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BIBLICAL DIGEST OF SOLOMON'S TEMPLE

(Money values in dollars and measurements in feet.)

DAVID SAID, "I had in my heart to build an house of rest for the ark of the covenant of the Lord, and for the footstool of our God, and had made ready for the building; but God said unto me . . . Thou didst well that it was in thine heart. . . . Thou shalt not build the house; because thou hast been a man of war, and hast shed blood. . . . Howbeit [the Lord] hath chosen Solomon my son. . . . He shall build [his] house and [his] courts" (I Chron. 28:2, 3a; II Chron. 6:8; I Chron. 28:3b, 6).

"Then David gave to Solomon his son the pattern of the porch, the houses, the treasuries, the chambers, the inner parlors and of the place of the mercy seat, and of the pattern of all that he had by the Spirit, and of the courts of the house of the Lord" (I Chron. 28:11, 12).

"Moreover [David said] because I have set my affection to the house of my God, I have of my own proper good, of gold and silver which I have given to the house of my God, over and above all that I have prepared for the holy house even [ninety million dollars] and [fourteen million dollars] in refined silver to [plaster] the walls of the house" (I Chron. 29:3, 4).

"Then the chief of the fathers and princes of the tribes . . . and captains . . . with the rulers of the king's work, offered willingly, and gave [a hundred and fifty million dollars] in gold, and [fifty million dollars] in silver, also brass and iron without weight. And they with whom were found precious

stones, gave them to the treasury of the house of God. Then the people rejoiced for that they offered willingly . . . and David the king rejoiced with great joy" (see I Chron. 29:6-9).

"Now Solomon determined to build an house for the name of the Lord in Jerusalem on Mount Moriah. . . . And Solomon [said], The house must be great and wonderful" (see II Chron. 2:1, 3, 9).

"Now these are the things wherein Solomon was instructed, for the building of the house of God. . . . The house when it was in building was built of stone made ready before it was brought thither, so that there was neither hammer nor axe nor any tool of iron heard in the house while it was in building" (II Chron. 3:3; I Kings 6:7).

"The house that Solomon built must be wonderfully great and exceedingly magnificent, and of fame and glory throughout all countries. . . . For the palace is not for man but for God" (I Chron. 22:5, A.S.V.; 29:1).

"And Solomon sent to Hiram [king of Tyre] saying, Thou knowest that David my father could not build a house unto the name of the Lord his God for the wars which were about him on every side. . . . But now the Lord my God hath given me rest. . . . And, behold, I purpose to build an house unto the name of the Lord my God. . . . Now therefore command that they hew me cedar trees out of Lebanon; and my servants shall be with thy servants. . . . And it came to pass, when Hiram heard the words of Solomon, that he rejoiced greatly" (I Kings 5:2-10).

"And the king commanded and they brought great stones, costly stones, and hewed stones to lay the foundation of the house" (I Kings 5:17).

"In the fourth year of Solomon's reign over Israel . . . he began to build the house of the Lord. . . . The length thereof was [a hundred and twenty feet], and the breadth thereof [forty feet], and the height thereof [sixty feet]. And the porch before the temple of the house [forty feet] was the length

thereof . . . and [twenty feet] was the breadth. . . . And for the house he made windows of narrow lights" (I Kings 6:1-4).

"So he built the house . . . and covered it with beams and boards of cedar. And then he built chambers against all the house . . . and they rested on the house with timber of cedar" (I Kings 6:9, 10).

"The cedar of the house within was carved with . . . open flowers . . . palm trees . . . chains . . . and cherubims . . . all was cedar, there was no stone seen. Then Solomon overlaid the house within with pure gold, fitted upon the carved work" (see I Kings 6:18, 29, 32; II Chron. 3:8).

"And he garnished the house with precious stones for beauty, and the gold was the gold of Parvaim and Ophir" (II Chron. 3:6).

"The weight of the nails was fifty shekels of gold . . . and Solomon made all pertaining to the house, of gold: furniture and vessels, also hinges of gold for both the doors of the inner house and for the doors of the temple. The doors were of perfect gold" (see II Chron. 3; I Kings 6).

"Also all the furniture and vessels which Hiram made for King Solomon were of bright brass, they were exceeding many, neither was the weight of the brass found out" (I Kings 7:45, 47).

"Thus all the work that Solomon made for the house of the Lord was finished. . . . And he said, Blessed be the Lord God of Israel who hath with his hands fulfilled that which he spake with his mouth to my father David" (II Chron. 5:1; 6:4).

"And the people blessed the king, and went unto their tents, joyful and glad of heart for all the goodness that the Lord had done. . . . And they dwelt safely, every man under his own vine and fig tree, all the days of Solomon" (I Kings 8:66; 4:25).

TEMPLES IN SCRIPTURE

THE AMAZING GRACE OF GOD is displayed in the study of the temples in the Word of God.

HEAVEN ITSELF IS THE TEMPLE OF GOD

“The Lord is in his holy temple, the Lord’s throne is in heaven. . . . Therefore are they before the throne, and serve him day and night” (Ps. 11:4; Rev. 7:15).

THE TEMPLE OF THE TABERNACLE

Cruden in his *Concordance* says: “A temple is a house or dwelling of God, a building erected and set apart for the worship of the true God.” The word is used in the Bible of the Tabernacle in I Samuel 1:9: “Now Eli the priest sat upon a seat by a post of the temple of God.” The Word of God to Moses was: “Let them make me a sanctuary that I may dwell among them.” The setting up of the Tabernacle was the fulfillment of this desire of God (Josh. 18:1).

THE TEMPLE OF SOLOMON

This was an enlarged edition of the temple of the Tabernacle. Solomon realizes the condescending grace of God at the dedication of the Temple when he says: “Will God in very deed dwell with men on earth? Behold, heaven and the heaven of heavens cannot contain thee, how much less this house which I have built?” Solomon never lost sight of this fact and constantly repeats through the dedicatory prayer, “Hear thou from thy dwelling place, even from heaven.” What a tragedy that, because of Israel’s unfaithfulness, God

allowed it to be destroyed by Nebuchadnezzar about four hundred years later!

THE TEMPLE OF ZERUBBABEL

Fifty years after the destruction of Solomon's Temple, Zerubbabel aided by Ezra and Nehemiah and by the decree of Cyrus, built another temple, inferior to the former, and on the same site. It was a pathetic scene when the foundation was laid, for the ancient men who had seen the first house wept with a loud voice, and many shouted aloud for joy, so that the people could not discern the noise of the shout of joy from the noise of the weeping. The mingling of the tears of some with the joy of others is very touching (Ezra 3:12, 13; 4:1-24).

THE TEMPLE OF HEROD

Magnificent, but built in vainglory by the alien king in the Roman period, this temple was destroyed in A.D. 70 by the Emperor Titus. Christ spoke of it as "my Father's house" but had to disown it later, calling it "your house," speaking to Israel (John 2:16; 14:2; Matt. 23:38).

THE TEMPLE OF THE ANTICHRIST

"The man of sin . . . the son of perdition . . . as God sitteth in the temple of God," says Paul to the Thessalonians. John, speaking of the Tribulation mentions this temple again. Speaking in grace, he is told not to measure the court which is without the temple, for it is given to the Gentiles. A great number which no man could number, all Gentiles, are saved during this time of trouble. It appears to be built by Jews in Antichrist's day. His desecration of it knew no bounds, and, says Matthew, "When ye therefore shall see the abomination of desolation, spoken of by the prophet Daniel, stand in the holy place, then shall be great tribulation" (II Thess. 2:4; Rev. 11:1, 2; Matt. 24:15-28).

THE MILLENNIAL TEMPLE

Two significant numbers are mentioned in the plans and specifications of this millennial temple of rest. The court of the priests was elevated by a flight of eight steps, emblematical of eternity—it is a new beginning. Christ ascended, and the Spirit came down, not on the seventh but on the eighth day; that is why we celebrate our eternal sabbath, not on the seventh but on the eighth day in fellowship with the risen Christ and in commemoration of the descent of the Holy Spirit on the first day of the week.

The other remarkable number is thirteen, mentioned only once in connection with Ezekiel's temple of rest: "The length of the gate, thirteen cubits." It is the number of rebellion; the first mention of it settles this; in Genesis 14:4 we read, "In the thirteenth year they rebelled." The rebellious are welcome to come to Him and rest, but they of course must enter in by the strait gate, Christ.

THE TEMPLE OF OUR LORD'S BODY

"Destroy this temple, and in three days I will raise it up. . . . But he spake of the temple of his body." Remember that a temple is God's dwelling place: "For in him dwelleth all the fullness of the Godhead bodily. . . . For it pleased the Father that in him should all fullness dwell." No wonder the babe leaped for joy, and no wonder Mary rejoiced in her Saviour, when God was manifest in the flesh! (John 2:19-21; Col. 2:9; 1:19; Luke 1:44, 47).

THE TEMPLE OF THE BELIEVER'S BODY

"Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy, for the temple of God is holy, which temple ye are. . . . Know ye not that your body is the temple of the Holy Ghost?" How tremendously solemn!

How it would revolutionize our lives if it were continually in our thoughts! (I Cor. 3:16, 17; 6:19).

THE TEMPLE OF THE HOUSEHOLD OF GOD

“The household of God . . . built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone; in whom all the building fitly framed together groweth unto a holy temple in the Lord. In whom ye also are builded together for a habitation of God through the Spirit.” The whole household of God is the holy temple, where we worship and fellowship together, having the same care one of another all under the same happy control and guidance of God who dwells among us. God the Spirit promises to dwell and walk in this His temple. Just one injunction: “Come out from among them [unbelievers]” and He will be everything to us (Eph. 2:19-22; II Cor. 6:16-18).

THE TEMPLE OF THE NEW JERUSALEM

To the overcomer, the Spirit says, “I will make him a pillar in the temple of my God, and the name of the city is the New Jerusalem.” We’ll say in that day, “We have thought of thy lovingkindness, O God, in the midst of thy temple.” In Revelation 21 this Temple is called the Tabernacle of God, emphasizing the fact that God dwells in this temple. It seems to be none other than the Lord Himself, for we are told, “I saw no temple therein; for the Lord God Almighty and the Lamb are the temple of it.” This verse surely refers to the wonders and glories of the New Jerusalem in the eternal state when the Lamb is all the glory, and Heaven and earth are in perfect communion. When on earth, our Lord said, “In this place is one greater than the temple, indeed he becomes the greatest of all temples.”

No temple there! there is no need,

No temple e’er designed could God contain.

In Heaven, God's saints shall find God everywhere,
Heaven is itself God's temple bright and fair.

No temple there! there is no need,
Heaven needs no altar stone,
For God's high altar is God's burning throne, love-place,
to bear
The shining top of Bethel's altar stair.

No temple there! there is no need,
No priestly sacrifice is offered
Where sweet sacrifices rise with incense rare
From hearts that enjoy God's glory to declare.

No temple there! there is no need,
Temples are built for praise.
But Heaven's blest choristers forever raise on that pure air
Harmonious melodies of praise and prayer.

No temple there! there is no need,
Earth's temple-aisles wax old, but Heaven's long aisles
Are streets of purest gold, beyond measure
In that blest city lying all foursquare.

—AUTHOR UNKNOWN

TEMPLES OF IDOLS

The Word of God says we are not ignorant of Satan's devices, and one of them is to have counterfeit temples, such as the temple of Dagon, of Diana, the temple of Babylon and others. Let us remind ourselves that John tells us to keep ourselves from idols. Anything that comes between the soul and God is an idol. I fear that many of us are guilty of idolatry (I Sam. 5:2-7; Acts 19:27; Ezra 5:4; I John 5:21).

ABRIDGED NOTE FROM *CRUDEN'S*
COMPLETE CONCORDANCE

“The Temple is a building erected and set apart for the worship of the true God. A magnificent building erected by Solomon. The glory of the temple was not in the bigness of it. The main grandeur and excellence of it consisted in its ornaments. Its workmanship was everywhere exceeding curious and its overlays rich and costly. Its materials being built of new large stones, hewn out in the most curious and artful manner. Its outbuildings were large, beautiful and sumptuous. But what still was the main glory of this temple were those extraordinary marks of divine favor with which it was honored, namely: the Ark of the covenant and the mercy-seat upon it from whence the divine oracles were given out by an audible voice, as often as God was consulted in behalf of His people. Also the Shekinah glory, or the divine presence manifested by a visible cloud resting over the mercy-seat.”

SIGNIFICANT DIFFERENCES BETWEEN THE TABERNACLE AND THE TEMPLE

THE REASON for the interesting contrasts between these two God-planned structures is that the Tabernacle speaks of our meek and lowly Saviour on earth with His people identified with Him, while the Temple portrays our exalted Lord in the glory and His own there, too. Another reason is that in the Tabernacle everything pointed to Jesus Christ and His people in this rebellious world, but the Temple speaks of the same wonderful Person in Heaven with all the redeemed, after the storms of time are over, enjoying the calm of eternity. Both the Tabernacle and the Temple are a garden of delight to the lover of God's Word, where we can sit down under His shadow and restfully meditate upon the comparisons and contrasts of these significant buildings.

THE CLOUD

Let us stand at a distance and view both the Tabernacle and the Temple, for both are easily seen. Over the Tabernacle we clearly see the cloud that guided the children of Israel through the wilderness, but we see no cloud over the Temple, for all our wanderings will be over when we get Home. It wasn't difficult to find the Tabernacle in the wilderness—they just looked for the cloud. The Temple could be readily seen too, for it was built upon a mountain, picturing Christ in the heavenlies.

Differences Between the Tabernacle and the Temple 21

THE TABERNACLE IN THE WILDERNESS, THE TEMPLE IN THE LAND

The reason why the New Testament throws so much light on the Tabernacle, rather than on the Temple, is because the Tabernacle is a type of our wilderness journey, the Church in the wilderness-condition during this age of grace. The world has become a wilderness to the saints because of their identification with the rejected Christ.

On the other hand, the Temple in the land is a picture of a risen Christ with His ransomed people as stones in a spiritual house. Peter says: "Ye also, as living stones built up a spiritual house." Paul says: "Ye are the temple of God and the Spirit of God dwelleth in you."

DIFFERENT SIZE

Generally speaking, the Temple is twice as large as the Tabernacle, suggesting its sphere is the glory, while the Tabernacle's is the earth. Will God in very deed dwell with men on the earth? Yes, the Tabernacle beautifully illustrates it; but, behold, Heaven and the Heaven of heavens cannot contain Him of which the Temple is the picture.

THE VEILS

The Tabernacle has a veil of fine *twined* linen, so has the Temple, but the word *twined* is omitted in describing the veil in the Temple; the linen speaks of the righteous life that Christ lived on earth—He fulfilled all righteousness; but in the Temple there's no more twining. On the cross Jesus said, "It is finished," later He ascended to the glory of which the Temple speaks.

The colors woven into the veil of the Tabernacle were blue, purple, and *scarlet*, but the colors in the veil of the Temple were blue, purple, and *crimson*. By consulting Strong's *Concordance*, I notice the Hebrew word for *scarlet*

suggests death, while the word for *crimson* conveys another meaning.

The Saviour lives, no more to die:
 He lives, our Head, enthroned on high;
 He lives triumphant o'er the grave:
 He lives eternally to save.

THE WALLS

The walls of the Tabernacle were boards of acacia wood, covered with gold; these were set in sockets of silver and placed on the sandy desert. That surely is God's view of us now—living on earth but destined for glory and standing on redemption ground.

Contrast these wooden boards with the mighty walls of the Temple which were made of stones encased in silver, overlaid with cedar. No structural stone seen, and all covered with gold and precious stones.

What a picture of the redeemed in glory!

Stones, taken from the quarry of sin,

Encased in silver, seen only as redeemed by the precious
 blood of Christ.

Raised incorruptible, the cedar wood being the most
 incorruptible wood.

Covered all over with glory, only the gold was seen.
 Precious stones! We shall shine as the stars.

THE ARK

The Ark of the Covenant was the first thought in the mind of God, and the first article to be made in connection with the Tabernacle, and though still first in His heart, it was the last piece of furniture to be brought into the Temple. It was first into the Tabernacle, last into the Temple. Christ, of whom the Ark so significantly speaks, is the first and last, the beginning and the ending, and all the way between.

Differences Between the Tabernacle and the Temple 23

The staves by which the Ark was carried were never taken from the rings on the sides of the Ark while in the wilderness journey. David said, "I had it in my heart to build a house of *rest* for the ark of the covenant of the Lord"; so the staves were removed from their rings when the Ark rested in the Temple, never to journey again.

Thy path on earth, the cross, the grave,
Thy sorrows, all are o'er,
And, oh, sweet thought: Thine eye shall weep—
Thy heart shall break no more.

Aaron's rod that budded and the golden pot of manna were in the Ark while it was connected with the Tabernacle, journeying through the wilderness; but only the law, which only Christ fulfilled, was in it when the Ark was taken into the Temple. The provision of the hidden manna and warning against murmuring for the pilgrim are no longer needed when we reach our rest in Heaven.

The Ark with its mercy seat was covered with two cherubim in the Tabernacle, but in the Temple there is a unique feature of two great cherubim covering the smaller ones. The number *two* has the thought of testimony, the two cherubim testifying of the blood upon the mercy seat; but in the Temple there are four cherubim, four being the world number from whence all the redeemed have come.

THE GOLDEN ALTAR

The golden altar is described in detail by Moses in the Tabernacle account, but there is only one thing mentioned about it in the Temple account, namely, that the wood part was made of cedar instead of acacia, of which the one in the Tabernacle was made. Acacia was the tree of the wilderness, suitable to describe our Lord on earth, but the cedar, which lives on after all other wood has died, tells us that He lives forever in the realms above.