Psa.5:1, 7].**
- In Psalm 5:2 he says, “Hearken,” or prick up the ear. By reading the Psalms, we learn how to pray effectively. In the 11 petitions, he cries for the overthrow of the enemies of the Lord and of the preservation and prosperity of His people.
- This 5th Psalm is one of the imprecatory Psalms, calling down a curse upon the Christ rejecters.
- Psalm 5 ends with joyful hope: **“For thou, LORD, wilt bless the righteous; with favour wilt thou compass him as with a shield” [Psa.5:12].**

TEMPLE PSALMS: PSALM OF FAITH [PSA. 11]

“The LORD is in his holy temple, the LORD’S throne is in heaven: his eyes behold, his eyelids try, the children of men.” [Psa.11:4]

At least 7 expressions of wholehearted confidence are seen in the 7 verses of Psalm 11. Four basic facts in our text created such faith. The phrase **“his holy temple”** is also rendered **“the temple of his holiness,”** because elsewhere we read that **“holiness becometh thine house, O LORD, forever” [Psa.93:5].** God is holy, and nothing unholy can stand in His Presence. His indwelling makes people holy.

A vital question confronts us at the outset of our study. How could David speak of God’s holy temple, inasmuch as the temple in Jerusalem was not built till 4 years after his death [1Ki.6:1]? He may have looked upon the wilderness Tabernacle as a palace, a temple; for there he and his people worshiped God during part of his reign [1Ch.16:37-40]. Now, whatever else is meant by the mention of the temple in these Psalms, this citation indicates

that David's eyes were upon the holy temple in Heaven. He connects the temple directly with the throne, which he beheld in heaven. No marvel that he called it "***the temple of his holiness***." God's presence makes places holy; and His throne of justice demands holiness. Every item of this Psalm 11 is based upon, and springs forth from, his vision of Jehovah in Heaven. Without doubt, that gave birth to David's burning desire to build a temple for God in Jerusalem. He longed for a permanent place for God to dwell and be worshiped. A place that would in some measure represent on earth God's palace on high. Years later, it pleased God to set up a movable temple on earth. Jesus called His own body a temple. He said to His foes, "***Destroy this temple, and in three days I will raise it up***" [Joh.2:19].

Then afterward, the Apostle Paul termed the saints as walking temples: "***What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God and ye are not your own?***" [1Co.6:19]. What an honor! What a glory! What a responsibility, that we are the home of the Lord on earth. John exclaimed, "***He that dwelleth in love dwelleth in God, and God in him***" [1Jo.4:16]. Therefore, we are called "***saints***," or holy ones; and, like David, we also put our trust in God. We too, may write psalms of faith.

"IN HIM"

"WE KNOW THAT WE DWELL IN HIM" [1JO.4:13].

"WE DWELL IN HIM,"—OH, EVERLASTING HOME,
IMPERISHABLE HOUSE NOT MADE WITH HANDS!
WHEN ALL THE WORLD HAS MELTED AS A DREAM,
ETERNAL IN THE HEAV'NS THIS DWELLING STANDS.

ANNIE JOHNSON FLINT

TEMPLE PSALMS: PSALM OF REST [PSA. 18]

"In my distress I called upon the LORD, and cried unto my God: he heard my voice out of his temple, and my cry came before him, even into his ears." [Psa.18:6]

This Psalm is the 22nd chapter of 2Samuel. The marginal prefix of Psalm 18 is the 1st verse of 2 Samuel 22: "***And David spake unto the LORD the words of this song in the day that the LORD had delivered him out of the hand of all his enemies, and out of the hand of Saul.***" It is a long song of 50 freighted stanzas, embracing all the conflicts and triumphs of his 40-year reign. Psalm 18 falls into 7 significant divisions.

DIVISION 1 David names 9 meaningful facts predicated of God in his behalf. He begins by saying, "***I will love thee, O LORD, my strength. The LORD is my rock, and my fortress, and my deliverer; my God, my strength, in whom I will trust; my buckler, and the horn of my salvation, and my high tower***" [Psa.18:1-2]. At different stages of his career, the Lord was these different necessities to him. He began in God as his Strength, and ended with Him as his Tower. There is a mine of experimental truth in these predicates alone. They inspired love, faith, and hope in David's heart toward the Lord. In them, he found rest of soul in the midst of storm and fury. They made him to rejoice in hope.

DIVISION 2 He describes the dire trouble that engulfed him from his foes: ***“The sorrows of death compassed me, and the floods of ungodly men made me afraid. The sorrows of hell (sheol) compassed me about: the snares of death prevented (came upon) me”*** [Psa.18:4-5, 17]. When we consider that Saul sought David’s life for 10 years, we have a little understanding of his words of distress. With hundreds of armed soldiers, Saul lay in wait for him. David needed a fortress. He needed Divine Strength for the battles. Then afterward, when he was reigning as king over Israel, his own son Absalom tried to get the throne away from his father; but the Lord was his deliverer. No wonder that he was in distress.

DIVISION 3 David’s prayer for deliverance. He called and cried unto God. Earlier Psalms voice his petitions, for example:

“LORD, how are they increased that trouble! Many are they that rise up against me. Many there be which say of my soul, There is no help for him in God. Arise, O LORD; save me, O my God.” [Psa.3:1-2, 7]

Hear me when I call, O God of my righteousness: thou hast enlarged me when I was in distress; have mercy upon me, and hear my prayer.” [Psa.4:1]

“I am weary with my groaning; all the night make I my bed to swim; I water my couch with my tears. Mine eye is consumed because of grief; it waxed old because of all mine enemies.” [Psa.6:6-7]

Read also Psalm 10. His darkest hour was shortly before his deliverance from Saul came. He said despairingly, ***“I shall now perish one day by the hand of Saul”*** [1Sa.27:1].

DIVISION 4 The astonishing answer. God employed the elements to save His chosen one. ***“Then the earth shook and trembled; the foundations also of the hills moved and were shaken, because He (God to whom he prayed) was wroth”*** [Psa.18:7]. David must have received a vision of a future day when the judgments of the Lord will fall upon the world. The heavens will be rolled together as a scroll. The hills will skip like lambs around a stump. He said, ***“The Lord also thundered in the heavens, and the Highest gave his voice; hail stones and coals of fire. Yea, he sent out his arrows, and scattered them; and he shot out lightnings, and discomfited them. He delivered me from my strong enemy, and from them which hated me: for they were too strong for me”*** [Psa.18:13-14, 17].

This 18th Psalm is of special interest to me because the Lord gave me for my comfort Verses 19-20 and 43 when 4 congregations rose up against me because I emphasized their own doctrine, an overcoming life, and taught Divine Healing. Indeed, ***“He brought me forth also into a large place; he delivered me, because he delighted in me. The LORD rewarded me according to my righteousness.”*** And, a people whom I had not known are serving me and I am serving them today. This Psalm bristles with gems and sparkles of precious experiences with the Lord. Read it and be refreshed.

DIVISION 5 David’s reward. He declares, ***“The LORD rewarded me according to my righteousness; according to the cleanness of my hands hath he recompensed me”*** for he had observed the ways, the judgments, and the statutes of the Lord [Psa.18:17]. When we walk in the will of God and are led by His Spirit, we have a conscience void of

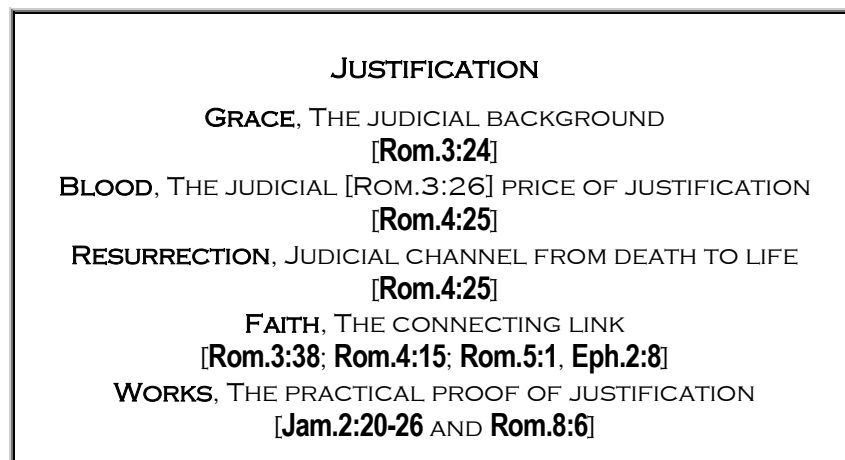
offense toward Him. That, in itself, is a great recompense. Then, also, the Holy Spirit witnesses to our consciousness through the Word that God is well pleased. Furthermore, God's providences open to us spheres of usefulness which enlarge and develop. We see the finger of God pointing to and pulling and placing us in unthought-of activities for His glory.

DIVISION 6 David's eulogies of God. He names 8 sparkling facts concerning the Lord: "*With the merciful thou wilt show thyself merciful; with an upright man thou wilt shew thyself upright; with the pure thou wilt show thyself pure; and with the forward thou wilt show thyself forward. For thou wilt save the afflicted people: but wilt bring down high looks. For thou wilt light my candle: the Lord my God will enlighten my darkness*" [Psa.18:25-28].

DIVISION 7 Psalm 18:35-50 records a dozen and a half of supplementary utterances of wonderful rewards. They are unusually striking and instructive. For example:

- "...*thy gentleness hath made me great.*"
- "...*thou hast girded me with strength unto the battle.*"
- "...*a people whom I have not known shall serve me. As soon as they hear of me, they shall obey me: the strangers shall submit themselves unto me.*"

Such language looks forward to the dominion and authority that Jesus Christ shall have during the Millennium. This 18th Psalm certainly pictures the sublime rest that our Lord will enjoy after the wedding in Heaven and after "*he shall have put down all rule and all authority and power*" in heaven and on earth [1Co.15:24]. He will be abundantly satisfied with the many sons brought to glory [Heb.2:10].



TEMPLE PSALMS: PSALM OF ILLUMINATION [PSA.27]

"One thing have I desired of the LORD, that will I seek after; that I may dwell in the house of the LORD all the days of my life, to behold the beauty of the LORD, and to enquire in his temple."
[Psa.27:4]

This 27th Psalm opens with 3 things predicated of God: Light, Salvation, and Strength. The Lord not only gives us light and salvation; but He is our Light, our Salvation, and our Strength. That is the secret of victory and usefulness in the Apostle Paul's Gospel where he said, "...yet not I, but Christ liveth in me" [Gal.2:20]. Christ was his life. As to his ministry, he said, "*Christ speaking in me*" [2Co.13:3].

Observe that David began with light or illumination. That the Lord, who was his Light, his Salvation, and Strength (Stronghold), gave him settled hope of having full victory over all his foes. The last verse indicates that the desire of his heart was granted in part. By experience, he learned the profit of waiting on the Lord, who thus became his manifested Light. Hence, he exhorts, "*Wait on the LORD: be of good courage, and he shall strengthen thine heart: wait, I say, on the LORD*" [Psa.27:14]. Let us heed his admonition. Then the Lord will be our Light to dispel all darkness, our Salvation from all danger, and our Stronghold (Defense) in time of battle.

TEMPLE PSALMS: PSALM OF GLORY [PSA.29]

"...in his temple doth every one speak of his glory." [Psa.29:9]

Seven expressions of the power of Jehovah's Voice glorify Him; therefore, the psalmist excitedly exclaims, "*Give unto the LORD, O ye mighty, give unto the LORD glory and strength* (or might). *Give unto the LORD the glory due unto his Name; worship the LORD in the beauty of holiness*" [Psa.29:1-2].

The New Testament's answer to those 7 voices is in "*the seven thunders*" which will utter their voices very soon [Rev.10:3-4]. David said, "*The voice of the LORD is upon the waters: the God of glory thundereth: the LORD is upon many waters*" [Psa.29:3]. The majesty of His might is manifested in nature:

- In the raging sea,
- in the foaming billows, and
- in the devastating tempests that uproot forests and capsize gigantic buildings.

The Hebrew for **mighty** in Psalm 29:1 is rendered "*sons of the mighty*" in Psalm 89:6. When the bass solo (the song of thunder of 7 sublime strains) will be sung [Rev.10:3], the glorified saints in the holy temple on high will shout **GLORY**. They will ascribe to Jesus Christ, the then-reigning King, "*the glory due unto his name*" [Psa.29:2].

Apparently, our Lord will be sitting upon the floods (the turbulent nations), ruling them, conquering them, "dividing the flames" of fiery judgments. "*He that sitteth in the heavens shall laugh*" at the vain imaginations and rage of the nations [Psa.2:1, 4]. By spiritual television, John saw and heard "*the sons of the mighty*" shouting "*Alleluia*." Their voices will be "*as the voice* (one voice) *of many waters, and as the voice of mighty thunderings, saying, ALLELUIA: for the lord God omnipotent reigneth*" [Rev.19:6].

IF EACH SAVED ONE, WON ONE,
AND EACH ONE WON, WON ONE,
WHAT HOSTS WOULD BE WON,
WHEN EVERY ONE WON, HAD WON ONE.

TEMPLE PSALMS: PSALM OF HIS LOVING-KINDNESS [PSA.48:9]

This Psalm, and the next 2, occur in the 2nd book (division) of the book of Psalms. This is the 6th of the Temple Psalms. The Psalms quoted previously are a gradation leading up to this one. We give their titles again:

- The Psalm of **PRAYER**,
- The Psalm of **FAITH**,
- The Psalm of **REST**,
- The Psalm of **ILLUMINATION**, and
- The Psalm of **GLORY**.

What else could we expect to follow but **TRIUMPH**. Moses' choir, led by his noble sister Miriam sang, "*He hath triumphed gloriously*" over Pharaoh and his host [Exo.15:1, 21]. Psalm 47:1 exclaims, "*O CLAP YOUR HANDS, all ye people; shout unto God with the voice of triumph.*" We are thrilled by reading the exultant praises of Old Testament saints.

TEMPLE PSALMS: PSALM OF GOD'S GREATNESS [PSA.48]

"GREAT is the LORD, and greatly to be praised in the city of our God, in the mountain of His holiness."
[Psa.48:1]

This is the first note of this victorious portion. Therefore, how fitting to give it the title "**THE GREATNESS OF GOD**." Jerusalem, the city of God, owed Him the highest praises. The psalmist admires the city, saying, "*Beautiful for situation, the joy of the whole earth.*" That is prophetic. It will come true during the Millennium; for then there will be "*new heavens and a new earth, wherein dwelleth righteousness*" [2Pe.3:13].

Observe that Mount Zion is situated "*on the sides of the north*," and it is termed "*the city of the great King*." That, too, is prophetic and more. It represents or is a reflection from the Jerusalem on high. In the distant past, Lucifer saw it and aspired to reign from above it. He said in his heart (he thought God could not read his wicked thoughts), "*I will ascend into Heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north*" [Isa.14:13].

Do you wonder why the magnetic needle of a compass points to the north? God's throne is in the north. When translation's power will lift us up, we will sail northward to the glory. After we reach "*the city of the great King*," Lucifer will be cast down to hell (sheol) to the sides of the pit (compare Rev.20:1-3).

"God is known in her palaces for a refuge." [Psa.48:3]

We need not wonder that Israel's sweet singer soliloquized, "*We have thought of Thy lovingkindness, O God, in the midst of Thy temple.*" His reverie was in the temple on high. He was beholding rapturous glories above and beyond. Gazing at that earthly city and its high

points lifted his spirit into another scene and clime and time. We miss the best that the Psalms are meant to bring to us, if we do not let our minds ascend with the singer to scenes celestial.

Some authors say that some of the Psalms are Messianic. Let me ask,

“Which one is not Messianic?”

“Which one does not lead us up to Christ and to glory?”

Psalms 48:4-6 reminds us of Psalm 2:1: “***Why do the heathen rage, and the people imagine a vain thing?***” That question and these verses take us to the beginning of the next age when Christ shall sit on His throne. For Israel’s consolation and hope, the psalmist exclaims, “***God will establish it forever,***” that is, he will restore the meanwhile suspended kingdom of Israel and establish Jerusalem as the city of God on earth. Hence the word “***Selah***” appears. There was a pause. Stop and think. Let the Truth soak in. At railroad crossings a sign appears: Stop! Look! Listen! Likewise, God says, “***Selah***.”

After the pause, our text looms high. The meditation results in exultation of Jehovah’s greatness. Its foundation is God’s “***lovingkindness,***” which is expressed by His holy “***Name.***” They provoke “***praise unto the ends of the earth.***” “***Thy right hand is full of righteousness,***” because “***the great king***” shall render a righteous reign for 1,000 years. It is very fitting, therefore, that the psalmist should sing, “***Let mount Zion rejoice, let the daughters of Judah be glad.***” Then follows the 5th reason for rejoicing: God’s “***judgments.***” Psalm 48:14 is the doxology: “***For this God is our God forever and ever: He will be our Guide even unto death.***”

THE LIGHT OF GOD SURROUNDS ME.
THE LOVE OF GOD ENFOLDS ME.
THE POWER OF GOD PROTECTS ME.
THE PRESENCE OF GOD WATCHES OVER ME,
WHEREVER I AM, GOD IS.

TEMPLE PSALMS: THE EXCLAMATORY PSALMS [Psa.65]

“We shall be satisfied with the goodness of Thy house, even of Thy holy temple.” [Psa.65:4]

Be it remembered always that the references to the temple must look forward and upward, because Solomon’s temple was not yet built when those Psalms were written. The “***house***” from which the goodness comes is on high. In a tenor voice, David sings forth 8 melodious strains of the **GOODNESS OF GOD**. He begins by exclaiming, “***Praise waiteth for Thee, O God, in Sion;***” and ends by saying, “***The pastures are clothed with flocks; the valleys also are covered over with corn; they shout for joy, they also sing.***”

1. The 1st Strain is of God’s goodness: He hears prayer. How wonderful that the lofty, holy, and just Jehovah, should hearken to the voice of worms; but He said to His own, “***Fear not, thou worm Jacob.***” With a worm, He threshed a mountain [Isa.41:14-15].

2. The 2nd Strain is that God causes us to come into His Presence. Yes, years later, Jesus said that God seeks the fellowship of His creatures. He seeks worship from His own people—the new creation [Joh.4:23].
3. The 3rd Strain is that God established the mountains by His power for the safety of His people. That power flows out from the mount of His holiness.
4. The 4th Strain is that He stills the noise of the seas, figurative of silencing the tumultuous nations who will rise up against Christ when He shall begin to reign. He will “**put down all rule and all authority and power**” throughout, the world, and reign in righteousness [1Co.15:24].
5. The 5th Strain is that God makes everything and everybody rejoice from morning till night. The hurricanes of national and domestic troubles will be ended forever. Think of 1,000 years of unruffled peace and unchanging prosperity.
6. The 6th Strain of David’s unique song is this, “**Thou visitest the earth, and waterest it: Thou greatly enriches it with the river of God, which is full of water.**” Like the other blessings, this will be material and spiritual. Ezekiel speaks of a great river flowing from the throne, first ankle deep, then knee deep, then loin deep, and finally a broad river to swim in [Eze.47:3-5]. God will pour out His Spirit upon all flesh. John saw “**a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb**” [Rev.22:1]. A few folk are enjoying an earnest of that glorious irrigation and inundation in preparation for that day. Heaven and earth will be deluged with the Spirit of peace and of glory. **O LORD, HASTE THE DAY!**
7. The 7th Strain is that God prepares corn for His flock. Certainly, fruit and vegetation follow irrigation naturally, in the material realm as well as in the spiritual. The outpouring of the Spirit, which fell in the early 1900’s, brought Christ as the true Bread of Heaven in abundance. The illumination of the Truth needed to ripen the grain, or prepare the saints for the out-translation, has been marvelous. We are made to “**rejoice with joy unspeakable and full of glory**” in rapturous hope of Christ’s coming soon.
8. The 8th (culminating) Strain is: “**Thou crownest the year with Thy goodness; and Thy paths drop fatness**” [Psa.65:11]. What a fitting song for the present hour. In spite of wars and increasing strife among nations, in spite of religious indifference and heresies, we too may say that our God is crowning this year with his goodness. We thrive on the fatness of His Word, and we “**shout for joy.**” This Church Age, also, will soon be arrayed with the diadem of translation power and glory. The Millennial Age will receive the glittering crown of being ushered triumphantly into the eternal state, when we will hear His Majesty exclaim, “**Behold, I make all things new**” [Rev.21:5].

JESUS ALL MY DEBT HAS TAKEN,
CAME AND LOOSED MY EV’RY CHAIN.
THIS WITH LOVE MY HEART DOTH WAKEN.
I’M SET FREE FROM SIN AND PAIN.

ON HIS DOING, I AM STANDING.
ON HIS MERITS, HIS ALONE,
I AM RESTING, AND I'M TAKING
ALL MY BLESSINGS FROM THE THRONE.

TEMPLE PSALMS: PSALM OF GOD'S TRIUMPH [PSA.68]

"Because of Thy temple at Jerusalem shall kings bring presents unto Thee." [Psa.68:29]

Psalm 68 begins with a reference to Numbers 10:35. When the ark set forward for Israel's journey, Moses made a 3-fold appeal to God saying, "**Rise up, Lord, and let Thine enemies be scattered; and let them that hate Thee flee before Thee.**" It ends with a similar note of perfect victory: "**O God, Thou art terrible out of Thy holy places.**"

Verses 3-6 of Psalm 68 are an appeal to the people to rejoice and sing praises to Him exceedingly, as in hope of complete triumph. Observe these sublime words: "**Extol Him that rideth upon the heavens by His Name JAH, and rejoice before Him**" [Psa.68:4]. **JAH** is the most sublime title of God. Israel considered it too very sacred for utterance, but David was assured of a close place in His heart and was not afraid. He knew Him to be "**a Father of the fatherless, and a Judge of the widows**" [Psa.68:5].

Psalm 68:7-16 record a review of Jehovah's victorious march before his people through the wilderness and into Canaan. "**The Lord giveth the Word: The women that publish the tidings are a great host**" [Psa.68:11 RV]. The Hebrew word PUBLISHERS is a feminine noun. A woman led the song of triumph. "**Then sang Deborah and Barak the son of Abinoam on that day, saying, Praise ye the Lord for the avenging of Israel, when the people willingly offered themselves**" [Jdg.5:1-2]. God used angels to help win the battle. "**The chariots of God are twenty thousand, even thousands of angels**" [Psa.68:17]. "**Behold, the mountain was full of horses and chariots of fire round about Elisha**" [2Ki.6:17].

Psalm 68:18 introduces us into the spiritual realm: "**Thou hast ascended on high, Thou hast led captivity captive: Thou hast received gifts for men**"...for The Church. When Jesus left His body He went in His spirit down into the lower parts of the earth, where the spirits of the believing dead were housed in Paradise (called "**Abraham's bosom**"). He announced to them His triumphant death on the cross, then led them out of that prison and escorted them into heaven. Since then, **PARADISE** is in Heaven [Rev.2:7]. Therefore, when saints die today, their spirits go to be with Jesus "**which is far better**" than staying here [Phi.1:23]. Well may we exclaim with the psalmist, "**Blessed be God.**"

FAITH

FAITH CAME SINGING INTO MY ROOM,
AND OTHER GUESTS TOOK FLIGHT;
FEAR AND ANXIETY, GRIEF AND GLOOM
SPED OUT INTO THE NIGHT.

I WONDERED THAT SUCH PEACE COULD BE,
BUT FAITH SAID GENTLY, "DON'T YOU SEE?
THEY REALLY CANNOT LIVE WITH ME.

AUTHOR UNKNOWN

TEMPLE PSALMS: PSALM OF DESOLATION [PSA.79]

"O God, the heathen are come into Thine inheritance; Thy holy temple have they defiled; they have laid Jerusalem on heaps." [Psa.79:1]

Psalm 79 is called "**A Psalm of Asaph**," who was David's song leader. These words were prophetic, for the devastation herein declared did not occur until 399 years after Solomon dedicated the temple in Jerusalem. In 606 B.C. Nebuchadnezzar laid siege against Jerusalem and took its inhabitants captive to Babylon. He carried away the valuable vessels and treasures of the temple, burnt the house of the Lord and all the houses of Jerusalem, and broke down the walls of the city [2Kg.24-25].

This 79th Psalm is prophetic, also, of 2 later desolations. In 71 A.D., the Roman army, led by one named Titus, went up against Jerusalem and destroyed it; and, as Jesus had foretold, the Jews were scattered among all nations [Luk.21:24]. Also, in Revelation 11:2, we read that "**the holy city shall they** (the Gentiles) **tread under foot forty and two months.**" All the sad calamities of Jerusalem and her people, for 2,520 years and more, are boiled down into the first 4 prophetic verses of this Psalm.

The last 9 verses of Psalm 79 voice the cry of Israel for deliverance, which God will surely grant in due time. "**How long, Lord?**" Asaph cried. God did not answer him exactly. "**Wilt Thou be angry forever?**" God must fulfill His Word to Abraham, reiterated again and again. Even now the Lord is dealing with Israel. Presently they will cry, "**O remember not against us former iniquities...Help us, O God of our salvation, for the glory of Thy Name: and deliver us, and purge away our sins, for Thy Name's sake.**" What is the answer? "**And so all Israel shall be saved...For the gifts and calling of God are without repentance**" [Rom.11:26-29].

**THE PEOPLE OF NINEVEH
BELIEVED GOD [JON.3:5]**

THIS IS ONE OF THE MOST REMARKABLE
STATEMENTS IN THE STORY. BUT IT NEVER
SEEMS TO MAKE THE IMPRESSION THE WHALE DOES.
THE SWALLOWING OF A LITTLE MAN BY A BIG FISH
IS MERELY A MATTER OF SIZE. THE MAN HAS
ONLY TO BE SMALL ENOUGH AND THE FISH BIG
ENOUGH AND THE JOB IS DONE. BUT FOR THAT
LITTLE PROPHET TO WALK INTO NEW YORK,
CHICAGO, PHILADELPHIA, LONDON, OR ANY
OTHER CITY AND BRING THAT CITY TO
REPENTANCE AND BELIEF IN GOD IS SOME
ACHIEVEMENT! WHY DOESN'T THE PROFESSOR
GET FUNNY ABOUT THAT—WHICH IS REALLY
THE POINT OF THE STORY.

TEMPLE PSALMS: PSALM OF EXULTANT PRAISE [PSA. 138]

"I will worship toward Thy holy temple, and praise Thy Name for Thy loving kindness and for Thy Truth." [Psa.138:2]

This 138th Psalm crowns the other 9 Psalms with jubilant hope. The word **praise** occurs 4 times. It lays the foundation for the last 5 Psalms, all of which begin with "**Praise**." It contains several striking statements, not found elsewhere, which made it the peer of the temple songs.

- Verses 1-3 name the inspiring reasons for triumphant praise.
- Verses 4-5 foretell the adoration that the subdued nations will give Jehovah during the Millennium.
- Verses 6-7 appreciate the amazing condescension of the Lord.
- Verse 8 sounds out the climaxing personal hope, "***The Lord will perfect that which concerneth me.***"

The clause "***strengthenedst me with strength in my soul,***" in Hebrew is, **HAST ABUNDANTLY PROVIDED ME WITH POWER IN MY SOUL**. When in distress, he cried unto God, whose answer was the proof of His loving kindness and Truth. Thus, His Word of promise (His Truth), was magnified above His Name. His Name is wonderful and awe-inspiring, like the name **JAH**; but, when He fulfills His Word, we become entranced by that Word and forget His Name for the time being.

The Hebrew word for **gods** is **ELOHIM**, and means "***judges***" or "***those who represent God***" as in Exodus 21:6. Jesus answered His critics by asking them a question: "***Is it not written in***

your law, I said, Ye are gods? [Joh.10:34]. ELOIHM is translated **God** 2,300 times in the Old Testament. The tri-unity of Deity is set forth emphatically in Genesis 1; and, the Name **God** occurs 32 times in that chapter. When announcing the creation of man God said, **“Let us make man in our image”** [Gen.1:26]. If God is only one Person, why the plural pronouns **“us”** and **“our”**?

“Though the Lord be high, yet hath He respect unto the lowly: but the proud He knoweth afar off.”
[Psa.138:6]

God will bring down the pride of His ancient people and they will humble themselves under His mighty hand so that He can lift them up forever. David voices their expectation in saying,

“Though I walk in the midst of trouble, Thou wilt revive me: Thou shalt stretch forth Thine hand against the wrath of mine enemies, and Thy right hand shall save me.” [Psa.138:7]

This applied to Christ also, when He was on earth. Psalm 138:8 looks forward to Christ’s resurrection. The Pharisees thought to frighten the Lord Jesus, so He said to them, **“Go ye, and tell that fox (Herod), Behold, I cast out devils, and I do cures today and tomorrow, and the third day I shall be perfected”** [Luk.13:32]. Those 3 days figured the span of His career on earth. His resurrection was the final stroke of His work of redemption.

We, too, expect the Lord to perfect that which concerneth us. We are **“waiting for the adoption (son-placing), to wit, the redemption of our body”** [Rom.8:23].

We were saved from our sins when we believed on Jesus. We are saved now from the power of sin in the flesh as we keep on believing. And, we shall be delivered from the wages and final results of sin when we receive our glorified bodies. We will exchange this frail tent for **“an house not made with hands, eternal in the heavens”** [2Cor.5:1]. We shall have bodies fashioned like unto the glorified body of Christ. That will be perfection. That will be glory!

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