

1 Kings 6 Commentary

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Chart from recommended resource [Jensen's Survey of the OT](#) - used by permission
[1 Kings Chart](#) from Charles Swindoll

THE DOWNWARD SPIRAL

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1 Kings 6:1 Now it came about in the four hundred and eightieth year after the sons of Israel came out of the land of Egypt, in the fourth year of Solomon's reign over Israel, in the month of Ziv which is the second month, that he began to build the house of the LORD.

- **Now it came about** : Judges 11:26 2Ch 3:1,2
- **in the month of Ziv**: 1Ki 6:37 Nu 1:1
- **began**: Ac 7:47
- **build**: 1Ch 29:19 Zec 6:12,13,15 Joh 2:19-21 1Co 6:19 2Co 6:16 Eph 2:20-22 Col 2:7 Heb 9:11 11:10 1Pe 2:5

Related Passages: **Words in this color in parallel passages in 2 Chronicles give additional details not found in 1 Kings**

2 Chronicles 3:1-2+ Then Solomon began to build the house of the LORD **in Jerusalem on Mount Moriah, where the LORD had appeared to his father David, at the place that David had prepared on the threshing floor of Ornan the Jebusite.** 2 He began to build on the second day in the second month of the fourth year of his reign.

2 Samuel 7:12-13+ “When your days are complete and you lie down with your fathers, I will raise up your descendant after you, who will come forth from you, and I will establish his kingdom. 13 “He shall build a house for My name, and I will establish the throne of his kingdom forever.

1 Chronicles 21:18-30+ (**GOD SELECTS SITE FOR TEMPLE THROUGH DAVID**) Then the **Angel of the LORD** commanded Gad to say to David, that David should go up and **build an altar to the LORD** on the **threshing floor of Ornan the Jebusite.** 19 So David went up at the word of Gad, which he spoke in the name of the LORD. 20 Now Ornan turned back and saw the angel, and his four sons who were with him hid themselves. And Ornan was threshing wheat. 21 As David came to Ornan, Ornan looked and saw David, and went out from the threshing floor and prostrated himself before David with his face to the ground. 22 Then David said to Ornan, “Give me the site of this threshing floor, that I may build on it an altar to the LORD; for the full price you shall give it to me, that the plague may be restrained from the people.” 23 Ornan said to David, “Take it for yourself; and let my lord the king do what is good in his sight. See, I will give the oxen for burnt offerings and the threshing sledges for wood and the wheat for the grain offering; I will give it all.” 24 But King David said to Ornan, “No, but I will surely buy it for the full price; for I will not take what is yours for the LORD, or offer a burnt offering which costs me nothing.” 25 So David gave Ornan 600 shekels of gold by weight for the site. 26 Then David built an altar to the LORD there and offered burnt offerings and peace offerings. And he called to the LORD and He answered him with fire from heaven on the altar of burnt offering. 27 The LORD commanded the angel, and he put his sword back in its sheath. 28 At that time, when David saw that the LORD had answered him on the threshing floor of Ornan the Jebusite, he offered sacrifice there. 29 For the tabernacle of the LORD, which Moses had made in the wilderness, and the altar of burnt offering were in the high place at Gibeon at that time. 30 But David could not go before it to inquire of God, for he was terrified by the sword of the angel of the LORD.

1 Chronicles 22:1+ Then David said, **“This is the house of the LORD God, and this is the altar of burnt offering for Israel.”**

1 Chronicles 28:11-12+ (**LORD GIVES TEMPLE PLANS TO DAVID**) Then David gave to his son Solomon the plan of the porch of the temple, its buildings, its storehouses, its upper rooms, its inner rooms and the room for the mercy seat; 12 and the plan of all that he had in mind, for the courts of the house of the LORD, and for all the surrounding rooms, for the storehouses of the house of God and for the storehouses of the dedicated things....19 “All this,” said David, **“the LORD made me understand in writing by His hand upon me, all the details of this pattern.”**

2 Chronicles 3:1+ (**SITE OF THE TEMPLE SPECIFIED**) Then Solomon began to build the house of the LORD in Jerusalem on **Mount Moriah**, (**ED**: where Abraham took Isaac for sacrifice - Genesis 22:2+. Only 2 uses of Moriah in Bible = Ge 22:2 and 2Ch 3:1) where the LORD had appeared to his father David, at the place that David had prepared on the threshing floor of Ornan the Jebusite.

COMMENCES

Now it came about in the four hundred and eightieth year after the sons of Israel came out of the land of Egypt, in the fourth year of Solomon's reign over Israel (966 BC), in the month of Ziv (April-May) which is the second month, that he began to build the house of the LORD - The building of the Temple began at [Mount Moriah](#), which is fitting because the name means ""chosen by Jehovah." Deut 12:11+ says "then it shall come about that the place in which the LORD your God will choose for His name to dwell, there you shall bring all that I command you: your burnt offerings and your sacrifices, your tithes and the contribution of your hand, and all your choice votive offerings which you will vow to the LORD." (repeated 6 times in Dt 12:5, 11,14, 18, 21, 26+) It is interesting that Dt 12:21+ describes "the place which the **LORD your God chooses to put His Name**" (cf Dt 12:11+ "place...for His **Name** to dwell") which parallels 1Ki 5:5 which says "behold, I intend to build a house**for the Name of the LORD my God**, as the LORD spoke to David my father, saying, 'Your son, whom I will set on your throne in your place, he will build the house **for My Name**.'" The building of the Temple began **in the month of Ziv** (April-May) in Solomon's fourth year and was completed In the eleventh year, in the month of Bul, seven years and six months later (1Ki 6:38).

Since Solomon's reign began in 970 BC, the Exodus is dated at 1445/1446 BC. You will see some date variation as other sources date Solomon's reign began in 971 BC with the Temple beginning in 967 BC which would date the Exodus at 1447 BC. **Dogmatism on Biblical dating should never be a point of contention between brethren!** One supposition for the 4 year delay is that it would take some time to gather all of the necessary building supplies, although David had himself provided gold and building supplies. Remember that the plans for the Temple were not from Solomon but from David (1Ch 28:11-12) who received them directly from Yahweh, much like Moses' receiving the pattern from Yahweh -- Exodus 25:1-31:18+ details how God revealed the plans for the Tabernacle to Moses on Mount Sinai, including its structure, furnishings, and the priesthood.

[Rose Guide to the Temple](#) (see [first chapter of this beautiful resource](#)) - The Site for the First Temple - The general identification of the place for the sanctuary in the Promised Land was given in the time of Abraham and Isaac with the erection of an altar and God's provision of a substitutionary sacrifice (Genesis 22:2, 13-14). This place was Mount Moriah in Jerusalem. God identified this chosen site more particularly in the time of King David as the threshing floor of Ornan the Jebusite (1 Chronicles 21:18-20). David purchased this site and built an altar, consecrating the site as the place for the future sanctuary. The identification of this site was made certain by connecting all of these previous revelations in the statement of 2 Chronicles 3:1: "Then Solomon began to build the house of the LORD in Jerusalem on Mount Moriah, where the Lord had appeared to his father David, at the place that David had prepared, on the threshing floor of Ornan the Jebusite."

THOUGHT- What "edifice" (your job, your ministry, your marriage, etc) are you "building" in reliance on your strength and not on the Lord's? Now ponder the 2 conclusions recorded by Solomon. Now ponder the 2 conclusions recorded by Solomon in Psalm 127:1±.

(A Song of Ascents, of Solomon.)

Unless the LORD builds the house,
They labor in **vain** who build it;

Unless the LORD guards the city,
The watchman keeps awake in **vain**.

(See "[Paradoxical Principle of 100% Dependent and 100% Responsible](#)")

R D Patterson - Basically the tabernacle was a miškān ("dwelling place"). This obviously does not mean that God depends on man to put a roof over his head. What it does mean is that God condescends to identify himself with his people, a graciously intimate association in which God makes it possible for men to approach him. This latter aspect is emphasized in the second appellation—'ōhel mō'ēḏ ("Tent of Meeting"). God has made provision for a meeting between God and man. This coming together is clearly seen as taking place by God's appointment, at the place and time of his designation, and in a manner prescribed by him. It is the one place where formal approach to God is to be made. A third designation—'ōhel hā'ēḏūt ("tent of the testimony")—is an ever-present testimony to the covenant God had made with his people. It reminded them of the privileges and promises as well as their responsibilities relating to that covenant. The fourth frequently found name is the miqdāš ("sanctuary," "Holy Place"). This points to the majesty and the separateness of God as contrasted to the sinfulness and unworthiness of man. It is to be remembered that, though God is indeed gracious, it is not a light thing to come into his presence. It can only be possible by the God-appointed means of sacrifice and cleansing, and that with a sincere heart, not carelessly or frivolously. The general symbolism of the temple as the place that God indwells is continued in the church age in the temple that is the individual believer's body and in the temple that is the corporate body of believers, the church. ([The Expositor's Bible Commentary - Abridged Edition: Old](#))

Matthew Henry Not that the first three years were trifled away, or spent in deliberating whether they should build the temple or no; but they were employed in the necessary preparations for it, wherein three years would be soon gone, considering how many hands were to be got together and set to work. Some conjecture that this was a sabbatical year, or year of release and rest to the land, when the people, being discharged from their husbandry, might more easily lend a hand to the beginning of this work; and then the

year in which it was finished would fall out to be another sabbatical year, when they would likewise have leisure to attend the solemnity of the dedication of it.

G Campbell Morgan - In this, Solomon was carrying out the instructions and intention of his father. The site chosen, as we observed in a previous note, was full of suggestiveness. In the place where judgment was merged in mercy, the House of God was to stand. In this chapter and the next, we have the account of the building and furnishing of the Temple. In all fundamental essentials, it was on the pattern of the Tabernacle which Moses had made according to the pattern given him by God. Its proportions and relations were identical, but it was larger. Its symbolism was exactly the same, though its material magnificence was far greater. Nothing of ornamentation was admitted which would have interfered with the express command that no attempt was to be made to make anything as a likeness of God. Its structure was representative of the way of man's approach to God, rather than revelative of its nature. That was a mystery beyond the comprehension of the finite mind, and it was a distinguishing element in the Hebrew religion that it made no attempt to explain. "When the fulness of the time came, God sent forth His Son, born of a woman." Then, He explained Himself, for this Son was "the effulgence of His glory, and the very image of His substance." In Him judgment merged in mercy. Thus He became all the Temple symbolized, and infinitely more than it was ever permitted to suggest. He is the way of approach to God, and the revelation of God.

GARDEN OF EDEN AND THE TEMPLE

The Garden of Eden is a "Temple" in the same sense as the [New Jerusalem](#). There is no separate building or Holy Place because the entire environ is Holy and without sin. In this sense, the entire Garden may be said to be a "Temple" in that there is full and unrestrained access to God by man (Rev. 21:22+). The Garden, like the New Jerusalem, typifies the "Holy of Holies" of every other Temple—the place of unrestricted communion with God without the intimacy-destroying presence of sin. Until the quality of the fellowship man once had with God in the Garden is appreciated more fully, one will be unable to understand the horrible effects of sin and the great effort involved in carrying out the prescribed liturgical details attending the subsequent Temples where man approached God on a limited basis. The effect of The Fall upon man's communion with God has already been described. No matter how one looks at it, the result was *catastrophic*. It is as if man reclined and ate at God's table (John 13:23; Rev. 3:20+) only to find himself removed from the table, locked outside the room, *and only able to commune with God through a keyhole*. Even on the Day of Atonement on his closest approach to God, the high priest was still required to burn incense when inside the Holy of Holies to cover the mercy seat and separate himself from God's presence "lest he die" (Lev. 16:13). This would all change for believers in Jesus who are the [Temple of the Believer](#), but that would not come until much later. In a study of the Temple, it is most useful to examine the Garden of Eden in relation to the condition of man immediately after The Fall, after having been driven from the Garden. In addition to the correspondence seen earlier between the earthly and heavenly Temples, there is a correspondence between both Temples and the Garden of Eden after The Fall into sin. In some sense, *all of Scripture describes events associated with God establishing a way for man to return to the conditions of Eden prior to The Fall*. In this sense, Jesus is *Eden's Bridge*. Immediately after The Fall, Adam and Eve were expelled out of the Garden. Evidently, they were driven away *toward the East* for God placed cherubim "at the east of the Garden of Eden, and a flaming sword which turned every way, to guard the way to the tree of life" [emphasis added] (Gen. 3:24). God barred man's way to the tree of life by placing Cherubim between the tree and Adam and Eve. When various aspects of the scene at the expulsion of the Garden of Eden are compared with the layout of the [Tabernacle](#) and Temple, numerous similarities can be seen:²⁵

- **Eastern Entry** - To return back into God's Holy presence in the Garden, Adam and Eve would have had to return *from the east toward the west*. And this is exactly what we see in the pattern of the Tabernacle and Temple, both of which are entered on the east and which have the holiest place at the western extremity where the very [presence of God abides](#).
- **Guarding Cherubim** - In the same way that cherubim separated man from the tree of life in the Garden, so too the veils on the east end of the Holy Place and the Holy of Holies contain depictions of cherubim (Ex. 26:31; 36:8, 35; 2Chr. 3:14). The Ark of God within the Holy of Holies, above which God's Shekinah glory dwelt, was overspread by cherubim (Ex. 25:22; Num. 7:89; 2Chr. 5:7).
- **Flames** - The cherubim guarded the way back to the tree of life, but also to the divine presence, with a "flaming sword" (Gen. 3:24). Just outside each veil of separation in the Temple is found an altar upon which fire is found. The priest must pass by the bronze altar of sacrifice before entering the Holy Place, whereas the altar of incense stood before the veil into the Holy of Holies. The fire speaks of purification and judgment of sin.

- **River** - A river flowed from the Garden of Eden (Gen. 2:10). The Temple contained a bronze laver with water for cleansing. The [Millennial Temple](#) is the source of a river of life (Eze. 47:1). So too the New Jerusalem has a river of life (Rev. 22:1+).'
- **Mountain** - Since a river originated in Eden and flowed outward from there, we may safely assume that the Garden was elevated above the surrounding countryside. As we have seen, the Temple stood on a mountain (Mount Moriah). The Millennial Temple will stand upon the "mountain of the LORD'S house" (Isa. 2:2; 27:13; 30:29; 56:7; Eze. 17:24; 20:40; 40:2; Mic. 4:1) as will the New Jerusalem (Rev. 21:10+).
- **Tree of Life** - When man fell in the Garden, he lost access to the tree of life by which he would obtain eternal life (Gen. 2:9; 3:22). The testimony of the law of Moses was stored with the Ark of the Covenant in the Holy of Holies within the Temple. When Moses reviewed the law to the new generation about to cross the Jordan, he said "Set your hearts on all the words which I testify among you today . . . observe-all the words of this law. . . . because it is your life, and by this word you shall prolong *your* days in the land" (Dt 32:46). Thus, the words of the law within the Holy of Holies represent the way of life. This is what Stephen referred to as "the living oracles" (Acts 7:38). John recognized the life-giving power of God's word when he said, "Lord, to whom shall we go? You have the **words of eternal life**" [emphasis added] (John 6:68). Thus, the Tree of Life in the Garden is represented by God's word recorded in the Holy of Holies of the Temple.²⁶ The Tree of Life in our own age, when no recognized Temple stands on the Temple Mount, is the cross of Christ. Those who embrace it regain access to eternal life.

Many more similarities could be identified between the Garden of Eden, the various Temples, and the New Jerusalem (which some see as being in entirety a "Temple," Rev. 21:22+). But in each case, the primary message we must not miss is that the Temple represents *the way back to God*. The entire concept of the earthly Temple is concerned with making allowance for sinful man meeting with Holy God in partial communion which is a shadow of what man once had and the redeemed will one day enjoy.

The arrangement of the Garden of Eden's landscape corresponds to that of the Tabernacle and the Temple with its furniture. Eastward movement (out of the Garden) is away from God's presence; westward movement (through the Sanctuary) is a return [to] God. **On the Day of Atonement the high priest reverses the peoples spiritual exile from God** and restores them to a relationship with God (through blood sacrifice for sin). [emphasis added]²⁷

Randall Price - The Garden of Eden



Expulsion from Paradise
James Tissot

A number of clues in the book of Genesis reveal that God created the garden of Eden as a pre-temple sanctuary for his presence. The garden and the tabernacle/temple share a similar physical arrangement. In Genesis, God planted the garden "toward the east, in Eden" (Genesis 2:8+ NASV). Later we read that God stationed cherubim at "the east of the garden of Eden" to prevent anyone from returning west to the Tree of Life (Genesis 3:24+). In the book of Numbers, this east-west orientation is the basis for the tribal arrangement for Moses, Aaron, and his sons who perform the service of the tabernacle (Numbers 3:38+).

Certain sacred objects also appear in the garden and the tabernacle/temple. The sacred Tree of Life in the center of the garden can be compared to the sacred candelabra (menorah) in the central section of the Holy Place. The two cherubim posted at the east entrance to Eden (Genesis 3:24+) can be compared to the two cherubim overshadowing the mercy seat on the ark of the covenant (Exodus 25:18–22), embroidered on the veil of the tabernacle (Exodus 26:31), and carved into the walls, doors, and paneling of the first temple (1 Kings 6:27–35; 7:29, 36).

The duties of Adam in the garden also suggest a sanctuary existed because his responsibility was to "work" and "keep" (Genesis 2:15). These terms, used elsewhere only of the Levites who served in the tabernacle and temple, suggest that Adam had been commissioned to act as a "priest of God" preserving and protecting the holy ground of the garden-sanctuary.

When the tabernacle was constructed, God's presence there depended upon his peoples' obedience to the laws of the tabernacle (Leviticus 26:1–46). In the same way, God's presence in the garden depended upon obedience to the one law of respecting the Tree of the Knowledge of Good and Evil (Genesis 2:17; 3:1–3). In Genesis, this exile was from the garden sanctuary (Genesis 3:23–24). For Israel, disobedience meant exile from the presence of God, the destruction of the temple, and exile from the Promised Land.

The arrangement of the garden's landscape corresponds to the arrangement of the tabernacle and temple's furniture. Eastward movement (out of the garden) is away from God's presence; westward movement (through the garden) is a return of God. On the Day of Atonement, the high priest moved through the sanctuary closer to the presence of God symbolizing the people's reversal of spiritual exile from God. For these reasons, it appears that God showed the divine design for the temple at the beginning of history and that later constructions of buildings followed this pattern.

When we compare the garden sanctuary to the tabernacle we discover an important difference. The cherubim stationed at the entrance to God's presence in Eden faced outward, preventing people from re-entering the sacred site. However, in the Holy of Holies, the cherubim were positioned on top of the mercy seat of the ark with their faces turned inward toward God's presence. These cherubim, rather than turning people away from God's presence, made it possible for the high priest as a mediator to enter God's presence (Exodus 25:8, 22). The first man, Adam, served as a representative for humankind and caused exile from God's presence. The high priest served as a representative for Israel enabling God's people to reenter God's presence. God's command to build him a sanctuary was the gracious means by which he brought humanity back into a relationship with him (Exodus 25:8). (See [Rose Guide to the Temple - Page 6](#))

THE EARTHLY TEMPLE AS A HEAVENLY PATTERN

The earthly [Temple](#) is patterned after a greater reality: the heavenly Temple ([Heb. 8:4-5](#); [Heb. 9:1-11](#)). Almost everything which was shown Moses (Ex. 25:40) and David (1Chr. 28:12-19) concerning the [Tabernacle](#) and Temple, respectively, has a purpose in revealing a greater reality which ultimately serves the purpose of God in heaven. The heavenly pattern which is reflected in the earthly Temple communicates truths about the nature of sin, redemption, God's holiness, communion with God, and ultimately points to the promised sacrifice of Messiah Jesus to reconcile man to God (Luke 24:27, 44; John 5:39; Acts 10:43). Price has identified many of the parallels between the earthly and heavenly Temples, which we've incorporated in the table below.¹⁹

Shared Elements of Earthly and Heavenly Temples		
Description	Earthly	Heavenly
called "worldly sanctuary" versus "Temple in heaven" or "true Tabernacle"	Heb. 9:1-2	Rev. 7:15 [±] ; 14:17 [±] ; 15:5 [±] ; 16:17 [±] ; Heb. 8:2
seven-branched lampstand	Ex. 26:35	Rev. 1:12 [±]
trumpet	Ex. 19:13, 16, 19	Rev. 8:2 [±] , 6 [±]
altar of sacrifice	Ex. 27:1-2; 39:39	Rev. 6:9 [±]
sacral vestments	Ex. 29, 39	Rev. 4:4 [±] ; 6:11 [±] ; 15:6 [±]
altar of incense	Ex. 30:1-6; 39:38	Rev. 8:3-5 [±]
four horns of the altar	Ex. 30:10	Rev. 9:13 [±]
Ark of the Covenant	Ex. 25	Rev. 11:19 [±]
golden censer	1K. 7:50	Rev. 8:3-5 [±]
incense	Ex. 30:34-36	Rev. 5:8 [±] ; 8:3-4 [±]
incense bowls	1K. 7:50; Num. 7:13, 19, 25, 31, 37	Rev. 5:8 [±]

throne (mercy seat)	Ex. 25:22; Lev. 16:2	Ps. 11:4; Rev. 7:9 _± ; 16:17 _±
Holy Place	1K. 7:50	Heb. 9:11-12, 24
Holy of Holies	Ex. 26:25-33	Rev. 4:1-10 _±
high priest	Heb. 4:14	Heb. 9:6-7
priestly officiants versus priestly officials	Ps. 110:4; Heb. 7:17	Rev. 8:2-5 _±
rites	Lev. 1-10; 16:23-34	Rev. 4:8-11 _± ; 8:2-5 _± ; 15:1-8 _±
24 priestly courses versus 24 elders	1Chr. 23:3-6	Rev. 4:4 _± , 10 _± ; 5:8 _±
cherubim versus living creatures	Ex. 25:18, 22; 1K. 6:23-28	Rev. 4:6-8 _±
worshippers	2Chr. 7:3	Rev. 5:11 _± ; 7:9 _± ; 19:6 _±
sacrifice of lambs versus slain Lamb of God	Ex. 29:39	Rev. 5:6 _±

THE TEMPLES IN HISTORY

The Temples of God			
Date ²¹	Temple	Description	References
4004 ²²	Garden of Eden	Prior to The Fall and the entry of sin, Adam and Eve enjoyed full communion with God. No Temple was needed.	Gen. 2:25 cf. Gen. 3:8
1446 - 960/950 B.C.	Tabernacle in the Wilderness	A portable and temporary structure housing the Ark of the Covenant and the location of God's presence among the Jews in their wilderness wanderings.	Ex. 24:15-18; 25:8-22
960/950 - 586 B.C.	Solomon's Temple	Erected in Jerusalem according to God's instructions. Planned by King David who gathered the materials, but built by his son Solomon. Destroyed by Nebuchadnezzar, king of Babylon.	1K. 5-8; 2K. 24:13; 2Chr. 36:7
515 B.C. ²³ - A.D. 70	Second Temple	Rebuilt under the direction of Zerubbabel upon the return of the Jews from Babylon. Desecrated by Antiochus IV (Epiphanes), later cleansed and rededicated by Judas Maccabaeus in 165 B.C. (first Hanukkah). Rebuilt by Herod the Great (from 20 B.C. - A.D. 64). Destroyed by Roman General Titus in A.D. 70.	2Chr. 36:22-23; Ezra 1:1-4; 3:1-13; 5:1-17; 6:1-18; Dan. 9:26; Mat. 23:37-38; 24:2; Mark 13:2; Luke 21:6, 20-24
33 A.D. ²⁴ - Rapture	Temple of the Believer	This Temple was created with the formation of the Body of Christ, the Church, on the Day of Pentecost—when believers began to be baptized with the Spirit. Without physical structure or geographic location (John 4:20-24), the Temple is comprised of believers who come to faith during the Church age.	John 4:20-24; 7:37-39; 14:16-18; 16:7; Acts 1:5; 11:15; 1Cor. 6:19; 12:13; 2Cor. 6:16; Eph. 1:22-23; Eph. 2:19-22; Col. 1:18; Heb. 4:16; 10:19-22
?	Tribulation Temple	A future Jewish Temple which will be built where sacrifices will be offered until the midpoint of the Tribulation. The Beast will sit in this Temple and proclaim himself to be God.	Isa. 66:1-6?; Dan. 9:27; 12:11; Mat. 24:15; 2Th. 2:4; Rev. 11:1-2 _± ; Rev. 13:6 _± ?
Second Coming	Millennial Temple	The Temple will be built by Messiah Jesus and serve as the center for His worship and rule during the thousand year reign on earth. All nations will keep the Feast of Tabernacles in Jerusalem.	Eze. 40:5-43:27; Zec. 6:12-15; 14:16-21; Isa. 24:23; 56:6-7; Rev. 20:2-4 _±

Second Coming + 1,000 years	New Jerusalem	Sin no longer exists. Man is restored to full fellowship with God. God is the Temple (Rev. 21:22+).	Rev. 21 [±] , 22 [±]
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Solomon's Temple

In the days of David's kingdom, Israel dwelt permanently in the land and the kingdom was administered from Jerusalem. After a time, David realized the inequity of dwelling in a kingly palace while God's presence resided in the more humble temporary structure of the [Tabernacle](#). Although he desired to build a permanent [Temple](#), he was disallowed from doing so because he was a man of war (1Chr. 17:4; 22:8; 28:3). However, David was able to further the work toward building the Temple. He was given plans by the Holy Spirit (1Chr. 28:12, 19; Heb. 8:5), purchased the location where it was to be built (2S. 24:24; 1Chr. 21:24-26; 2Chr. 3:1), and procured materials for its construction (1Chr. 29:1-9). As with the Tabernacle, the Temple service included elaborate procedures by which man could approach God's presence in a limited way. When the Temple was dedicated, God's presence came to the Temple (1K. 8:10-11; 2Chr. 5:13-14). In the days of Ezekiel, after the civil war and after the Northern Kingdom had fallen into apostasy and been judged by Assyria, the sin of the Southern Kingdom, where Jerusalem and the Temple were located, was so severe as to drive God from His sanctuary. God no longer met with Israel in the Temple because it was no longer *His House* (Eze. 8:6; 9:3; 10:4, 18-19; 11:22-23 cf. Mat. 23:38-39; Mat. 24:3; Luke 13:35). Soon thereafter, the Temple was destroyed by Nebuchadnezzar and the Jews that remained were exiled to Babylon. Thus, an important historic principle was established concerning the Temple: when God leaves His House, it becomes subject to destruction. When God is "at Home" in the Temple, no force in the universe can destroy it. In the sequence of events which led up to the final destruction of Jerusalem and Solomon's Temple by Nebuchadnezzar, some of the Temple articles were taken to Babylon (2Chr. 36:7, 10, 18; Dan. 5:2-3, 23) as Jeremiah had prophesied (Jer. 20:5). The destruction of Solomon's Temple fell on the 9th day of the Jewish month of Av, a date which became famous in Jewish history and is known as Tish B'av (*9th of Av*).³⁰

Five events of national tragedy have been associated with this date. The first of these national tragedies, and the supposed cause of all that followed, was the failure of the Israelites to enter the Promised Land under Moses [[Num. 14:23](#)]. . . oral tradition recounts that this lamentation took place on the Ninth of Av. . . The next four events occurring on the Ninth of Av all relate to the Temple. The second and third disasters involve Solomon's first Temple and Herod's second Temple, which were both destroyed on the same day 656 years apart. The last two disasters occurred 65 years later on the same day (A.D. 135). The first of these was the defeat of the army of Bar Kokhba at Betar. The second followed as a consequence of the first. It was the plowing of the site of the Temple Mount by the Roman governor of Judea, Tineius Rufus.³¹

[Warren Wiersbe](#) - What were David's two greatest sins? Most people would reply, "His adultery with Bathsheba and his taking a census of the people," and their answers would be correct. As a result of his sin of numbering the people, David purchased property on Mount Moriah where he built an altar and worshipped the Lord (2 Sam. 24). David married Bathsheba and God gave them a son whom they named Solomon (2 Sam. 12:24-25). Now we have Solomon building a temple on David's property on Mount Moriah! God took the consequences of David's two worst sins—a piece of property and a son—and built a temple! "But where sin abounded, grace abounded much more" (Ro 5:20 nkjv). This isn't an encouragement for us to sin, because David paid dearly for both of those transgressions, but it is an encouragement to us go on serving God after we've repented and confessed our sins. Satan wants us to think that all is lost, but the God of all grace is still at work (1 Peter 5:10). ([OT Commentary](#))

Rod Mattoon - In 1980, Robert Boyd computed the cost the Temple if it was to be built today. At that time he computed it to be 240 billion dollars. The description of the Temple gives us understanding of the cost and Solomon's attitude in doing his best for God.

William Barnes on Ziv - The later (and current) Hebrew names for the months of the year are Babylonian in origin; only occasionally do we find the earlier (Canaanite or Phoenician) names as is the case here (see also the references to the months of "Bul" in 6:38 and "Ethanim" in 8:2). The Hebrew calendar, like most ancient calendars, was based on lunar months, always starting with the new moon, with the full moon always occurring on the 14th day of the month (cf. the beginning of Passover on the 14th day of the 1st month, Exod 12:6). The term "Ziv" probably means "bloom" or "blossom" (HALOT 265-266). (See [1-2 Kings - Page 68](#))

God's Temple

Don't you know that you are God's temple and that God's Spirit lives in you? 1 Corinthians 3:16

Solomon built one. Zerubbabel built one. You are one—a living temple fashioned and crafted by God Himself. Ancient temples used gold, silver, and precious metals as symbols of purity and holiness; they were places people believed their gods lived. Solomon’s magnificent temple (read about it in 1 Kings 6) and Zerubbabel’s temple (a rebuilding of Solomon’s temple after its destruction by the Babylonians—see 2 Kings 25 and Ezra 3) were places for God’s presence among His people. However, with Christ came a new living temple made of people who believe in Him and who are made beautiful by the presence of the Holy Spirit within each one.

Maybe this morning you don’t feel like a beautiful temple of God. The past casts shadows around every nook and cranny—whether from bad choices, poor decisions, or costly mistakes. Seasons of neglect or strife have caused crumbling walls or a cracking foundation.

No matter what you have built in your life before, today is a new day! A day to be renewed and encouraged, knowing that the Holy Spirit is there with you, beside you, in you. He is ready and waiting to be your source of strength and hope this day, especially in the middle of your challenges. Choose today to be a living temple founded on Christ and transformed by the Holy Spirit—a place of character where God resides, a place of beauty where God is reflected, a place of sanctuary where God is welcomed.

A Little Piece Of Heaven By Marvin Williams

Do you not know that you are the temple of God and that the Spirit of God dwells in you? —1 Corinthians 3:16

A couple of weeks ago my wife met a woman who needed a ride. She sensed that this could be from God, so she agreed to take her to her destination. During the ride, the woman revealed to my wife that she was a believer but she struggled with drug addiction. My wife listened to and talked with this hurting woman. As she gave her hope for a better tomorrow, I believe that the woman experienced in some small way a little piece of heaven on earth.

When God instructed Moses to build the tabernacle according to His specifications, it was so that God’s people would sense His presence. I like to think of it as a little piece of heaven on earth. The temple was a physical example of God’s presence on earth also (1 Kings 5–8). The purpose of these holy places was for God to dwell among His people. This was God’s plan when Jesus, the perfect temple, “tabernacled” among us (John 1:14).

When Jesus ascended to heaven, He sent the Holy Spirit to indwell His followers (John 14:16-17), so that we would be God’s tabernacles and temples in the world (1 Cor. 3:16; 6:19). As God’s representatives of His presence, let’s find ways to bring the peace and hope of heaven to others on earth.

For Further Thought

Ask God to use you in the lives of others and to show you some ways to apply this devotional at work, in your home, and in your neighborhood.

A Christian who is willing to do little things for others can do great things for the Lord.

BODY LANGUAGE

DO YOU NOT KNOW THAT YOUR BODY IS A TEMPLE OF THE HOLY SPIRIT? —1 Corinthians 6:19

There is a dramatic shift from Old Testament worship to the worship we express today. In the Old Testament, God’s people worshiped in a place—the place where God dwelt. It was filled with somber, purified priests; vessels that had been set aside; and rituals of cleansing.

In the new covenant, however, God now dwells in our bodies (1 Corinthians 3:16–17; 6:19). Second Timothy 2:21 says that our bodies are the vessels purified for use in worship and God’s service. We have become His temple! And we are the priests who manage the system of worship (1 Peter 2:9). Worship for us is both internal and intimate. And given the fact that we are His temple, worship is an everyday expression, not just something that happens on Sunday morning.

This is why Paul wrote, “Therefore . . . present your bodies a living and holy sacrifice” (Romans 12:1 NASB). Don’t miss the fact that Paul called for a living and holy sacrifice. The sacrifice Paul refers to in this verse is the total surrender and purification of all that we are, from the inside out, as a daily expression of the worth and worthiness of our God.

Placing our bodies on the altar means giving ourselves to Him totally, without reservation, in the place of the lambs, doves, and goats of the Old Testament. God wants us, not just our gifts and possessions. That is a great compliment. And it goes without saying that if He has all of us, He will also have all that we have.

Why would we do this? Because God has reached down and touched helpless, hopeless persons such as us, cleansed us of our sin, and made us His own. For this we live to worship Him with all of our being—with our actions, our attitudes, and our possessions.

The only issue remaining is, are we purified sacrifices? He not only wants us, but He want us to come with clean hands and a pure heart (Psalm 24:3–4).

I have a friend who says, "The trouble with living sacrifices is that they tend to crawl off the altar!" Does this apply to your life?

Adrian Rogers - Some people misunderstand what we mean by being filled with the Spirit. It is not as if you are some sort of vessel that the Holy Spirit is being poured into, or that He is pouring some "thing" into you, like love or power.

No, you are a temple, and He is a Person. Think of Him as a living entity, a living being—yes, a Person, though of course, much more than a person. He is the Spirit of God—alive, aware, animated, and animating. Think of the Spirit as a Person who wants to come and take control of your body—His temple—to transform you for His holy, glorious purposes.

A Temple Divine

Do you not know, O heart, O soul,
Your body's a temple, a sacred whole?
Not built with hands, but by God's decree,
A dwelling place for His Spirit to be.

Bought at a price, the cost was great,
Through Christ's own blood, He sealed your fate.
No longer your own, you belong to Him,
Redeemed from darkness, cleansed of sin.

So honor God with every breath,
In life, in work, in rest, in death.
Let purity reign, let love be your guide,
For His Spirit within cannot be denied.

Glorify Him, both body and soul,
For His is the kingdom, the power, the goal.
A temple divine, reflect His grace,
And in your heart, let Him find His place.

C T Lacey - It is all too easy to become engrossed in the details of the construction of the temple and to lose its overall significance. It is important therefore that some consideration is given to what God is teaching His people by this sanctuary before embarking upon an examination of its various parts. The following are some of the major themes.

God's Presence - The temple was the visible sign of God's presence in the midst of His redeemed people. It was the home of the ark of the covenant, where He dwelt between the two cherubims. It points forward therefore to the words of Paul in the New Testament concerning the local assembly: "Know ye not that ye are the temple (naos-inner sanctuary) of God, and that the Spirit of God dwelleth in you?" (1 Cor 3:16). Later on, in the context of not being unequally yoked together with unbelievers, he writes to them in a similar vein: "And what agreement hath the temple (naos) of God with idols? for ye are the temple (naos) of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people" (2 Cor 6:16). It brings both a sense of privilege and responsibility to know that the redeemed are God's temple in which He dwells: "In whom (Jesus Christ) all the building fitly framed together groweth unto an holy temple in the Lord: In whom ye also are builded together for an habitation of God through the Spirit" (Eph 2:21-22). ([What the Bible Teaches: 1 and 2 Kings](#))

Bob Utley on [MORIAH, SALEM, JEBUS, ZION, JERUSALEM](#)

This term (Moriah, BDB 599, KB 635) has been translated many ways.

1. the Vulgate and the Samaritan Pentateuch have "visions"
2. the Targums translate it as "worship"
3. the Septuagint has "high"
4. the Peshitta has "of the Amonites"
5. some scholars translate it as "shown of YHWH"
6. others "the chosen"

7. still others "the place of appearing"

It seems that "the place of appearing" might be the best possible translation based on the other use of this term in 2 Chr. 3:1, which mentions that the temple was built on Mt. Moriah, the place where God appeared to David. This can either refer to 2 Sam. 24:16 or more probably, 1 Chr. 21:18-30. The mention of Abraham offering Isaac in that context is either omitted because it was so well known or it was unknown to the author of 1 Chronicles. Also, Moriah seems to relate to the city of Melchizedek, Salem (Gen. 14:18), later called Jebus, which became Jerusalem.

1. "Moriah" is linked to Abraham's offering of Isaac in Gen. 22:2, which later became the site of the temple (cf. 2 Chr. 3:1).
2. "Salem" (BDB 1024 II, KB 1539, cf. Gen. 14:18; Ps. 76:2; Heb. 7:1,2), the site of a Canaanite city of Melchizedek.
3. Later it became the Canaanite city of "Jebus" (BDB 101, KB 382, from "Jebusites," cf. Gen. 10:16; 15:21; Exod. 3:8,17; Jos. 18:16,18; Jdgs. 19:10-11), which was captured by David (cf. 1 Chr. 11:4-5).
4. The name was changed to "Jerusalem" (BDB 436, KB 437), probably after David's capture. It is difficult to be certain because the name is used in Joshua 10; 12; 15. The name "Jerusalem" has an uncertain etymology, possibly "possession of peace" or "foundation of peace."
5. Often the capital is designated "Zion" (BDB 851, KB 816), which was the name of one of the seven hills on which Jerusalem was built. The title is used often in Psalms and Isaiah. It became a way of referring to the Jewish people.

The term's meaning is uncertain but the suggestions are (AB, vol. 6, p. 1096):

- Hebrew root – "to erect"
- Hebrew root – "to be dry"
- Hurrian root – "brook," "stream," "wadi"
- Arabic root – "hill crest," "ridge"
- hypothetical root from Hebrew "shield" – "fortress"

QUESTION - [What is the significance of Mount Moriah in the Bible?](#)

ANSWER - Mount Moriah in Old City Jerusalem is the site of numerous biblical acts of faith. It is also one of the most valuable pieces of real estate and one of the most hotly contested pieces of real estate on earth. This is a profoundly sacred area to Christians, Jews, and Muslims. Sitting atop Mount Moriah today is the Temple Mount, a 37-acre tract of land where the Jewish temple once stood. Several important Islamic holy sites are there now, including the Dome of the Rock – a Muslim shrine built thirteen hundred years ago – and the Al-Aqsa Mosque.

Mount Moriah's history begins in Genesis. In the twenty-second chapter, God commands Abraham, "Take now your son, your only son, whom you love, Isaac, and go to the land of Moriah, and offer him there as a burnt offering on one of the mountains which I will tell you" (Genesis 22:2). The place God led Abraham was Mount Moriah. Abraham didn't fully understand what God was asking him to do in light of God's previous promise to establish an everlasting covenant with Isaac (Genesis 17:19); nonetheless, he trusted God and by faith offered Isaac as a sacrifice. Of course, God intervened and spared Isaac's life by providing a ram instead. Abraham thereafter called this place "The LORD Will Provide. And to this day it is said, 'On the mountain of the LORD it will be provided'" (Genesis 22:14). Because of Abraham's obedience on Mount Moriah, God told Abraham that his "descendants will take possession of the cities of their enemies, and through your offspring all nations on earth will be blessed because you have obeyed me" (vv. 17, 18).

About a thousand years later at this very location, King David bought the threshing floor of [Araunah the Jebusite](#) and built an altar to the Lord so that a "plague may be held back from the people" (2 Samuel 24:18, 21). After David's death, his son King Solomon built a glorious temple on the same site. Solomon's temple lasted for over four hundred years until it was destroyed by King Nebuchadnezzar's armies in 587/586 B.C.

Seventy years later the temple was rebuilt on the same site by the Jews who returned to Jerusalem following their Babylon captivity. Around the first century, King Herod made a significant addition to this structure, which then became known as Herod's Temple. It was this temple that Jesus cleansed (John 2:15).

However, in A.D. 70, the Roman armies led by Titus, son of the Emperor Vespasian, once again destroyed the temple. All that remains of the Temple Mount of that era is a portion of a retaining wall known as the "Western Wall" or the "Wailing Wall." It has been a destination for pilgrims and a site of prayer for Jews for many centuries.

The God who first called Abraham to Mount Moriah still has plans for that place. The Bible indicates that a third temple will be built on or near the site of Solomon's temple (Daniel 9:27). This would seem to present a problem given the political obstacles that stand

in the way: the religious activities on the Temple Mount are currently controlled by the Supreme Muslim Council (the Waqf). Yet nothing can put a wrinkle in God's sovereign plans. Thus, Muslim control of this area simply fulfills the prophecy of Luke 21:24 that "Jerusalem will be trampled on by the Gentiles until the times of the Gentiles are fulfilled." GotQuestions.org

Related Resources:

- [How old was Isaac when Abraham almost sacrificed him? | GotQuestions.org](http://GotQuestions.org)
- [Who was Araunah the Jebusite? | GotQuestions.org](http://GotQuestions.org)
- [SPECIAL TOPIC: Ancient Near East CALENDARS](#)

QUESTION - [What is the structure of the Jewish calendar? | GotQuestions.org](http://GotQuestions.org)

ANSWER - The Jewish calendar is based on the lunar month, which is a bit longer than 29 ½ days. Because of this, the months in the Jewish calendar are 29 or 30 days long. Twelve lunar months usually amounts to 354 days, 11 days short of a solar year. In order for the festivals to stay in the correct season in relation to the solar year, an extra month is added every few years.

The Jewish calendar is dated from what is supposed to have been the Creation of the earth: 3,760 years and three months before the Christian era. So, to find the current year in the Jewish calendar, one must add 3,759 to the date in the Gregorian calendar. What we call 2015 is, in the Jewish calendar, the year 5775. This system, however, will not work to the exact month, since the Jewish year (running on the civil calendar) begins in autumn rather than in midwinter. A Hebrew month begins in the middle of a month on our calendar today. Crops were planted in what we would call November and December and harvested in March and April.

The Jewish Calendar

<u>Month</u>	<u>Gregorian Calendar</u>	<u>Biblical Reference</u>
1 Nisan (Abib)	March-April	Exodus 13:4
2 Iyyar (Ziv)	April-May	1 Kings 6:1, 37
3 Sivan	May-June	Esther 8:9
4 Tammuz	June-July	
5 Av	July-August	
6 Elul	August-September	Nehemiah 6:15
7 Tishri (Ethanim)	September-October	1 Kings 8:2
8 Marcheshvan (Bui)	October-November	1 Kings 6:38
9 Kislev	November-December	Nehemiah 1:1
10 Tebeth	December-January	Esther 2:16
11 Shebat	January-February	Zechariah 1:7
12 Adar	February-March	Esther 2:7

The Jewish calendar, being lunar-based, invariably began with the new moon. To make up for the shorter year (compared to solar-based calendars), an extra month was periodically inserted between the months Adar and Nisan. That month, sometimes called Veader ("second Adar"), was added seven times within a 19-year cycle (at which time the month Adar received an extra half day).

The names of the months in the Jewish calendar originated in the period following the return from Babylonia to Israel. Before the Babylonian exile, at least four months had other names: **Abib** (Exodus 13:4), **Ziv** (1 Kings 6:1, 37), **Ethanim** (1 Kings 8:2), and **Bul** (1 Kings 6:38). After the Captivity, these months were renamed Nisan, Iyyar, Tishri, and Heshvan (originally Marcheshvan), respectively. The pre-exilic names carried agricultural connotations. For example, *Abib* ("ear of grain") signified the month in which grain became ripe; *Ziv* ("radiance") was the month for desert flowers to bloom. An agricultural orientation is apparent in what is evidently the oldest Hebrew calendar, found at Gezer (southeast of Tel Aviv) in 1908 and dating from the 10th century BC. The calendar divides the year according to agricultural activities such as sowing, reaping, pruning, and storage.

Primarily, however, the months of the Jewish calendar had religious significance for the Jews and enabled them to commemorate the important events of their history. Each month's beginning was considered holy. To ancient Israel, the moon became a symbol of the nation itself; the sun eventually became symbolic of the Messiah (Malachi 4:2). Since the moon produces no light of its own, the symbolism is especially appropriate: Israel was supposed to reflect the Messiah's light to the world.

The Jewish calendar remained unchanged during [the period between the Old Testament and New Testaments](#) (approximately 400 years), despite an attempt by Hellenistic rulers to introduce a modified lunar-month system, presumably of Macedonian origin. According to that calendar, five days were added to the final month of the year, with each of the 12 months containing 30 days. Even

then, it only approximated the solar year.

Usually, the ancient Hebrews did not record dates by citing the month and day of an event. Rather, dates were computed by reference to some significant event such as the accession year of the reigning king (2 Kings 15:17) or a patriarch's birth (Genesis 7:11). In New Testament times, the Jews continued the Old Testament method of dating events by synchronizing them with events either in their religious calendar or within the secular sphere of the Roman world. Writers of the New Testament followed the same practice (Luke 1:5; John 12:1; Acts 18:12). It was only as the calendar reforms of Julius Caesar became embedded in the culture that people changed from that long-standing method to a more standardized system.

Temple of the Believer

When the Lamb of God (Isa. 53:7; John 1:29; 1Pe. 1:19; Rev. 5:6⁺) was offered on the cross, the veil of the Second [Temple](#) was torn from top to bottom (Mat. 27:51; Mark 15:38; Luke 23:45). This was a divine indication that the previous separation between God and man which required elaborate liturgical procedures by a special priesthood was done away with by Christ. Instead of recognizing a special day once a year when the high priest could enter through the veil into the Holy of Holies to represent the people before the presence of God, a new and living way was consecrated for believers through Christ's body and blood offered on our behalf. The writer of Hebrews expressed it this way:

Therefore, brethren, **having boldness to enter the Holiest by the blood of Jesus, by a new and living way which He consecrated for us**, through the veil, that is, His flesh, and *having* a High Priest over the house of God, **let us draw near** with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience and our bodies washed with pure water. (Heb. 10:19-22) [emphasis added]

Let us therefore **come boldly to the throne of grace**, that we may obtain mercy and find grace to help in time of need. (Heb. 4:16) [emphasis added]

There are numerous benefits which were won for believers by Christ's sacrifice, but perhaps the most important aspect of the work of Christ is the restoration of fellowship where man can approach God with a conscience having been cleansed by Jesus' one-time sacrifice. Here again we touch on the theme of the Temple which we've been pointing to all along—the meeting place between God and man. Christ's flesh and blood give the believer, by faith, full access to God:

To the intent that now the manifold wisdom of God might be made known by the church to the principalities and powers in the heavenly *places*, according to the eternal purpose which He accomplished in Christ Jesus our Lord, **in whom we have boldness and access with confidence** through faith in Him. (Eph. 3:10-12) [emphasis added]

Many things changed in the moment of the crucifixion when the veil of the Temple was torn, but perhaps none more significant to our subject at hand than the glorification of Jesus which led the way to the giving of the Holy Spirit on the Day of Pentecost (John 7:38-39) to form a new type of spiritual Temple within the body of those who believe on Jesus. A short summary of this important transition, so essential to understanding the book of Acts, will be helpful.⁴⁴ The significance of the coming of the Holy Spirit can be seen in several passages from John's Gospel:

On the last day, that great *day* of the feast, Jesus stood and cried out, saying, "If anyone thirsts, let him come to Me and drink. He who believes in Me, as the Scripture has said, out of his heart will flow rivers of living water." But **this He spoke concerning the Spirit, whom those believing in Him would receive; for the Holy Spirit was not yet given, because Jesus was not yet glorified.** (John 7:37-39) [emphasis added]

Jesus states that rivers of living water (see [Garden of Eden](#)) will flow out of the heart of those who believe in Him. John explains to the reader that Jesus spoke of the Holy Spirit, but that the Spirit *was not yet given, because Jesus was not yet glorified*. The Holy Spirit could not come to take up His new ministry until Jesus had been glorified. Something about the crucifixion was necessary before the Spirit could take up *permanent* residence within sinful flesh. Later, in Jesus' intimate time with His disciples on the night of His betrayal, He provides further insight into the new ministry of the Spirit:

And I will pray the Father, and He will give you another Helper, that **He may abide with you forever**— the Spirit of truth, whom the world cannot receive, because it neither sees Him nor knows Him; but you know Him, for He dwells **with you** and will be **in you**. I will not leave you orphans; **I will come to you.** (John 14:16-18) [emphasis added]

Jesus is about to die on the cross and encourages His disciples by telling them that He will send another [ἄλλος](#) [allos], another of the same kind) of Helper. When this helper comes, He will abide with them *forever*. Jesus also relates that the Helper *already* dwells *with* them, but *will be in* them. He goes on to identify Himself with the Helper: *I will come to you*. These are

remarkable statements pregnant in their theology and hope! Although the Holy Spirit has ministered on earth since the beginning (e.g., Gen. 1:2), He would come in a *new* way, in a *permanent* way, in a way which emphasized *indwelling*, and in the identity of Christ (Rom. 8:9; Php. 1:19). Although the Holy Spirit, the *Spirit of Christ*, had ministered in the times preceding the crucifixion (1Pe. 1:11), there was not a *permanence* to this indwelling (1Sa. 16:14; Ps. 51:11; Eze. 2:2; 3:24). But this could not happen prior to the cross:

Nevertheless I tell you the truth. **It is to your advantage that I go away; for if I do not go away, the Helper will not come to you** but if I depart, I will send Him to you. (John 16:7) [emphasis added]

Can you imagine sitting at the feet of the Master and hearing words more puzzling than these? How could He claim it was to their *advantage* that He would leave? But note that the Helper “will not come” unless Jesus departs. This is connected with the explanation which John gave earlier: “But this He spoke concerning the Spirit, whom those believing in Him would receive; for the Holy Spirit was not yet *given*, because Jesus was not yet glorified” (John 7:37-39). To summarize:

1. The Holy Spirit would not just be *with* the disciples, but *permanently in* them.
2. The Holy Spirit could not come in the way Jesus promised *until* Jesus was glorified.
3. The Holy Spirit is the Spirit of Christ. With the indwelling Spirit would be the indwelling Christ.
4. The Holy Spirit would reside *within* each believer in much the same way as the Shekinah glory dwelt within the [Tabernacle](#) and Temple. (See [The Abiding Presence of God](#))

All of this was fulfilled in the events of the Day of Pentecost, often called “the birthday of the Church” (Acts 1:4-8; 2:4; cf. 8:14; 10:45; 11:16; 15:8; 19:6; 1Cor. 12:13). With the coming of the Spirit, the body of the believer became the Temple of God and God’s Spirit resided *permanently* within.⁴⁵

Or do you not know that **your body is the temple of the Holy Spirit who is in you**, whom you have from God, and you are not your own? (1Cor. 6:19) [emphasis added]

And what agreement has the temple of God with idols? For **you are the temple of the living God**. As God has said: “**I will dwell in them and walk among them**. I will be their God, and they shall be My people.” (2Cor. 6:16) [emphasis added]

Now, therefore, you are no longer strangers and foreigners, but fellow citizens with the saints and members of the household of God, having been built on the foundation of the apostles and prophets, Jesus Christ Himself being the chief *cornerstone*, in whom the whole building, being joined together, grows into a holy temple in the Lord, in whom you also are being built together **for a dwelling place of God in the Spirit**. (Eph 2:19-22) [emphasis added]

SHEKINAH GLORY OVER TENT OF MEETING

These passages emphasize that the body of the believer is a Temple of God *in the Spirit*. The Holy Spirit Who resides permanently within every believer is functioning in an analogous way as the Shekinah dwelt between the cherubim over the Ark in the Holy of Holies, but with one extremely important difference: the Holy Spirit will *never* depart from the Temple of the believer as the Shekinah departed from the Temple (see [The Abiding Presence of God](#)). This is why believers are said to be *sealed* with the Holy Spirit (2Cor. 1:22; Eph. 1:13; 4:30). Believers may grieve or quench Him (Eph. 4:30; 1Th. 5:19), but He will never leave them! How can God Himself dwell within the sinful flesh of the believer *permanently* when the sin of the people during Ezekiel’s day caused the glory of the Lord to depart the Temple? The answer lies in the *completed* sacrifice of Jesus on the cross. In the same way that the righteous dead were held in Abraham’s bosom⁴⁶ but could not enter heaven until the crucifixion was accomplished (Luke 16:22 cf. Luke 23:43; 2Cor. 5:6; Php. 1:21-23), prior to the cross the Holy Spirit could enter individuals for specific purposes and times but could not permanently reside (1Sa. 16:14; Ps. 51:11; Eze. 2:2; Eze. 3:24)⁴⁷ within sinful flesh as He now does (Eph. 1:13; 4:30). See [The Coming of the Spirit](#).

1 Kings 6:2 As for the house which King Solomon built for the LORD, its length was sixty cubits and its width twenty cubits and its height thirty cubits.

NET 1 Kings 6:2 The temple King Solomon built for the LORD was 90 feet long, 30 feet wide, and 45 feet high.

CSB 1 Kings 6:2 The temple that King Solomon built for the LORD was 90 feet long, 30 feet wide, and 45 feet high.

- the house: Eze 40:1-41:26
- threescore: Ezr 6:3,4 Eze 41:1-15 Rev 21:16,17

Related Passages:

1 Chronicles 28:11-19 (GOD HAD GIVE DAVID THE PLAN FOR THE TEMPLE WHICH DAVID PASSED ON TO SOLOMON) Then David gave to his son Solomon the plan of the porch of the temple, its buildings, its storehouses, its upper rooms, its inner rooms and the room for the mercy seat; 12 and the plan of all that he had in mind, for the courts of the house of the LORD, and for all the surrounding rooms, for the storehouses of the house of God and for the storehouses of the dedicated things; 13 also for the divisions of the priests and the Levites and for all the work of the service of the house of the LORD and for all the utensils of service in the house of the LORD; 14 for the golden utensils, the weight of gold for all utensils for every kind of service; for the silver utensils, the weight of silver for all utensils for every kind of service; 15 and the weight of gold for the golden lampstands and their golden lamps, with the weight of each lampstand and its lamps; and the weight of silver for the silver lampstands, with the weight of each lampstand and its lamps according to the use of each lampstand; 16 and the gold by weight for the tables of showbread, for each table; and silver for the silver tables; 17 and the forks, the basins, and the pitchers of pure gold; and for the golden bowls with the weight for each bowl; and for the silver bowls with the weight for each bowl; 18 and for the altar of incense refined gold by weight; and gold for the model of the chariot, even the cherubim that spread out their wings and covered the ark of the covenant of the LORD. 19 "All this," said David, "the LORD made me understand in writing by His hand upon me, all the details of this pattern."

1 Chronicles 28:19 "All this," said David, "the LORD made me understand in writing by His hand upon me, all the details of this pattern."

EAST

Solomon's Temple
Source: [ESV Global Study Bible](#)

As for the house which King Solomon built for the LORD, its length was sixty cubits(90 feet) **and its width twenty cubits** (30 feet) **and its height thirty cubits** - While the overall plan of the Temple was identical to the Tabernacle, the Temple's length and breadth were twice those of the tabernacle. Note that, as with the Tabernacle, the Temple faces to the East, toward the Mount of Olives. The building site was [Mount Moriah](#), north of the ancient City of David as shown on map above ([note](#)) and was built according to plans that David had received from the LORD and passed on to Solomon (1Ch 28:11-13,19). The Temple was to be 90 feet long, 30 feet wide, and 45 feet high with 2,700 square feet of floor space. The division into a sanctuary and inner sanctuary corresponds to the division of the tabernacle into the holy place and Most Holy Place. The Tabernacle Dimensions were 45 feet long , 15 feet wide and 15 feet high with identical division in the Holy Place and the Most Holy Place (Holy of Holies) (See [illustration for comparison](#)). Thus the length and width of the temple were twice that of the tabernacle, with the height being three times greater. Ancient pagan temples were often larger, but the significance of the Temple was not in the size but in the glory (and Glorious One) Who would dwell in the Temple.

The Ulam, or porch, acted as an entrance before the Temple on the east (1 Kings 6:3; 2 Chr. 3:4; 9:7). This was 20 cubits long (corresponding to the width of the Temple) and 10 cubits deep (1 Kings 6:3). (ESV 2 Chr. 3:4) notes that this porch was 120 cubits high. The description does not specify whether a wall separated it from the next chamber. In the porch stood the two pillars Jachin and Boaz (1 Kings 7:21; 2 Kings 11:14; 23:3), which were 18 cubits in height.

Cubit: Heb. 'ammah; i.e., "mother of the arm," the forearm, is a word derived from the Latin cubitus, the lower arm. Thus cubit is a unit of measurement based on the length of the human forearm from the elbow to the tip of the middle finger (usually considered to be about 18 in or 45 cm); the so-called "long cubit" mentioned in the book of Ezekiel consisted of a cubit and a handbreadth (a total of about 21 in or 52.5 cm)

See also [SPECIAL TOPIC: CUBIT](#).

See excellent **8 page discussion of the Temple at Jerusalem** in [Ancient Israel: its life and institutions by Roland de Vaux. Roland. Volume 2. page 312](#) (BORROW)

DE VAUX, ROLAND GUERIN (1903–1971) Archaeologist and biblical scholar - Born in Paris, de Vaux received his doctorate in theology and was ordained to the priesthood of the Roman Catholic Church in 1929.

Thereafter he became a member of the Dominican Order of Friars. In 1934 he was assigned to teach Old Testament at the École Biblique of Jerusalem; in 1945 he became the director of this school, a position he held for two decades. During his active years he became associated with studies in the patriarchal period of Israelite history and discoveries in the Judean desert, and he headed an international team of scholars working on the Dead Sea Scrolls. His archaeological expeditions included those at Tel-el-Farah (1946–1960), Qumran and the scroll caves (1949–1958), and the joint expedition in Jerusalem with the British School of Archaeology (1961–1963). Besides works on archaeology, such as *Archaeology and the Dead Sea Scrolls* (1961 and 1973), de Vaux published a skillful survey of Israel's life and institutions, which appeared in English in 1961 under the title *Ancient Israel*. In recognition of his fruitful researches, he was made a member of the French Academie des Incriptions et Belles Lettres in 1941.

Sir Isaac Newton (1642–1727), the noted English scientist, mathematician and theologian, studied and wrote extensively upon the Temple of Solomon. He dedicated an entire chapter of [The Chronology of Ancient Kingdoms](#) to his observations regarding the temple. Newton was intrigued by the temple's sacred geometry and believed that it was designed by King Solomon (ED: IT WAS ACTUALLY DESIGNED BY GOD, GIVEN TO DAVID AND THEN TO SOLOMON) with privileged eyes and divine guidance.

1 Kings 6:3 The porch in front of the nave of the house was twenty cubits in length, corresponding to the width of the house, and its depth along the front of the house was ten cubits.

CSB 1 Kings 6:3 The portico in front of the temple sanctuary was 30 feet long extending across the temple's width, and 15 feet deep in front of the temple.

ESV 1 Kings 6:3 The vestibule in front of the nave of the house was twenty cubits long, equal to the width of the house, and ten cubits deep in front of the house.

NIV 1 Kings 6:3 The portico at the front of the main hall of the temple extended the width of the temple, that is twenty cubits, and projected ten cubits from the front of the temple.

NLT 1 Kings 6:3 The entry room at the front of the Temple was 30 feet wide, running across the entire width of the Temple. It projected outward 15 feet from the front of the Temple.

- 1Ch 28:11 2Ch 3:3-4 Eze 41:15 Mt 4:5 Joh 10:23 Ac 3:10,11

Related Passages:

2 Chronicles 3:3-4+ Now these are the foundations which Solomon laid for building the house of God. The length in cubits, according to the old standard was sixty cubits, and the width twenty cubits. 4 The porch which was in front of the house was as long as the width of the house, twenty cubits, and the height 120; and inside he overlaid it with pure gold.

GOD'S FRONT PORCH

The porch (portico, vestibule) **in front of the nave** (temple sanctuary, main hall) **of the house was twenty cubits** (30 feet) **in length, corresponding to the width of the house** (30 feet), **and its depth along the front of the house was ten cubits** (15 feet) The porch or portico was an open area.

QUESTION - [What was Solomon's Porch?](#)

ANSWER - Solomon's Porch was the name of two porches associated with the temple in Jerusalem. The [original temple](#), constructed by King Solomon, is described in 1 Kings:

"As for the house which King Solomon built for the LORD, its length was sixty cubits [90 feet] and its width twenty cubits [30 feet] and its height thirty cubits [45 feet]. The porch in front of the nave of the house was twenty cubits [30 feet] in length, corresponding to the width of the house, and its depth along the front of the house was ten cubits [15 feet]" (1 Kings 6:2–3NASB).

The reconstructed [temple](#) was later modified by King Herod, and it included an area also known as **Solomon's Porch** (Acts 5:12,

KJV), **Solomon's Portico** (ESV), or **Solomon's Colonnade** (NIV). This structure was on the east side of the temple and was covered with a roof, thus providing more protection from the weather than the temple courtyards. Passing west through Solomon's Porch (toward the temple) would place one in the [Court of the Gentiles](#).

The Jewish historian [Josephus](#) describes Solomon's Porch this way: "There was a porch without the temple, overlooking a deep valley, supported by walls of four hundred cubits, made of four square stone, very white; the length of each stone was twenty cubits, and the breadth six; the work of king Solomon, who first founded the whole temple" (*Antiquities* I. 20. c. 8. sect. 7).

One winter, at the Festival of Dedication (or Hanukkah), Jesus was in Jerusalem, and John describes Him as "in the temple courts walking in Solomon's Colonnade" (John 10:23). The KJV says, "Solomon's porch." In Acts 5:12, Solomon's Porch was the gathering place for believers in Jerusalem before the Diaspora. Earlier, in Acts 3:11, Peter and John had healed a lame man at Solomon's Porch and preached to a large crowd that had gathered there.

Solomon's Porch, along with the rest of Herod's temple, was destroyed by the Romans in [A.D. 70](#). [GotQuestions.org](#)

1 Kings 6:4 Also for the house he made windows with artistic frames.

NET 1 Kings 6:4 He made framed windows for the temple.

CSB 1 Kings 6:4 He also made windows with beveled frames for the temple.

ESV 1 Kings 6:4 And he made for the house windows with recessed frames.

NIV 1 Kings 6:4 He made narrow clerestory windows in the temple.

NLT 1 Kings 6:4 Solomon also made narrow recessed windows throughout the Temple.

NRS 1 Kings 6:4 For the house he made windows with recessed frames.

NJB 1 Kings 6:4 He made windows for the Temple with frames and latticework.

NAB 1 Kings 6:4 Splayed windows with trellises were made for the temple,

- **he made windows with artistic frames** 1Ki 6:4 Song 2:9 Eze 40:16 41:26

WINDOWS IN THE TEMPLE

Also for the house he made windows with artistic frames- windows with beveled frames, framed window, windows with recessed frames. The Tabernacle had no windows. But let's be honest that the exact design and structure of the windows is uncertain. Compare description of Millennial Temple in Ezekiel 40:16; 41:16.

1 Kings 6:5 Against the wall of the house he built stories encompassing the walls of the house around both the nave and the inner sanctuary; thus he made side chambers all around.

NET 1 Kings 6:5 He built an extension all around the walls of the temple's main hall and holy place and constructed side rooms in it.

CSB 1 Kings 6:5 He then built a chambered structure along the temple wall, encircling the walls of the temple, that is, the sanctuary and the inner sanctuary. And he made side chambers all around.

ESV 1 Kings 6:5 He also built a structure against the wall of the house, running around the walls of the house, both the nave and the inner sanctuary. And he made side chambers all around.

NIV 1 Kings 6:5 Against the walls of the main hall and inner sanctuary he built a structure around the building, in which there were side rooms.

NLT 1 Kings 6:5 He built a complex of rooms against the outer walls of the Temple, all the way around the sides and rear of the building.

NRS 1 Kings 6:5 He also built a structure against the wall of the house, running around the walls of the

house, both the nave and the inner sanctuary; and he made side chambers all around.

NAB 1 Kings 6:5 and adjoining the wall of the temple, which enclosed the nave and the sanctuary, an annex of several stories was built.

ICB - 1 Kings 6:5 Then Solomon built some side rooms against the walls of the main room of the Temple. These rooms were built on top of each other.

- **built:** 1Ch 9:26 23:28 28:11 2Ch 31:11 Ne 10:37 12:44 13:5-9 Song 1:4 Jer 35:4 Eze 40:44 41:5-11 42:3-12
- **the inner sanctuary:** 1Ki 6:16,19-21,31 Ex 25:22 Lev 16:2 Nu 7:89 2Ch 4:20 5:7,9 Ps 28:2

EAST

See Cut Out for Three Stories of Side Rooms on North, South and West Sides
Source: [ESV Global Study Bible](#)

SIDE ROOMS AROUND NORTH, SOUTH & WEST SIDES OF TEMPLE

Against the wall of the house he built stories encompassing the walls of the house around both the nave and the inner sanctuary (Holy of holies); **thus he made side chambers all around** - The **nave** was a cubical room, which took up one-third of the space of the Temple and housed the ark of the covenant (1 Ki. 6:16, 19-23). The **side chambers all around** can be visualized in the cut-out above, surrounding the Temple on the North, South and West sides. The entrance to the Temple faced East as shown on the diagram above.

Chambers - Chambers were built about the Temple on the southern, western and northern sides (1 Kings 6:5-10). These formed a part of the building and were used for storage. They were probably one story high at first; two more may have been added later.¹²

1 Kings 6:6 The lowest story was five cubits wide, and the middle was six cubits wide, and the third was seven cubits wide; for on the outside he made offsets in the wall of the house all around in order that the beams would not be inserted in the walls of the house.

NET 1 Kings 6:6 The bottom floor of the extension was seven and a half feet wide, the middle floor nine feet wide, and the third floor ten and a half feet wide. He made ledges on the temple's outer walls so the beams would not have to be inserted into the walls.

CSB 1 Kings 6:6 The lowest chamber was 7 1/2 feet wide, the middle was nine feet wide, and the third was 10 1/2 feet wide. He also provided offset ledges for the temple all around the outside so that nothing would be inserted into the temple walls.

ESV 1 Kings 6:6 The lowest story was five cubits broad, the middle one was six cubits broad, and the third was seven cubits broad. For around the outside of the house he made offsets on the wall in order that the supporting beams should not be inserted into the walls of the house.

NIV 1 Kings 6:6 The lowest floor was five cubits wide, the middle floor six cubits and the third floor seven. He made offset ledges around the outside of the temple so that nothing would be inserted into the temple walls.

NLT 1 Kings 6:6 The complex was three stories high, the bottom floor being 7-1/2 feet wide, the second floor 9 feet wide, and the top floor 10-1/2 feet wide. The rooms were connected to the walls of the Temple by beams resting on ledges built out from the wall. So the beams were not inserted into the walls themselves.

- **offsets in the wall of the house all around**, 1Ki 6:6

Cross-section of Three Story Side Rooms

DETAIL OF THE SIDE ROOMS

The lowest story was five cubits wide (7.5 feet), and the middle was six cubits wide (9 feet),, and the third was seven cubits wide (10.5 feet),; for on the outside he made offsets in the wall of the house all around in order that the beams would not be inserted in the walls of the house. The three storied **side chambers all around** were 7 feet high on the inside and were used

by priests for service and storage. **The lowest story was five cubits wide** (7.5 feet) and also contained winding stairs up to the second story with the stairs continuing to the third story.

1 Kings 6:7 The house, while it was being built, was built of stone prepared at the quarry, and there was neither hammer nor axe nor any iron tool heard in the house while it was being built.

NET 1 Kings 6:7 As the temple was being built, only stones shaped at the quarry were used; the sound of hammers, pickaxes, or any other iron tool was not heard at the temple while it was being built.

CSB 1 Kings 6:7 The temple's construction used finished stones cut at the quarry so that no hammer, chisel, or any iron tool was heard in the temple while it was being built.

ESV 1 Kings 6:7 When the house was built, it was with stone prepared at the quarry, so that neither hammer nor axe nor any tool of iron was heard in the house while it was being built.

NIV 1 Kings 6:7 In building the temple, only blocks dressed at the quarry were used, and no hammer, chisel or any other iron tool was heard at the temple site while it was being built.

NLT 1 Kings 6:7 The stones used in the construction of the Temple were finished at the quarry, so there was no sound of hammer, ax, or any other iron tool at the building site.

NRS 1 Kings 6:7 The house was built with stone finished at the quarry, so that neither hammer nor ax nor any tool of iron was heard in the temple while it was being built.

- **built of stone:** 1Ki 5:17,18 De 27:5,6 Pr 24:27 Ro 9:23 2Co 5:5 Col 1:12 1Pe 2:5
- **neither hammer:** Isa 42:2 Ac 9:31 Jas 1:20 3:17,18

Related Passages:

1 Peter 2:5+ you also, as living stones, are being built up as a spiritual house for a holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ.

1 Kings 5:17+ Then the king commanded, and they quarried great stones, costly stones, to lay the foundation of the house with cut stones.

STONE QUARRIED OFFSITE & SILENTLY FITTED TOGETHER ONSITE

The house, while it was being built, was built of stone prepared at the quarry, and there was neither hammer nor axe nor any iron tool heard in the house while it was being built - The Temple stones were cut and finished off site with no further work on the stones on site except to fit them in place. And keep in mind some of these stones weighed in the range of 20,000 pounds, so all of this work was done with heavy construction equipment we have today. It was an amazing feat!

[David Guzik](#) has an interesting thought on why Solomon called for silence - This speaks to the way God wants His work done. The temple had to be built with human labor. God did not and would not send a team of angels to build the temple. Yet Solomon did not want the sound of man's work to dominate the site of the temple. He wanted to communicate, as much as possible, that the temple was of God and not of man. This speaks to the way God works in His people. Often the greatest work in the Kingdom of God happens quietly. Yet the building site of the temple was only quiet because there was a lot of noise and diligent work at the quarry.

[Henry Morris](#) - Here is a remarkable testimony to the engineering, architectural and construction skills of these ancient professionals. In order to erect the magnificent temple of Solomon, every portion was carefully designed and fabricated away from the construction site itself so the building could be completely and perfectly erected in reverent silence. In both its unique beauty and its silent assemblage, the temple is a type of the spiritual temple now being erected by the Holy Spirit. "Now therefore, ye are...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 an holy temple in the Lord" (Ephesians 2:19-21).

R D Patterson has an interesting note - The stone that was quarried was white limestone and famous for its beauty (called the "royal stone" by the Arabs). It is reduced to lime when exposed to a hot fire. Thus when the temple burned (2 Kings 25:9), it was not only

the wood that burned, but the stones themselves were reduced to a lime powder. (See [1 and 2 Kings](#))

Bob Utlely says that "The temple looked very much like Phoenician temples. Remember, Hiram, King of Tyre, sent his artisans to help build the temple in Jerusalem." While that may be true, the fact is that this was Yahweh's plan, not the plan of men. After all, the pagan temples were unholy places, haunts of demons, while this Temple was holy to the LORD, Who would reveal His presence there.

Spurgeon - You know that in Solomon's temple there was no sound of hammer heard; for the stones were made ready in the quarries, and brought all shaped and marked so that the masons might know the exact spot in which they were to be placed; so that no sound of iron was needed. All the planks and timbers were carried to their right places, and all the catches with which they were to be linked together were prepared, so that there might not be even the driving of a nail—everything was ready beforehand. It is the same with us. When we get to heaven, there will be no sanctifying us there, no squaring us with affliction, no hammering us with the rod, no making us meet there. We must be made meet here; and blessed be His name, all that Christ will do beforehand.

Rod Mattoon - The building was made from white limestone supplied from the quarries north of Jerusalem. They had so much respect and reverence for God that the stones were pre-cut. This would eliminate hammering at the Temple site.

1 Kings 6:8 The doorway for the lowest side chamber was on the right side of the house; and they would go up by winding stairs to the middle story, and from the middle to the third.

NET 1 Kings 6:8 The entrance to the bottom level of side rooms was on the south side of the temple; stairs went up to the middle floor and then on up to the third floor.

CSB 1 Kings 6:8 The door for the lowest side chamber was on the right side of the temple. They went up a stairway to the middle chamber, and from the middle to the third.

ESV 1 Kings 6:8 The entrance for the lowest story was on the south side of the house, and one went up by stairs to the middle story, and from the middle story to the third.

NIV 1 Kings 6:8 The entrance to the lowest floor was on the south side of the temple; a stairway led up to the middle level and from there to the third.

NLT 1 Kings 6:8 The entrance to the bottom floor was on the south side of the Temple. There were winding stairs going up to the second floor, and another flight of stairs between the second and third floors.

NRS 1 Kings 6:8 The entrance for the middle story was on the south side of the house: one went up by winding stairs to the middle story, and from the middle story to the third.

- **go up by winding stairs:** Eze 41:6,7

STAIRS BETWEEN THE STORIES

The doorway for the lowest side chamber was on the right (SOUTH) side of the house (SEE [TEMPLE](#)); and they would go up by winding stairs to the middle story, and from the middle to the third - NLT = "The entrance to the bottom floor was on the south side of the Temple. There were winding stairs going up to the second floor, and another flight of stairs between the second and third floors."

1 Kings 6:9 So he built the house and finished it; and he covered the house with beams and planks of cedar.

NET 1 Kings 6:9 He finished building the temple and covered it with rafters and boards made of cedar.

CSB 1 Kings 6:9 When he finished building the temple, he paneled it with boards and planks of cedar.

ESV 1 Kings 6:9 So he built the house and finished it, and he made the ceiling of the house of beams and planks of cedar.

NIV 1 Kings 6:9 So he built the temple and completed it, roofing it with beams and cedar planks.

NLT 1 Kings 6:9 After completing the Temple structure, Solomon put in a ceiling made of cedar beams and

planks.

NRS 1 Kings 6:9 So he built the house, and finished it; he roofed the house with beams and planks of cedar.

- **he built:** 1Ki 6:14,38

So he built the house and finished it; and he covered the house with beams and planks of cedar.

1 Kings 6:10 He also built the stories against the whole house, each five cubits high; and they were fastened to the house with timbers of cedar.

NET 1 Kings 6:10 He built an extension all around the temple; it was seven and a half feet high and it was attached to the temple by cedar beams.

CSB 1 Kings 6:10 He built the chambers along the entire temple, joined to the temple with cedar beams; each story was 7 1/2 feet high.

ESV 1 Kings 6:10 He built the structure against the whole house, five cubits high, and it was joined to the house with timbers of cedar.

NIV 1 Kings 6:10 And he built the side rooms all along the temple. The height of each was five cubits, and they were attached to the temple by beams of cedar.

NLT 1 Kings 6:10 As already stated, he built a complex of rooms on three sides of the building, attached to the Temple walls by cedar timbers. Each story of the complex was 7-1/2 feet high.

NRS 1 Kings 6:10 He built the structure against the whole house, each story five cubits high, and it was joined to the house with timbers of cedar.

Related Passages:

Psalms 92:12 The righteous man will flourish like the palm tree, He will grow like a cedar in Lebanon.

He also built the stories against the whole house, each five cubits(7.5 feet) high; and they were fastened to the house with timbers of cedar.

1 Kings 6:11 Now the word of the LORD came to Solomon saying,

Now the word of the LORD came to Solomon saying- How did the Word come? We simply do not know. There is no mention of a dream, a specific prophet, etc. It is clearly not critical to know how Jehovah communicated with Solomon, but just that He did communicate clearly. I am reminded of Isaiah 55:11

So will My word be which goes forth from My mouth; It will not return to Me empty, Without accomplishing what I desire, And without succeeding in the matter for which I sent it.

[Keil](#) suggests "the expression "And the word of Jehovah came" seems to point to a prophetic medium. And this is in harmony with 1 Kings 9:2, according to which Jehovah only revealed Himself to Solomon twice by an actual appearance."

1 Kings 6:12 "Concerning this house which you are building, if you will walk in My statutes and execute My ordinances and keep all My commandments by walking in them, then I will carry out My word with you which I spoke to David your father.

NET 1 Kings 6:12 "As for this temple you are building, if you follow my rules, observe my regulations, and obey all my commandments, I will fulfill through you the promise I made to your father David.

CSB 1 Kings 6:12 "As for this temple you are building-- if you walk in My statutes, observe My ordinances, and keep all My commands by walking in them, I will fulfill My promise to you, which I made to your father David.

CSB 1 Kings 6:12 "As for this temple you are building-- if you walk in My statutes, observe My ordinances, and keep all My commands by walking in them, I will fulfill My promise to you, which I made to your father David.

ESV 1 Kings 6:12 "Concerning this house that you are building, if you will walk in my statutes and obey my rules and keep all my commandments and walk in them, then I will establish my word with you, which I spoke to David your father.

NIV 1 Kings 6:12 "As for this temple you are building, if you follow my decrees, carry out my regulations and keep all my commands and obey them, I will fulfill through you the promise I gave to David your father.

NLT 1 Kings 6:12 "Concerning this Temple you are building, if you keep all my decrees and regulations and obey all my commands, I will fulfill through you the promise I made to your father, David.

NRS 1 Kings 6:12 "Concerning this house that you are building, if you will walk in my statutes, obey my ordinances, and keep all my commandments by walking in them, then I will establish my promise with you, which I made to your father David.

NJB 1 Kings 6:12 'With regard to this temple which you are now building, if you follow my statutes and obey my ordinances and faithfully follow my commandments, I shall fulfil the promise which I made about you to your father David.

- **if you will walk in My statutes:** 1Ki 2:3-4 1Ki 3:14 1Ki 8:25 1Ki 9:3-6 1Sa 12:14,15 1Ch 28:9 2Ch 7:17,18 Ps 132:12 Zec 3:7 Col 1:23
- **then I will carry out My word:** 2Sa 7:13 1Ch 22:10

Related Passages:

1 Kings 2:3-4+ "Keep the charge of the LORD your God, to walk in His ways, to keep His statutes, His commandments, His ordinances, and His testimonies, according to what is written in the Law of Moses, that you may succeed in all that you do and wherever you turn, 4 so that the LORD may carry out His promise which He spoke concerning me, saying, 'If your sons are careful of their way, to walk before Me in truth with all their heart and with all their soul, you shall not lack a man on the throne of Israel.'

1 Kings 3:14+ "If you walk in My ways, keeping My statutes and commandments, as your father David walked, then I will prolong your days."

1 Kings 8:25+ "Now therefore, O LORD, the God of Israel, keep with Your servant David my father that which You have promised him, saying, 'You shall not lack a man to sit on the throne of Israel, if only your sons take heed to their way to walk before Me as you have walked.'

1 Kings 9:3-6+ The LORD said to him, "I have heard your prayer and your supplication, which you have made before Me; I have consecrated this house which you have built by putting My name there forever, and My eyes and My heart will be there perpetually. 4 "As for you, if you will walk before Me as your father David walked, in integrity of heart and uprightness, doing according to all that I have commanded you and will keep My statutes and My ordinances, 5 then I will establish the throne of your kingdom over Israel forever, just as I promised to your father David, saying, 'You shall not lack a man on the throne of Israel.' 6 "But **(THE CONDITION) IF** you or your sons indeed turn away from following Me, and do not keep My commandments and My statutes which I have set before you, and go and serve other gods and worship them, 7 **(GOD'S PROMISE) THEN** I will cut off Israel from the land which I have given them, and the house which I have consecrated for My name, I will cast out of My sight. So Israel will become a proverb and a byword among all peoples. 8 "And this house will become a heap of ruins; everyone who passes by will be astonished and hiss and say, 'Why has the LORD done thus to this land and to this house?' 9 "And they will say, 'Because they forsook the LORD their God, who brought their fathers out of the land of Egypt, and adopted other gods and worshiped them and served them, therefore the LORD has brought all this adversity on them.'"

JEHOVAH'S CONDITIONAL PROMISE TO CARRY OUT HIS WORD

Concerning this house which you (promise and warning are specifically given to Solomon) **are building, if you** (SOLOMON - second person, masculine, singular) **will walk in My statutes and execute My ordinances and keep all My commandments by**

walking (metaphor for lifestyle of faithfulness and obedience) **in them** - Note 3 verbs Solomon was called to heed - "**walk...execute...keep**." This matches three divine promises (next 2 verses) conditioned on those 3 verbs! God is specifically addressing King Solomon. As we say "The buck stops with him!" **Keep all My commandments by walking in them** as always indicates that God is not interested so much in our "talk" but our "walk." (cf 1Sa 15:22+). The walk that would please YAHWEH was a clearly marked road calling for walking straight ahead and turning neither to the right or left (Dt 5:32+, Dt 17:11) Dt 17:19-20+ specified the walk of Israel's kings which is exactly who is being addressed in this conditional promise.

For reasons unclear to me 1 Kings 6:11-13 are not found in the Septuagint.

Dale Ralph Davis - How heavy those second-person, singular pronouns in verse 12a are as they come tumbling down on Solomon's shoulders! Solomon's personal fidelity to Yahweh's covenant law is the condition for Yahweh's gracious presence among his people through the temple. How critical one man's obedience will be. And one must interrupt a construction report to underscore it.....Though we are not covenant kings, there is a proper principal application to all leaders in Christ's church. My obedience or faithlessness can bring blessing or bane to a whole people. **Robert Murray M'Cheyne** grasped this perfectly in his one-liner compendium of pastoral theology (repeated without apology): "*My people's greatest need is my personal holiness.*"

*(God) is not impressed with our work
if our walk isn't obedient to Him (Eph 6:6+)*
--Warren Wiersbe

Then I will carry out My word with you which I spoke to David your father (an allusion to the Davidic Covenant) - This conditional promise reminds us of 1Ki 3:14+ where God linked obedience was to long life. However, this promise seem to be directed to longevity of Solomon's throne. The word which Jehovah spoke to David was "I will establish the throne of his kingdom forever." (2Sa 7:13+ 1Ch 22:10+) And as we know Solomon failed to meet the condition, resulting in division of the 12 tribes and later destruction of the glorious Temple (586 BC).

1 Kings 6:13 "I will dwell among the sons of Israel, and will not forsake My people Israel."

- **I will dwell:** 1Ki 8:27 Ex 25:8 Lev 26:11 Ps 68:18 132:12,13 Isa 57:15 Eze 37:26-28 2Co 6:16 Rev 21:3
- **will not forsake:** De 31:6-8 1Sa 12:22 1Ch 28:9,20 Heb 13:5

Related Passages:

Exodus 25:8+ "Let them construct a sanctuary for Me, that I may dwell ([shakan](#)) among them.

Exodus 29:45-46+ "I will dwell among the sons of Israel and will be their God. 46 "They shall know that I am the LORD their God who brought them out of the land of Egypt, that I might dwell among them; I am the LORD their God.

Hebrews 13:5+ Make sure that your character is free from the love of money, being content with what you have; for He Himself has said, "I WILL NEVER DESERT YOU, NOR WILL I EVER FORSAKE YOU,"

Revelation 21:3+ And I heard a loud voice from the throne, saying, "Behold, **the tabernacle of God is among men**, and He will dwell among them, and they shall be His people, and God Himself will be among them,

JEHOVAH'S SHEKINAH GLORY IS CONDITIONED ON OBEDIENCE

"**I will dwell ([shakan](#)) among the sons of Israel, and will not forsake My people Israel**- The NAS omits one significant word (particle conjunction) in the original Masoretic Text, the word which is translated "**And**" (as in the ESV = 1Ki 6:13ESV). Why is "and" significant? The answer is because it is in the context of the previous conditional promise, a promise which includes Jehovah dwelling **among the sons of Israel**. In fact, when Israel disobeyed Yahweh, and was taken into exile in Babylon in 586 BC, the [Shekinah glory cloud](#) (Shekinah not in Hebrew but related to [shakan](#)) abandoned Solomon's Temple! (see detailed discussion on [Departure of the Glory of Jehovah from Solomon's Temple](#)) Jehovah ceased to dwell among the sons of Israel and would not return until Jesus (His glory of course veiled) entered the Temple (e.g., Jn 2:14+). Because He was rejected by the sons of Israel, He will not return until Revelation 19:15-21+ as King of kings and Lord of lords! [Maranatha](#) Lord Jesus! Note that God is very specific, declaring that He would dwell **AMONG** the sons of Israel and not that He would dwell **IN** the Temple which is the way pagans thought of their gods as dwelling in temples (e.g., see [Dagon](#))

THOUGHT - Dearly beloved of God, are you experiencing a sense of God's presence in your life? If not, 1 Kings 6:12-13 may be just what the doctor ordered to assess your spiritual condition. The application of this conditional statement calls for us to live faithfully and obediently to God and His Word if we are to enjoy the precious and magnificent promises of God (2Pe 1:4+) and experience a sense of His presence. It is worth noting that with the entrance of sin Moses records "They heard the sound of the LORD God walking in the garden in the cool of the day, and the man and his wife hid themselves from the presence of the LORD God among the trees of the garden." (Ge 3:8+) The message for us today is that in order to experience fellowship and communion with God, we need to walk in the light and confess our sins (1Jn 1:7+, 1Jn 1:9+). Proverbs 28:13+ makes it clear "He who conceals his transgressions will not prosper (THAT IS A "NEGATIVE" CONDITIONAL STATEMENT), But he who confesses and forsakes them will find compassion."

And remember just as Solomon's obedience/disobedience would impact the entire nation for good or evil, our personal sins will have a ripple effect in our family, especially those of us who are fathers!

Dwell (establish, live, remain, settle)([07931](#)) [shakan](#) to settle down = from which is derived rabbinic word shekinah or shechinah lit, "that which dwells" ~"residence" the light on the mercy-seat which symbolized the Divine presence (Ex 25:8). In order to avoid appearing to localize the Divine Being, wherever God is said to "dwell" in a place, the Targum renders that He "causes His Shekinah to dwell" there. God is the subject of shakan 43 times - . He may dwell on Mount Zion (Psalm 74:2). He dwells among his people (Exodus 25:8). He will dwell in Jerusalem (Zech. 8:3).

Baker - First, it simply means to settle down (Ex. 24:16; Num. 24:2; Ps. 102:28[29]). Second, it can mean to lie down or rest. When used this way, it can refer to objects (Num. 9:17; Job 3:5); animals (Isa. 13:21); and people (Jer. 23:6; 33:16). When people are the object of the verb, it means that they are resting in peace and security. Third, it may mean to dwell or abide. Again, this can have several referents such as people (Ps. 37:27; Pr 2:21); the dead (Job 26:5); God (1 Ki. 8:12; Isa. 8:18); or objects such as the Tabernacle (Josh. 22:19). In the intensive form, it means to establish. The word is used in this way in Deuteronomy 12:11 and Psalm 78:60 to describe how God set up a dwelling place for His name, establishing Himself in Israel. Finally, the causative form means to lay, to place, to set (Gen. 3:24; Josh. 18:1); or to cause to dwell (Job 11:14; Ps. 78:55). ([Complete Word Study Dictionary – Old Testament](#))

ILLUSTRATION - Verses 11–13 present a case of **the-one-affects-the-many. And that can be for good or ill.** On July 2, 1863, General G. K. Warren went to the crest of a knoll called Little Round Top, outside Gettysburg, Pennsylvania, where a classic battle of the War between the States was erupting. He was chief engineer of the Federal Army. The spot was only used as a signal post and stood undefended. Warren discovered Confederate troops were forming in the woods to take Little Round Top and thus outflank and roll up the left wing of the Union lines. Immediately he sent for troops to hold Little Round Top. One man's vigilance saved a whole army from disaster. But then there is a Joe Stalin, who fancied he had mastered military affairs, and so imposed stupid and impossible orders on his field commanders in the Second World War. In 1941 he refused to allow the evacuation of Kiev and so the Germans took half a million prisoners. In May 1942 Stalin ordered a major offensive in the Ukraine, again refusing to listen to his commanders' objections. His attacking armies were surrounded and, since Stalin forbade retreat, another massive horde of Soviet soldiers were carted off to German POW camps. One man is a blockhead and tens of thousands suffer for it. (For these instances, see Clarence Edward Macartney, [Highways and byways of the civil war](#) (Pittsburgh: Gibson, 1938), 137–38; and Robert Conquest, [Stalin : breaker of nations](#) (New York: Viking, 1991), 240, 254.)

THE ABIDING PRESENCE OF GOD

At the heart of the idea of a [Temple](#) is the **abiding presence of God**. Although God is omnipresent, He has chosen to manifest His presence in certain locations and at certain times within history. This physical manifestation of God has come to be called the [Shekinah](#).

the *Shechinah Glory is the visible manifestation of the presence of God*. It is the majestic presence or manifestation of God in which He descends to *dwell* among men. Whenever the invisible God becomes visible, and whenever the omnipresence of God is localized, this is the Shechinah Glory. The usual title found in Scriptures for the Shechinah Glory is *the glory of Jehovah*, or *the glory of the Lord*. The Hebrew form is *Kvod Adonai*, which means 'the glory of Jehovah' and describes what the Shechinah Glory *is*. The Greek title, *Doxa Kurion*, is translated as 'the glory of the Lord.' *Doxa* means 'brightness,' 'brilliance,' or 'splendor,' and it depicts how the Shechinah Glory *appears*. Other titles give it the sense of 'dwelling,' which portrays what the Shechinah Glory does. The Hebrew word Shechinah ([Shekinah](#)), from the root *shachan*, means 'to dwell.' The Greek word *skeinei*, which is similar in sound as the Hebrew Shechinah (Greek has no 'sh' sound), means 'to tabernacle.' . . . In the Old Testament, most of these visible manifestations

took the form of light, fire, or cloud, or a combination of these. A new form appears in the New Testament: the Incarnate Word [John 1:14].⁷

The concept of the [Shekinah](#) is behind the wonder of the incarnation. The very glory of God “tabernacled” within human flesh and was handled and beheld. “And the Word became flesh and **dwelt among us** ([σκήνωσεν](#) [eskēnōsen]), and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth” [emphasis added] (John 1:14).

[Σκηνή](#) [Skēnē] was the word used by the translators of the Septuagint for the Hebrew [מִשְׁכָּן](#) [miškān], “tabernacle” (Ex. 25:9). During Israel’s pilgrimage from Egypt to Canaan the tabernacle was the place of worship for the people. The tabernacle or tent in the wilderness was the “tent of Jehovah,” Himself a pilgrim among His pilgrim people. In sound and meaning [σκήνω](#) [skēnoō] recalls the Hebrew verb [שָׁכַן](#) [šākan] meaning “to dwell,” which is sometimes used of God’s dwelling with Israel (Ex. 25:8; 29:46). In postbiblical Hebrew the Jews used the term [שְׁכִינָה](#) [šēkīnā] (“[Shekinah](#),” literally, “presence”) of the bright cloud of the presence of God that settled on the tabernacle. The Shekinah glory was nothing less than the visible manifestation of God.⁸

The manifestation of the [Shekinah](#) is at the heart of understanding the meeting of God with man. In the earliest communion of man with God, God is said to have been “walking in the Garden in the cool of the day” (Gen. 3:8). This must speak of a localized presence with which Adam and Eve could interact—the [Shekinah](#). The word itself embodies the notion of *dwelling* or *abiding*. This emphasizes the single most important aspect concerning God’s localized presence: *where is He abiding?* For wherever the [Shekinah](#) is, there is relationship with God in a more intimate way and all the benefits which come from His special presence. This is the essence of the promise made to the overcomer in Philadelphia, the fulfillment of that *first love* which was lacking in Ephesus: to walk once again in full fellowship with God (Gen. 3:8; 5:24; Rev. 21:3,22). This was the ultimate desire of the psalmist (Ps. 23:6; 65:4). Thus, it is an incredible blessing to enjoy the presence of God. This was the primary purpose of the Temple throughout history: to house the [Shekinah](#) glory of God among men. It is in the Temple where God’s presence “dwells *between* the cherubim” over the mercy seat of the Ark of the Covenant (Ex. 25:22; Num. 7:89; 1S. 4:4; 2S. 6:2; 1K. 7:29; 2K. 19:15; 1Chr. 13:6; 2Chr. 5:7; 6:41; Ps. 80:1; Ps. 99:1; Isa. 37:16; Eze. 41:18). Unless the glory of God “inhabits” the Temple (1Ki 8:10-11; 2Chr. 7:1; Ezek. 43:2-4; 44:1-2; Hag. 2:7-9; Mat. 20:12) it is just a dead architectural edifice.⁹ Conversely, in the history of the Temple, there are grave consequences when the [Shekinah](#) departs from the Temple, for it indicates God’s displeasure with those among whom He previously dwelt and the removal of His protection and blessing in His departure. The Temple, the *house* of Israel, is left *desolate* when the glory of God departs. In at least two occasions in history, the result has been the destruction of the Temple. When the [Shekinah](#) left [Solomon’s Temple](#) in the days of Ezekiel’s prophecy (Ezek 10:18; 11:22-23), the eventual result was the destruction of the Temple by Nebuchadnezzar of Babylon. When the [Shekinah](#) left the [Second Temple](#) in the days of Jesus (Mt. 23:38), the eventual result was the destruction of the Temple by Titus Vespasian of Rome (Mat. 24:1-3). Whether God remains in His house is *serious business!* Although it is beyond the scope of our treatment here to consider an extensive discussion of God’s abiding presence, it will be helpful to note some of the most significant historical events related to the [Shekinah](#).¹⁰ The [Shekinah](#) glory:¹¹

- Illuminated the earth prior to the creation of the sun and moon (Gen. 1:3, 14).
- Walked with Adam and Eve in the Garden (Gen. 3:8).
- Ratified the Abrahamic covenant while Abraham slept (Gen. 15:17).
- Descended upon Mount Sinai at the giving of the law (Ex. 19:18; 24:15-16; 33:18-23; 34:5-6).
- Filled the [Tabernacle](#) in the wilderness (Ex. 40:34).
- Filled Solomon’s Temple upon its dedication (1Ki 8:10-11; 2Chr. 7:1).
- Left Solomon’s Temple due to Israel’s sin (Eze. 8:4-6; 9:3; 10:4, 18-19; 11:22-23). The Temple is left unprotected.
- Returned to the Second Temple in the form of the incarnation of Messiah Jesus (Mat. 12:6; 21:12; John 1:14; 2:15).
- Left the Second Temple desolate upon the departure of Jesus (Mat. 23:38; 24:2; Luke 13:35; 21:6). The Temple is left unprotected.
- Appeared on the Mount of Transfiguration (Mat. 17:2; Mark 9:2; Luke 9:29).
- Appeared to Paul on the road to Damascus (Acts 9:3; 22:11; 26:13; 1Ti. 6:16).
- Will return to the [Millennial Temple](#) (Isa. 60:3; Eze. 43:2-4).
- Illuminates the [New Jerusalem](#) (Rev. 21:23+; 22:5+).

The significance of the Mount of Olives derives from its association with the departure and arrival of the glory of the Lord:

The mountain which is so clearly defined and located in this prophecy [Zec. 14:4] is already associated with many events and crises in Israel’s history. . . it was from this mountain, which is before Jerusalem on the east, that the prophet Ezekiel saw the glory of Jehovah finally taking its departure. It was from this mountain also that He, who was not only the symbol, but the living personal

revelation of the glory of Jehovah, finally took His departure from the land, after He had been rejected by the nation. He led His handful of disciples out as far as Bethany (on the Mount of Olives), and He lifted up His hands and blessed them. 'And it came to pass while He blessed them, He was parted from them, and carried up to heaven' [Luke 24:50-51; Acts 1:9]; since then a still darker era in the long Ichabod period of Israel's history commenced. . . . And what is this but a prophecy in symbolic language of the same event which the heavenly messengers announced to the men of Galilee [[Acts 1:9-11](#)]. We love to think that this same mountain on which He once shed tears of sorrow over Jerusalem, the slope of which witnessed His agony and bloody sweat, shall be the first also to witness His manifestation in glory; and that His blessed feet, which in the days of His flesh walked wearily over this mountain on the way to Bethany shall, 'in that day,' be planted here *in triumph and majesty*.¹²

In summary, the [Shekinah](#) is the visible representation of the localized presence of God. By God's design, the Temple is the location where His abiding presence is intended to dwell and where He has put His name (Dt 12:5, 11, 21; 2Chr. 6:20; 7:16; 20:19; Ezra 6:12; Ne. 1:9; Mat. 21:13; Mark 11:17; Luke 19:46).

1 Kings 6:14 So Solomon built the house and finished it.

- 1Ki 6:9,38 Ac 7:47-48

Related Passages:

1 Kings 6:1 Now it came about in the four hundred and eightieth year after the sons of Israel came out of the land of Egypt, in the fourth year of Solomon's reign over Israel, in the month of Ziv which is the second month, that he began to build the house of the LORD.

1 Kings 6:38 In the eleventh year, in the month of Bul, which is the eighth month, the house was finished throughout all its parts and according to all its plans. So he was seven years in building it.

Acts 7:47-48+ "But it was Solomon who built a house for Him. 48 "However, the Most High does not dwell in houses made by human hands; as the prophet says

SOLOMON COMPLETES GOD'S TEMPLE

So Solomon built the house and finished it - Second of three times the completion is described (1Ki 6:9, 38). The time it took can be calculated at 7.5 years.

1 Kings 6:15 Then he built the walls of the house on the inside with boards of cedar; from the floor of the house to the ceiling he overlaid the walls on the inside with wood, and he overlaid the floor of the house with boards of cypress.

NET 1 Kings 6:15 He constructed the walls inside the temple with cedar planks; he paneled the inside with wood from the floor of the temple to the rafters of the ceiling. He covered the temple floor with boards made from the wood of evergreens.

CSB 1 Kings 6:15 he paneled the interior temple walls with cedar boards; from the temple floor to the surface of the ceiling he overlaid the interior with wood. He also overlaid the floor with cypress boards.

ESV 1 Kings 6:15 He lined the walls of the house on the inside with boards of cedar. From the floor of the house to the walls of the ceiling, he covered them on the inside with wood, and he covered the floor of the house with boards of cypress.

NIV 1 Kings 6:15 He lined its interior walls with cedar boards, paneling them from the floor of the temple to the ceiling, and covered the floor of the temple with planks of pine.

NLT 1 Kings 6:15 The entire inside, from floor to ceiling, was paneled with wood. He paneled the walls and ceilings with cedar, and he used planks of cypress for the floors.

NRS 1 Kings 6:15 He lined the walls of the house on the inside with boards of cedar; from the floor of the house to the rafters of the ceiling, he covered them on the inside with wood; and he covered the floor of the house with boards of cypress.

NJB 1 Kings 6:15 He lined the inside of the Temple walls with panels of cedar wood-panelling them on the inside from the floor of the Temple to the beams of the ceiling -- and laid the floor of the Temple with juniper planks.

NAB 1 Kings 6:15 its walls were lined from floor to ceiling beams with cedar paneling, and its floor was laid with fir planking.

YLT 1 Kings 6:15 and he buildeth the walls of the house within with beams of cedar, from the floor of the house unto the walls of the ceiling; he hath overlaid with wood the inside, and covereth the floor of the house with ribs of fir.

- from the floor 1Ki 6:16

Related Passages:

2 Chronicles 3:5 He overlaid the main room with cypress wood and overlaid it with fine gold, and ornamented it with palm trees and chains.

INNER PANELING WITH CEDAR AND CYPRESS

Then he built the walls of the house on the inside with boards of cedar; from the floor of the house to the ceiling he overlaid the walls on the inside with wood, and he overlaid the floor of the house with boards of cypress - To the splendor of the cedar and cypress would soon be added a gold overlay.

Cypress is the Hebrew word berosh which describes an evergreen common in ancient Palestine and Lebanon. KJV consistently translates it as "fir." Modern translators vary from fir, juniper, cypress to pine, but are not consistent. Hiram the Tyrian king sent berôsh and cedar to Solomon for temple construction. It was used for flooring the temple (1Ki 6:15) and for the double doors of the entrance (1Ki 6:34). The main temple was paneled with berôsh overlaid with gold (2Ch 3:5).

1 Kings 6:16 He built twenty cubits on the rear part of the house with boards of cedar from the floor to the ceiling; he built them for it on the inside as an inner sanctuary, even as the most holy place.

NET 1 Kings 6:16 He built a wall 30 feet in from the rear of the temple as a partition for an inner sanctuary that would be the most holy place. He paneled the wall with cedar planks from the floor to the rafters.

CSB 1 Kings 6:16 Then he lined 30 feet of the rear of the temple with cedar boards from the floor to the surface of the ceiling, and he built the interior as an inner sanctuary, the most holy place.

ESV 1 Kings 6:16 He built twenty cubits of the rear of the house with boards of cedar from the floor to the walls, and he built this within as an inner sanctuary, as the Most Holy Place.

NIV 1 Kings 6:16 He partitioned off twenty cubits at the rear of the temple with cedar boards from floor to ceiling to form within the temple an inner sanctuary, the Most Holy Place.

NLT 1 Kings 6:16 He partitioned off an inner sanctuary-- the Most Holy Place-- at the far end of the Temple. It was 30 feet deep and was paneled with cedar from floor to ceiling.

NRS 1 Kings 6:16 He built twenty cubits of the rear of the house with boards of cedar from the floor to the rafters, and he built this within as an inner sanctuary, as the most holy place.

NJB 1 Kings 6:16 The twenty cubits measured from the end of the Temple he built of cedar planks from the floor to the beams, and this part was reserved as the Debir, the Holy of Holies.

NAB 1 Kings 6:16 At the rear of the temple a space of twenty cubits was set off by cedar partitions from the floor to the rafters, enclosing the sanctuary, the holy of holies.

YLT 1 Kings 6:16 And he buildeth the twenty cubits on the sides of the house with ribs of cedar, from the floor unto the walls; and he buildeth for it within, for the oracle, for the holy of holies.

- **built** : 1Ki 6:5,19,20 8:6 Ex 25:21,22 26:23 Lev 16:2 2Ch 3:8 Eze 45:3 Heb 9:3

Related Passages:

2 Chronicles 3:8+ Now he made the room of the holy of holies: its length across the width of the house was twenty cubits, and its width was twenty cubits; and he overlaid it with fine gold, amounting to 600 talents (ROUGHLY \$1.2 BILLION IN TODAY'S DOLLARS) 8 The weight of the nails was fifty shekels of gold. He also overlaid the upper rooms with gold.

PARTITIONING OFF THE THE HOLY PLACE

He built twenty cubits (30 feet) on the rear part of the house with boards of cedar from the floor to the ceiling; he built them for it on the inside as an inner sanctuary, even as the most holy place - NLT = "He partitioned off an inner sanctuary-- the Most Holy Place-- at the far end of the Temple. It was 30 feet deep and was paneled with cedar from floor to ceiling." The **most holy place** or Holy of Holies, in which there was nothing but the ark of the covenant, including the tables of the law, and into which the high priest alone was to enter but once a year. The temple, like the tabernacle, was divided into the Holy Place, occupying 2/3's of the interior space, and the Most Holy Place (Holy of Holies), occupying one-third of the total space, a 30 foot cube. Recall that the height of the temple was 45 ft, which meant there was extra space above the Holy of holies, an "attic space" if you will which would have been about 15 feet above the Holy of Holies. However, we are not told if or how this space was used. As an aside, the Holy of Holies in the Mosaic Tabernacle was also a cube measuring 15 ft per side. The most holy place was built of stone, paneled with cedar and overlain with gold. Even the nails used in the Holy of Holies were plated with gold (2Ch 3:9+).

QUESTION - [What were the Holy Place and the Most Holy Place in the temple / tabernacle?](#)

ANSWER - The [tabernacle](#) built by Moses and, later, [Solomon's temple](#) were divided into the Holy Place and the Most Holy Place (or [Holy of Holies](#)). To understand these places, it will help if we first understand the concept of "holy." At its most basic meaning, *holy* simply means "set apart" or even "different." God is holy because He is absolutely different, completely set apart from everything else. He is completely different from all other things that are called "gods." He is also completely set apart from sin, which is probably the concept that most people associate with God's holiness. This example may help explain the concept further: the word *bible* is simply from the Latin for "book." Although the word *Bible* has become a technical (or semi-technical) term for the Word of God, the term itself just means "book." There are many books in the world. That is why on the cover or the title page we often see the official title as "Holy Bible." In other words, there are many bibles (books), but this Book (Bible) is holy; that is, it is different, set apart from all other books, because it is the Word of God.

The Holy Place and the Most Holy Place were first and foremost places that were set apart. They were completely different from any other place on Earth, because the presence of God was uniquely present there. The Israelites were forbidden from making any images to represent God (Exodus 20:4–5). However, human beings are physical and visual, so God did give the Israelites an object that would help them sense His presence among them—the tabernacle (a tent that served as a portable temple), which was later replaced by a grand temple in Jerusalem. The Holy Place and Most Holy Place function the same in both settings.

The whole tabernacle was holy in that it was set apart for worship and sacrifices to God. However, the tabernacle was separated into 3 areas, the Outer Court, the Holy Place, and the Most Holy Place (or Holy of Holies). Priests and Levites ministered in the Outer Court as they offered sacrifices for sin and guilt as well as the other sacrifices. In the center of the Outer Court was a tent that only the priests could enter. This place was set apart—it was holy.

The tabernacle had only one entrance. Upon entering, a priest would be in the Holy Place, where there were three articles of furniture. One was the [golden lampstand](#), which was to be kept burning continually, giving light to the Holy Place. The second article of furniture in the Holy Place was the [table for the bread of presence](#) (or the table of showbread). This bread was baked fresh every week, and only the priests were allowed to eat of it as it was holy as well. Jesus claimed to be the fulfillment of both of these symbols as the Light of the World (John 8:12) and the Bread of Life (John 6:35). The final article in the Holy Place was the [altar of incense](#). Special incense was to be burned each morning and evening as an offering to the Lord. The Holy Place was set apart (holy) because it was a special representation and reminder of the presence of God.

At the back of the Holy Place was a smaller chamber called the Holy of Holies or Most Holy Place. In this smaller room was the [ark of the covenant](#). On top of the ark was a special area called the mercy seat. This was seen as the throne of God. While God is omnipresent, this location was seen as a special place for God to dwell in the middle of His people. This second chamber could only be entered by the high priest on one day of the year, the [Day of Atonement](#), and only with a blood sacrifice. The high priest would enter the Most Holy Place with smoke (from the altar of incense) to help shield his view and sprinkle blood on the ark of the covenant to atone for the sins of the people. Anyone who entered this chamber when he was not supposed to would be killed.

The tabernacle and the temple emphasized the presence of God in the midst of His people. God was always there and accessible. At the same time, the Holy Place and Most Holy Place emphasized God's holiness and His inaccessibility due to the sins of the people.

When Jesus died on the cross, three Gospels report that the curtain of the temple, that barrier between the Holy Place and Most Holy Place, was supernaturally torn in two (see Matthew 27:51; Mark 15:38; and Luke 23:45). The torn curtain symbolized that the way to God was now open to all through the death of Christ. The blood of an animal was no longer needed. Hebrews 10:19–22a explains, "Therefore, brothers and sisters, since we have confidence to enter the Most Holy Place by the blood of Jesus, by a new and living way opened for us through the curtain, that is, his body, and since we have a great priest over the house of God, let us draw near to God with a sincere heart and with the full assurance that faith brings." GotQuestions.org

1 Kings 6:17 The house, that is, the nave in front of the inner sanctuary, was forty cubits long.

LXE 1 Kings 6:17 And the temple was forty cubits in extent,

NET 1 Kings 6:17 The main hall in front of the inner sanctuary was 60 feet long.

CSB 1 Kings 6:17 The temple, that is, the sanctuary in front of the most holy place, was 60 feet long.

ESV 1 Kings 6:17 The house, that is, the nave in front of the inner sanctuary, was forty cubits long.

NIV 1 Kings 6:17 The main hall in front of this room was forty cubits long.

NLT 1 Kings 6:17 The main room of the Temple, outside the Most Holy Place, was 60 feet long.

NRS 1 Kings 6:17 The house, that is, the nave in front of the inner sanctuary, was forty cubits long.

NJB 1 Kings 6:17 The Temple measured forty cubits -- the Hekal -- in front of the Debir.

NAB 1 Kings 6:17 The nave, or part of the temple in front of the sanctuary, was forty cubits long.

YLT 1 Kings 6:17 And forty by the cubit was the house, it is the temple before it.

Source: [Bible Knowledge Commentary: Old Testament - Page 498](#)

THE HOLY PLACE DESCRIBED

The house, that is, the nave (main room - the Holy Place) **in front of the inner sanctuary** (the Holy of Holies), **was forty cubits** (60 feet) **long** - The Holy Place is just to the east of the Holy of Holies and housed the altar of incense, the golden tables of the bread of the Presence, and the golden lampstands (1Ki 7:48, 49).

1 Kings 6:18 There was cedar on the house within, carved in the shape of gourds and open flowers; all was cedar, there was no stone seen.

NET 1 Kings 6:18 The inside of the temple was all cedar and was adorned with carvings of round ornaments and of flowers in bloom. Everything was cedar; no stones were visible.

CSB 1 Kings 6:18 The cedar paneling inside the temple was carved with ornamental gourds and flower blossoms. Everything was cedar; not a stone could be seen.

ESV 1 Kings 6:18 The cedar within the house was carved in the form of gourds and open flowers. All was cedar; no stone was seen.

NIV 1 Kings 6:18 The inside of the temple was cedar, carved with gourds and open flowers. Everything was cedar; no stone was to be seen.

NLT 1 Kings 6:18 Cedar paneling completely covered the stone walls throughout the Temple, and the paneling was decorated with carvings of gourds and open flowers.

NRS 1 Kings 6:18 The cedar within the house had carvings of gourds and open flowers; all was cedar, no

stone was seen.

NJB 1 Kings 6:18 There was cedar wood round the inside of the Temple, ornamentally carved with gourds and rosettes; all was cedar wood, with no stone showing.

NAB 1 Kings 6:18 The cedar in the interior of the temple was carved in the form of gourds and open flowers; all was of cedar, and no stone was to be seen.

YLT 1 Kings 6:18 And the cedar for the house within is carvings of knobs and openings of flowers; the whole is cedar, there is not a stone seen.

GWN 1 Kings 6:18 Gourds and flowers were carved into the cedar paneling inside the temple. Everything was covered with cedar. No stone could be seen.

- **carved in the shape of gourds** 2 Ki 4:39
- **open flowers** 1 Ki 6:18

INTERIOR PANELING DECORATED WITH CARVINGS OF GOURDS & FLOWERS

There was cedar on the house within, carved in the shape of gourds and open flowers; all was cedar, there was no stone seen.

1 Kings 6:19 Then he prepared an inner sanctuary within the house in order to place there the ark of the covenant of the LORD.

NET 1 Kings 6:19 He prepared the inner sanctuary inside the temple so that the ark of the covenant of the LORD could be placed there.

CSB 1 Kings 6:19 He prepared the inner sanctuary inside the temple to put the ark of the LORD's covenant there.

ESV 1 Kings 6:19 The inner sanctuary he prepared in the innermost part of the house, to set there the ark of the covenant of the LORD.

NIV 1 Kings 6:19 He prepared the inner sanctuary within the temple to set the ark of the covenant of the LORD there.

NLT 1 Kings 6:19 He prepared the inner sanctuary at the far end of the Temple, where the Ark of the LORD's Covenant would be placed.

NRS 1 Kings 6:19 The inner sanctuary he prepared in the innermost part of the house, to set there the ark of the covenant of the LORD.

- **an inner sanctuary:** 1 Ki 6:5,16 2Ch 4:20 Ps 28:2
- **place there the ark of the covenant of the LORD:** 1 Ki 8:6-10 Ex 40:20,21 2Ch 5:7 Heb 9:3,4

Source: [Bible Knowledge Commentary: Old Testament - Page 498](#)

HOLY OF HOLIES PREPARED FOR ARK OF COVENANT

Then he prepared an inner sanctuary (Holy of Holies) **within the house in order to** (purpose clause) **place there the ark of the covenant of the LORD** - 1Sa 4:4 and 2Sa 6:2 describe God as enthroned ([Shekinah glory cloud](#)) between the cherubim on top of the Ark of the Covenant, which represents the throne of God, Ps 80:1 stating that God is "enthroned above the cherubim." (Here is a schematic of [THE TABERNACLE OF THE WILDERNESS](#).)

Warren Wiersbe writes the Ark of the Covenant "was a wooden chest, forty-five inches long, twenty-seven inches wide, and twenty-seven inches high. Because the two tables of the law were in the Ark, it was also called "the Ark of the Testimony" (Ex. 25:22). Across the top of the Ark was a golden "mercy seat," and at each end was a cherub made of olive wood and covered with gold." (See Ex 25:10–22+ and Ex 37:1–9+)...Once a year, the high priest was permitted to enter the Holy of Holies, sprinkle the blood of

the sacrifice on the mercy seat and thus cover the sins of the people for another year (Lev. 16:14,15,16+). ([OT Commentary](#))



Ark of the Covenant

ARK OF THE COVENANT [SMITH] - The first piece of the tabernacle's furniture, for which precise directions were delivered. Exod 25. I. Description. -- It appears to have been an oblong chest of shittim (acacia) wood, 2 1/2 cubits long by 1 1/2 broad and deep. Within and without gold was overlaid on the wood, and on the upper side or lid, which was edged round about with gold, the mercy-seat was placed. The ark was fitted with rings, one at each of the four corners, and through these were passed staves of the same wood similarly overlaid, by which it was carried by the Kohathites. (Numbers 7:9; 10:21) The ends of the staves were visible without the veil in the holy place of the temple of Solomon. (1 Kings 8:8) The ark, when transported, was enveloped in the "veil" of the dismantled tabernacle, in the curtain of badgers' skins and in a blue cloth over all, and was therefore not seen. (Numbers 4:5,20) II. Its purpose was to contain inviolate the divine autograph of the two tables, that "covenant" from which it derived its title. It was also probably a reliquary for the pot of manna and the rod of Aaron. III. History --Before David's time its abode was frequently shifted. It sojourned among several, probably Levitical, families, (1 Samuel 7:1; 2 Samuel 6:3,11; 1 Chronicles 13:13; 15:24,25) in the border villages of eastern Judah; and did not take its place in the tabernacle, but dwelt in curtains, i.e. in a separate tent pitched for it in Jerusalem by David. Subsequently the temple, when completed, received, in the installation of the ark in its shrine, the signal of its inauguration by the effulgence of divine glory instantly manifested. It was probably taken captive or destroyed by Nebuchadnezzar, 2 Esdr. 10:22, so that there was no ark in the second temple.

See much more [in depth article on Ark in the ISBE](#)

See Roland de Vaux's 16 page discussion of [The Ark of the Covenant](#)

THE ARK OF THE COVENANT - Bob Utley

I. Its Design (Exod. 25:10-22)

- A. wood box overlaid with gold (Exod. 25:20-11)
- B. 2½ cubits by 1½ cubits by 1½ cubits (cf. Exod. 25:10; for "cubit" see [SPECIAL TOPIC: CUBIT](#))
- C. portable with rings and poles (Exod. 25:12-16)
- D. the lid of the ark was separate (Exod. 25:17-21)
 - 1. made of gold and fits the top of the wooden box (Exod. 25:10,21)
 - 2. had two *cherubim* on its lid, facing each other (Exod. 25:18-20)

II. Its place and purpose

- A. the place to meet with Israel (Exod. 25:22)
- B. the place where YHWH dwelt (i.e., His footstool, cf. 1 Chr. 28:2; Ps. 132:7; Isa. 66:1) with His people, on the ark of the covenant between the wings of the *cherubim* (see [SPECIAL TOPIC: CHERUBIM](#))
- C. the place of forgiveness of sin (i.e., the mercy seat), for all peoples (cf. Israel, Leviticus 16 and 1 Kgs. 8:27-30; foreigners, 1 Kgs. 8:41,43,60)
- D. the only piece of furniture in the Holy of Holies, inside the veil

III. Its contents

- A. rabbinical tradition
 - 1. the two tablets of stone on which YHWH wrote the decalog (cf. Exod. 31:18; 32:15-16)
 - 2. the two silver columns which hold the tablets (no biblical references)
 - 3. the fragments of the original two tablets which were broken by Moses because of Israel's (Aaron) making and worshiping the golden calf (cf. Exod. 32:19; Deut. 9:17; 10:2)
 - 4. a copy of the entire Torah (cf. Exod. 25:16)
 - 5. the names of God (cf. 1 Kgs. 8:29) developed in Kabbalah, Jewish mysticism

- B. biblical references as to the contents (it is uncertain if these refer to things inside the ark or beside it)
1. a jar of manna (cf. Exod. 16:31-36)
 2. Aaron's rod that budded (cf. Num. 17:4,10; Heb. 9:4)
 3. the guilt offerings of the Philistines (5 golden mice and golden hemorrhoids, cf. 1 Sam. 6:3-4,8)
 4. a copy of the Decalog (cf. Exod. 25:16,21; Deut. 10:4-5; 31:26)
- C. at the dedication of Solomon's Temple in 1 Kings 8 the Ark is said to have only contained the two tablets of stone (i.e., the Ten Words, cf. 1 Kgs. 8:9)

IV. Where is it now?

A. historical options

1. taken to Egypt by Shishak (935-914 b.c.) when he invaded Judah in the fifth year (926 b.c.) of Rehoboam's (son of Solomon) reign (cf. 1 Kgs. 14:25-26; 2 Chr. 12:9)
2. taken to Egypt (Zoan, Tanis, Avaris - different names for the delta capital of Seti I) by Pharaoh Necco II, who also exiled the Davidic seed Jehoahaz (Josiah's son) in 597 b.c. (cf. 2 Kgs. 23:31-35; 2 Chr. 36:1-4)
3. taken to Babylon to the temple of Marduk by Nebuchadnezzar II when Zedekiah was exiled (586 b.c.) and the Temple burned (cf. 2 Kgs. 25:9,13-17; 2 Chr. 36:18)

B. Jewish traditions

1. hidden on Mt. Nebo/Pisgah by Jeremiah before the fall of Jerusalem (2 Macc. 2:4-5)
2. the apocryphal book of II Baruch says an angel hid it
3. hidden by unknown means, but will be returned by Elijah just before the Messiah comes (cf. Mal. 4:5)
4. hidden on Mt. Gerizim (Shechem) where the Samaritans built their temple to YHWH
5. buried under the Temple (i.e., Mt. Moriah) before Nebuchadnezzar captured Jerusalem

1 Kings 6:20 The inner sanctuary was twenty cubits in length, twenty cubits in width, and twenty cubits in height, and he overlaid it with pure gold. He also overlaid the altar with cedar.

NET 1 Kings 6:20 The inner sanctuary was 30 feet long, 30 feet wide, and 30 feet high. He plated it with gold, as well as the cedar altar.

CSB 1 Kings 6:20 The interior of the sanctuary was 30 feet long, 30 feet wide, and 30 feet high; he overlaid it with pure gold. He also overlaid the cedar altar.

ESV 1 Kings 6:20 The inner sanctuary was twenty cubits long, twenty cubits wide, and twenty cubits high, and he overlaid it with pure gold. He also overlaid an altar of cedar.

NIV 1 Kings 6:20 The inner sanctuary was twenty cubits long, twenty wide and twenty high. He overlaid the inside with pure gold, and he also overlaid the altar of cedar.

NLT 1 Kings 6:20 This inner sanctuary was 30 feet long, 30 feet wide, and 30 feet high. He overlaid the inside with solid gold. He also overlaid the altar made of cedar.

NRS 1 Kings 6:20 The interior of the inner sanctuary was twenty cubits long, twenty cubits wide, and twenty cubits high; he overlaid it with pure gold. He also overlaid the altar with cedar.

NJB 1 Kings 6:20 The Debir was twenty cubits long, twenty cubits wide, and twenty high, and he overlaid it on the inside with pure gold. He made an altar of cedar wood

- **twenty cubits** (30 feet): 1Ki 6:2,3
- **the altar**: 1Ki 6:22 7:48 Ex 30:1-3

Related Passages: Words in this color in parallel passages in 2 Chronicles give additional details not found in 1 Kings

2 Chronicles 3:6+ Further, he adorned the house **with precious stones; and the gold was gold from Parvaim.**

HOLY OF HOLIES OVERLAIN WITH GOLD

The inner sanctuary (Holy of Holies) was twenty cubits (30 feet) in length, twenty cubits (30 feet) in width, and twenty cubits

(30 feet) **in height, and he overlaid it with pure gold. He also overlaid the altar**(of incense) **with cedar** - Gold in the form of fine sheets covered the entire Holy of holies and the Holy Place (no wood or stone was visible).

[Bob Utley](#) makes an interesting point that "There are degrees of holiness expressed by the different metals as one moves from the holy of holies to the sacrificial altar - Gold > Silver > Bronze

[Bob Utley](#) ALTAR OF INCENSE

This was an altar-shaped (i.e., small table with projection on each corner, cf. Exod. 30:1-3) piece of furniture (BDB 882, 883) where incense was placed in large quantities on the Day of Atonement (cf. Leviticus 16) to produce thick smoke which concealed YHWH's presence over the ark. Many place it inside the Holy of Holies. This has caused commentators to take this phrase to refer to a "censer" because this is how the Septuagint translates this term (cf. Lev. 16:12; 2 Chr. 26:19; Ezek. 8:11; IV Mac. 7:11). However, Philo and Josephus use the same Greek word for the incense altar. In the OT the altar is closely identified with the Holy of Holies (cf. Exod.30:1-10, 37; but especially 1 Kgs. 6:22).

Coals were taken from the great sacrificial altar at the door of the tabernacle and placed on this small stand. Incense was then placed on the coals to produce a large amount of smoke. This wonderful smelling smoke obscured the high priest's eyes from seeing YHWH, who dwelt over the ark of the covenant between the wings of the *cherubim*, in the Holy of Holies.

QUESTION - [What was the Holy of Holies?](#)

ANSWER - The room known as the Holy of Holies was the innermost and most sacred area of the ancient [tabernacle of Moses](#) and temple of Jerusalem. The Holy of Holies was constructed as a perfect cube. It contained only the [Ark of the Covenant](#), the symbol of Israel's special relationship with God. The Holy of Holies was accessible only to the Israelite high priest. Once a year, on [Yom Kippur](#), the Day of Atonement, the high priest was permitted to enter the small, windowless enclosure to burn incense and sprinkle the blood of a sacrificial animal on the [mercy seat](#) of the Ark. By doing so, the high priest atoned for his own sins and those of the people. The Holy of Holies was separated from the rest of the tabernacle/temple by the veil, a huge, heavy drape made of fine linen and blue, purple and scarlet yarn and embroidered with gold cherubim.

God said that He would appear in the Holy of Holies (Leviticus 16:2); hence, the need for the veil. There exists a barrier between man and God. The holiness of God could not be accessed by anyone but the high priest, and then only once a year. God's "eyes are too pure to look on evil" (Habakkuk 1:13), and He can tolerate no sin. The veil and the elaborate rituals undertaken by the priest were a reminder that man could not carelessly or irreverently enter God's awesome presence. Before the high priest entered the Holy of Holies on the Day of Atonement, he had to wash himself, put on special clothing, bring burning incense to let the smoke cover his eyes from a direct view of God, and bring sacrificial blood with him to make atonement for sins (Exodus 28; Hebrews 9:7).

The significance of the Holy of Holies to Christians is found in the events surrounding the crucifixion of Christ. When Jesus died, an amazing thing happened: "When Jesus had cried out again in a loud voice, he gave up his spirit. At that moment the curtain of the temple was torn in two from top to bottom" (Matthew 27:50-51a). The veil was not torn in half by any man. It was a supernatural event done by the power of God to make a very specific point: because of the death of Christ on the cross, man was no longer separated from God. The Old Testament temple system was made obsolete as the New Covenant was ratified. No longer would we have to depend on priests to perform once-a-year sacrifices on our behalf. Christ's body was "torn" on the cross, just as the veil was torn in the temple, and now we have access to God through Jesus: "we have confidence to enter the Most Holy Place by the blood of Jesus, by a new and living way opened for us through the curtain, that is, his body" (Hebrews 10:19-20).

The once-for-all-time sacrifice of Christ did away with the necessity of yearly sacrifices, which could never take away sins (Hebrews 10:11). Those sacrifices were merely a foreshadowing of the perfect sacrifice to come, that of the holy Lamb of God, slain for the sins of the world (John 1:29). The Holy of Holies, the very presence of God, is now open to all who come to Christ in faith. Where, before, there was an imposing barrier guarded by cherubim, God has opened a way by the shed blood of His Son. [GotQuestions.org](#)

1 Kings 6:21 So Solomon overlaid the inside of the house with pure gold. And he drew chains of gold across the front of the inner sanctuary, and he overlaid it with gold.

NET 1 Kings 6:21 Solomon plated the inside of the temple with gold. He hung golden chains in front of the inner sanctuary and plated the inner sanctuary with gold.

CSB 1 Kings 6:21 Next, Solomon overlaid the interior of the temple with pure gold, and he hung gold chains across the front of the inner sanctuary and overlaid it with gold.

ESV 1 Kings 6:21 And Solomon overlaid the inside of the house with pure gold, and he drew chains of gold across, in front of the inner sanctuary, and overlaid it with gold.

NIV 1 Kings 6:21 Solomon covered the inside of the temple with pure gold, and he extended gold chains across the front of the inner sanctuary, which was overlaid with gold.

NLT 1 Kings 6:21 Then Solomon overlaid the rest of the Temple's interior with solid gold, and he made gold chains to protect the entrance to the Most Holy Place.

NRS 1 Kings 6:21 Solomon overlaid the inside of the house with pure gold, then he drew chains of gold across, in front of the inner sanctuary, and overlaid it with gold.

- **overlaid:** Ex 26:29,32 36:34 2Ch 3:7-9
- **chains:** 1Ki 6:5 Ex 26:32,33 2Ch 3:14-16

Related Passages: Words in this color in parallel passages in 2 Chronicles give additional details not found in 1 Kings

2 Chronicles 3:14-16 **He made the veil of violet, purple, crimson and fine linen, and he worked cherubim on it.** 15 He also made two pillars for the front of the house, thirty-five cubits high, and the capital on the top of each was five cubits. 16 He made chains in the inner sanctuary and placed them on the tops of the pillars; and **he made one hundred pomegranates and placed them on the chains.**

GOLD CHAINS SEPARATED HOLY FROM MOST HOLY PLACE

So Solomon overlaid the inside of the house with pure gold. And he drew chains of gold across the front of the inner sanctuary (Holy of holies), **and he overlaid it with gold** - NLT = "Then Solomon overlaid the rest of the Temple's interior with solid gold, and he made gold chains to protect the entrance to the Most Holy Place."

R D Patterson - The gold chains, stretched across the front of the inner sanctuary, served to strengthen the concept of the inaccessibility of this Most Holy Place. (See [1 and 2 Kings](#))

Bob Utley This may refer to how a curtain (cf. 2 Chr. 3:14; Matt. 27:51; Heb. 6:19) was hung that allowed access to the holy of holies.

Most Holy Place - The Kodesh Hakodashim, or Holy of Holies, (1 Kings 6:19; 8:6), also called the "Inner House" (6:27), (Heb. 9:3) was 20 cubits in length, breadth, and height. The usual explanation for the discrepancy between its height and the 30-cubit height of the temple is that its floor was elevated, like the cella of other ancient temples.¹² It was floored and wainscotted with cedar of Lebanon (1 Kings 6:16), and its walls and floor were overlaid with gold (6:20, 21, 30). It contained two cherubim of olive-wood, each 10 cubits high (1 Kings 6:16, 20, 21, 23–28) and each having outspread wings of 10 cubits span, so that, since they stood side by side, the wings touched the wall on either side and met in the center of the room. There was a two-leaved door between it and the Holy Place overlaid with gold (2 Chr. 4:22); also a veil of tekhelet (blue), purple, and crimson and fine linen (2 Chr. 3:14; compare Exodus 26:33). It had no windows (1 Kings 8:12) and was considered the dwelling-place of the "name" of God. The color scheme of the veil was symbolic. Blue represented the heavens, while red or crimson represented the earth. Purple, a combination of the two colors, represents a meeting of the heavens and the earth.

Hekhal - The Hekhal, or Holy Place, (1 Kings 8:8–10), is also called the "greater house" (2 Chr. 3:5) and the "temple" (1 Kings 6:17); the word also means "palace",¹² was of the same width and height as the Holy of Holies, but 40 cubits in length. Its walls were lined with cedar, on which were carved figures of cherubim, palm-trees, and open flowers, which were overlaid with gold.

Chains of gold further marked it off from the Holy of Holies The floor of the Temple was of fir-wood overlaid with gold. The doorposts, of olive-wood, supported folding-doors of fir. The doors of the Holy of Holies were of olive-wood. On both sets of doors were carved cherubim, palm-trees, and flowers, all being overlaid with gold (1 Kings 6:15 et seq.)

THE VEIL BETWEEN THE HOLY PLACE AND THE HOLY OF HOLIES

2 Chronicles 3:14+ He made the veil ([paroket](#); Lxx = [katapetasma](#)) of violet, purple, crimson and fine linen, and he worked cherubim on it.

This crucial structure that separates the Holy Place from the Holy of holies is surprisingly not described in 1 Kings 6.

Veil (curtain) (06532) **paroket** means curtain and refers to [Veil of the Temple \(See diagram of Sanctuary\)](#) which separated the [Holy Place](#) from the [Holy of Holies](#), which was the very dwelling place of God (Ex 25:8), over which the [Shekinah glory cloud](#) was manifest.

NET Note on Veil - The Hebrew term פָּרֹכֶת (**paroket**) is usually translated “**veil**” (e.g., ASV, NAB, NASB) or “**curtain**” (e.g., NIV, NRSV), but it seems to have stretched not only in front of but also over the top of the ark of the covenant which stood behind and under it inside the most holy place.

The Septuagint (Lxx) uses the term [veil](#) (Mt 27:51+), meaning something that one stretches, a covering. The verbal form means to spread over, to cover with fabric.

The veil of the sanctuary - What was the significance of the temple veil being torn in two when Jesus died? Answer: During the lifetime of Jesus, the holy temple in Jerusalem was the center of Jewish religious life. The temple was the place where animal sacrifices were carried out and worship according to the Law of Moses was followed faithfully. Hebrews 9:1-9 tells us that in the temple a veil separated the Holy of Holies—the earthly dwelling place of God’s presence—from the rest of the temple where men dwelt. This signified that man was separated from God by sin (Isaiah 59:1-2). Only the high priest was permitted to pass beyond this veil once each year (Exodus 30:10; Hebrews 9:7) to enter into God’s presence for all of Israel and make atonement for their sins (Leviticus 16). Solomon’s temple was 30 cubits high (1 Kings 6:2), but Herod had increased the height to 40 cubits, according to the writings of Josephus, a first century Jewish historian. There is uncertainty as to the exact measurement of a cubit, but it is safe to assume that this veil was somewhere near 60 feet high. Josephus also tells us that the veil was four inches thick and that horses tied to each side could not pull the veil apart. The book of Exodus teaches that this thick veil was fashioned from blue, purple and scarlet material and fine twisted linen. So, what do we make of this? What significance does this torn veil have for us today? Above all, the tearing of the veil at the moment of Jesus’ death dramatically symbolized that His sacrifice, the shedding of His own blood, was a sufficient atonement for sins. It signified that now the way into the Holy of Holies was open for all people, for all time, both Jew and Gentile. When Jesus died, the veil was torn, and God moved out of that place never again to dwell in a temple made with hands (Acts 17:24). God was through with that temple and its religious system, and the temple and Jerusalem were left “desolate” (destroyed by the Romans) in A.D. 70, just as Jesus prophesied in Luke 13:35. As long as the temple stood, it signified the continuation of the Old Covenant. Hebrews 9:8-9 refers to the age that was passing away as the new covenant was being established (Hebrews 8:13). In a sense, the veil was symbolic of Christ Himself as the only way to the Father (John 14:6). This is indicated by the fact that the high priest had to enter the Holy of Holies through the veil. Now Christ is our superior High Priest, and as believers in His finished work, we partake of His better priesthood. We can now enter the Holy of Holies through Him. Hebrews 10:19-20 says that the faithful enter into the sanctuary by the “blood of Jesus, by the new and living way which he opened for us through the veil, that is, through his flesh.” Here we see the image of Jesus’ flesh being torn for us just as He was tearing the veil for us. See [What was the significance of the temple veil being torn in two.](#)

1 Kings 6:22 He overlaid the whole house with gold, until all the house was finished. Also the whole altar which was by the inner sanctuary he overlaid with gold.

NET 1 Kings 6:22 He plated the entire inside of the temple with gold, as well as the altar inside the inner sanctuary.

CSB 1 Kings 6:22 So he added the gold overlay to the entire temple until everything was completely finished, including the entire altar that belongs to the inner sanctuary.

ESV 1 Kings 6:22 And he overlaid the whole house with gold, until all the house was finished. Also the whole altar that belonged to the inner sanctuary he overlaid with gold.

NIV 1 Kings 6:22 So he overlaid the whole interior with gold. He also overlaid with gold the altar that belonged to the inner sanctuary.

NLT 1 Kings 6:22 So he finished overlaying the entire Temple with gold, including the altar that belonged to the Most Holy Place.

NRS 1 Kings 6:22 Next he overlaid the whole house with gold, in order that the whole house might be perfect; even the whole altar that belonged to the inner sanctuary he overlaid with gold.

- **also:** 1Ki 6:20 Ex 30:1,3,5,6 2Ch 3:7-14

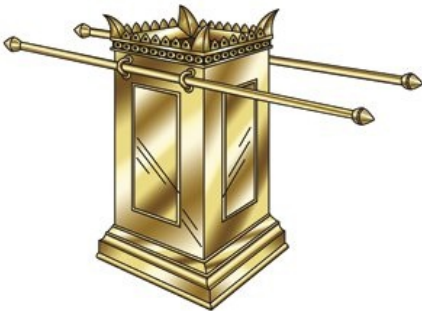
Related Passages:

2 Chronicles 3:7-14 He also overlaid the house with gold—the beams, the thresholds and its walls and its doors; and he carved cherubim on the walls. 8 Now he made the room of the holy of holies: its length across the width of the house was twenty cubits, and its width was twenty cubits; and he overlaid it with fine gold, amounting to 600 talents. 9 The weight of the nails was fifty shekels of gold. He also overlaid the upper rooms with gold. 10 Then he made two sculptured cherubim in the room of the holy of holies and overlaid them with gold. 11 The wingspan of the cherubim was twenty cubits; the wing of one, of five cubits, touched the wall of the house, and its other wing, of five cubits, touched the wing of the other cherub. 12 The wing of the other cherub, of five cubits, touched the wall of the house; and its other wing of five cubits was attached to the wing of the first cherub. 13 The wings of these cherubim extended twenty cubits, and they stood on their feet facing the main room

Source: [Bible Knowledge Commentary: Old Testament - Page 498](#)

GOLD, GOLD, GOLD EVERYWHERE INSIDE

He overlaid the whole house with gold, until all the house was finished - The interior was entirely overlain with gold.



Altar of Incense

Also the whole altar which was by the inner sanctuary (Most Holy Place) he overlaid with gold. This was the altar of incense in the holy place.

1 Kings 6:23 Also in the inner sanctuary he made two cherubim of olive wood, each ten cubits high.

NET 1 Kings 6:23 In the inner sanctuary he made two cherubs of olive wood; each stood 15 feet high.

CSB 1 Kings 6:23 In the inner sanctuary he made two cherubim 15 feet high out of olive wood.

ESV 1 Kings 6:23 In the inner sanctuary he made two cherubim of olivewood, each ten cubits high.

NIV 1 Kings 6:23 In the inner sanctuary he made a pair of cherubim of olive wood, each ten cubits high.

NLT 1 Kings 6:23 He made two cherubim of wild olive wood, each 15 feet tall, and placed them in the inner sanctuary.

NRS 1 Kings 6:23 In the inner sanctuary he made two cherubim of olivewood, each ten cubits high.

NJB 1 Kings 6:23 In the Debir he made two great winged creatures of wild-olive wood. . .It was ten cubits high.

NAB 1 Kings 6:23 In the sanctuary were two cherubim, each ten cubits high, made of olive wood.

YLT 1 Kings 6:23 And he maketh within the oracle two cherubs, of the oil-tree, ten cubits is their height;

- **two cherubim:** Ge 3:24 Ex 25:18-22 37:7-9 2Ch 3:10-13 Ps 18:10 80:1 Isa 37:16 Eze 10:2-22 Heb 1:14 1Pe 1:12

Related Passages: Words in this color in parallel passages in 2 Chronicles give additional details not found in 1 Kings

2 Chronicles 3:8 Now he made the room of the holy of holies: its length across the width of the house was

twenty cubits, and its width was twenty cubits; and **he overlaid it with fine gold, amounting to 600 talents. 9 The weight of the nails was fifty shekels of gold. He also overlaid the upper rooms with gold.** 10 Then he made two sculptured cherubim in the room of the holy of holies and overlaid them with gold.

TWO CHERUBIM IN HOLY OF HOLIES

Also in the inner sanctuary (Holy of holies) **he made two cherubim** ([kerub](#)) **of olive wood, each ten cubits** (7.5 ft) **high.** These cherubim were distinct from, and much larger than those which covered the mercy-seat.

ESV Study Bible note - The placing of cherubim to the **east of the garden** is reflected in the tabernacle and temple, where cherubim were an important component in the structure and furnishings (see [The Ark of the Covenant](#)). (See context in [ESV Study Bible](#))

Cherubim ([03742](#)) [kerub](#) are angelic heavenly beings who dwell in God's presence and minister to Him. Note that cherubim which are frequently depicted as chubby infants with wings or as feminine creatures has absolutely no scriptural support (Which makes the point again that one should not glean his theology from Biblical art but from the Bible - in fact the first use in Ge 3:24 hardly depicts them as "chubby little babies" but as fearful beings!) In other cultures of the ancient world, cherubim were minor deities protective of palaces and temples; in Israel they symbolized angelic guardians (Gen 3:24).

In the OT the **cherubim** were symbolic attendants that marked the place of the Lord's "enthronement" in his earthly kingdom

- 1Sa 4:4 = "the LORD of hosts who sits above the **cherubim**";
- 2Sa 6:2 = "the LORD of hosts who is enthroned above the **cherubim**";
- 2Ki 19:15 = "the God of Israel, who are enthroned above the **cherubim**";
- Ps 99:1 = "The LORD reigns, let the peoples tremble; He is enthroned above the **cherubim**, let the earth shake!"

Gilbrant notes that "They are referred to ninety-one times in the OT (thirty-one times in Ezekiel), generally in the plural. The tri-consonantal root (krb) appears throughout the Semitic world. An etymology, though, is difficult. Cherubim are first mentioned in Gen. 3:24 as guarding Eden. Afterward, they are presented as just below, or supporting, the throne of God (Ps. 18:10; Ezek. 10:20). Scripture contains no clear description of their appearance, with the exception that they have faces, hands and wings. It is unlikely that they resemble the Assyrian winged-bulls or any other winged heavenly creature depicted elsewhere in ancient Near Eastern art and literature. The imagery of Ezek. 1:5-25 portrays unhesitancy and directness in their movement ("they went everyone straight forward... and they turned not when they went," v. 12), and associates them with wheels having rims full of eyes (v. 18). Symbolized is God's complete awareness of all that transpires and his ability to act decisively. References where Yahweh is seen enthroned between the cherubim (2 Sam. 4:4; 1 Chr. 13:6) are allusions to the Ark of the Covenant. In Solomon's temple, the Ark, with its cherubim, stood beneath the large statues of cherubim whose wings extended across the entire inner chamber (1 Kings 6:23ff). Ezekiel's temple has no such sculptures. Its inner walls are covered alternately with figures of palm trees and cherubim (Ezek. 41:18ff, 25). Cherubim vary in their biblical representations. Ezekiel 41:19 depicts them with two faces (a man and a lion), not four as earlier. Certainly, the Bible writers had difficulty in describing these extra-dimensional beings from the heavenly realm. There is possible overlap between cherubim which have an "appearance like coals of fire" (Ezek. 1:13) and seraphim (the "burning ones" of Isa. 6:2f, 6). ([Complete Biblical Library Greek-English Dictionary](#))

KERUB - 90X/66V - cherub(25), cherubim(65). Gen. 3:24; Exod. 25:18; Exod. 25:19; Exod. 25:20; Exod. 25:22; Exod. 26:1; Exod. 26:31; Exod. 36:8; Exod. 36:35; Exod. 37:7; Exod. 37:8; Exod. 37:9; Num. 7:89; 1 Sam. 4:4; 2 Sam. 6:2; 2 Sam. 22:11; 1 Ki. 6:23; 1 Ki. 6:24; 1 Ki. 6:25; 1 Ki. 6:26; 1 Ki. 6:27; 1 Ki. 6:28; 1 Ki. 6:29; 1 Ki. 6:32; 1 Ki. 6:35; 1 Ki. 7:29; 1 Ki. 7:36; 1 Ki. 8:6; 1 Ki. 8:7; 2 Ki. 19:15; 1 Chr. 13:6; 1 Chr. 28:18; 2 Chr. 3:7; 2 Chr. 3:10; 2 Chr. 3:11; 2 Chr. 3:12; 2 Chr. 3:13; 2 Chr. 3:14; 2 Chr. 5:7; 2 Chr. 5:8; Ps. 18:10; Ps. 80:1; Ps. 99:1; Isa. 37:16; Ezek. 9:3; Ezek. 10:1; Ezek. 10:2; Ezek. 10:3; Ezek. 10:4; Ezek. 10:5; Ezek. 10:6; Ezek. 10:7; Ezek. 10:8; Ezek. 10:9; Ezek. 10:14; Ezek. 10:15; Ezek. 10:16; Ezek. 10:18; Ezek. 10:19; Ezek. 10:20; Ezek. 11:22; Ezek. 28:14; Ezek. 28:16; Ezek. 41:18; Ezek. 41:20; Ezek. 41:25

[Bob Utley](#) - CHERUB. . .*CHERUBIM* (BDB 500, KB 497)

1. One of several types of angelic beings mentioned in the OT (i.e., *Cherubim*, *Seraphim* [see [SPECIAL TOPIC: SERAPHIM](#)], national angels, Arch Angels, Messenger Angels). This particular type of angelic being guarded sacred areas (cf. Gen. 3:24; Exod. 25:18-22; 1 Kgs. 8:6-7; Daniel 10). It is mentioned over 90 times in the OT, but only once in the NT (cf. Heb. 9:5).

2. Etymology is uncertain.
 1. from Akkadian "intercessor" or "mediator" between God and mankind
 2. from Hebrew there is a possible word play between "chariot" and "cherub" (cf. Ezek. 1; 10)
 3. some scholars say it means "brilliant appearance" (i.e., like the *Shekinah*; see [SPECIAL TOPIC: SHEKINAH](#))

3. Physical form – This has been difficult to ascertain because of varying descriptions within the Bible and varying animal-human forms found in the ANE. Some link them to
 1. winged bull of Mesopotamia
 2. winged eagle – lions of Egypt called "griffins"
 3. winged creatures on Hiram's (King of Tyre) throne
 4. sphinx of Egypt and similar forms found in King Ahab's ivory palace in Samaria

4. Physical Description
 1. The form of the *Cherubim* is linked with the form of the *Seraphim* of Isaiah 6.
 2. Examples of different forms
 1. Number of faces
 - (1) two – Ezek. 41:18
 - (2) four – Ezek. 1:6,10; 10:14,21
 - (3) one – Rev. 4:7
 2. Number of wings
 - (1) two – 1 Kgs. 6:24
 - (2) four – Ezek. 1:6,11; 10:7,8-21
 - (3) six (like Seraphim of Isa. 6:2) – Rev. 4:8
 3. Other features (also called "the Living Creatures")
 1. Human hands – Ezek. 1:8; 10:8,21
 2. Legs
 - (1) straight, no knee – Ezek. 1:7
 - (2) calf feet – Ezek. 1:7
 4. Flavius Josephus admits that no one knew what a cherub looked like (cf. *Antiquities of the Jews*, VIII.3.3).

5. Places and purpose found in the Bible
 1. Guardian of the tree of life, Gen. 3:24 (possibly used as imagery in Ezek. 28:14,16)
 2. Guardian of the Tabernacle
 1. over the Ark of the Covenant; Exod. 25:18-20; Num. 7:89; 1 Sam. 4:4; Heb. 9:5
 2. depicted on veil and curtains of the tabernacle; Exod. 26:1,31; 36:8,35
 3. Guardian of Solomon's temple
 1. two large carved cherubs in Holy of Holies; 1 Kgs. 6:23-28; 8:6-7; 2 Chr. 3:10-14; 5:7-9
 2. on walls of inner shrine; 1 Kgs. 6:29,35; 2 Chr. 3:7
 3. on panels that were associated with the several lavers; 1 Kgs. 7:27-39
 4. Guardian of Ezekiel's temple – carved on walls and doors; Ezek. 41:18-20, 25
 5. Connected with transportation of deity
 1. possibly imagery for wind; 2 Sam. 22:11; Ps. 18:10; 104:3-4; Isa. 19:1
 2. guardian of God's throne; Ps.80:1; 99:1; Isa. 37:16
 3. guardian of God's portable throne chariot; Ezek. 1:4-28; 10:3-22; 1 Chr. 28:18
 6. Herod's temple – painted on walls (i.e., guardian cf. Talmud "Yoma" 54a)
 7. Revelation throne scene (i.e., guardian cf. Revelation 4-5)

1 Kings 6:24 Five cubits was the one wing of the cherub and five cubits the other wing of the cherub; from the end of one wing to the end of the other wing were ten cubits.

NET 1 Kings 6:24 Each of the first cherub's wings was seven and a half feet long; its entire wingspan was 15 feet.

CSB 1 Kings 6:24 One wing of the first cherub was 7 1/2 feet long, and the other wing was 7 1/2 feet long. The wingspan was 15 feet from tip to tip.

ESV 1 Kings 6:24 Five cubits was the length of one wing of the cherub, and five cubits the length of the other wing of the cherub; it was ten cubits from the tip of one wing to the tip of the other.

NIV 1 Kings 6:24 One wing of the first cherub was five cubits long, and the other wing five cubits--ten cubits from wing tip to wing tip.

NLT 1 Kings 6:24 The wingspan of each of the cherubim was 15 feet, each wing being 7-1/2 feet long.

NRS 1 Kings 6:24 Five cubits was the length of one wing of the cherub, and five cubits the length of the other wing of the cherub; it was ten cubits from the tip of one wing to the tip of the other.

NJB 1 Kings 6:24 One winged creature's wing was five cubits long and the other wing five cubits: ten cubits from wing tip to wing tip.

NAB 1 Kings 6:24 Each wing of a cherub measured five cubits so that the space from wing tip to wing tip of each was ten cubits.

YLT 1 Kings 6:24 and five cubits is the one wing of the cherub, and five cubits the second wing of the cherub, ten cubits from the ends of its wings even unto the ends of its wings;

Related Passages:

2 Chronicles 3:11-13 The wingspan of the cherubim was twenty cubits; the wing of one, of five cubits, touched the wall of the house, and its other wing, of five cubits, touched the wing of the other cherub. 12 The wing of the other cherub, of five cubits, touched the wall of the house; and its other wing of five cubits was attached to the wing of the first cherub. 13 The wings of these cherubim extended twenty cubits, and they stood on their feet facing the main room

WINGSPAN OF THE CHERUBIM

Five cubits (7.5 ft) was the one wing of the cherub ([kerub](#)) and five cubits (7.5 ft) the other wing of the cherub ([kerub](#)) ; from the end of one wing to the end of the other wing were ten cubits (15 ft) - These cherubim were much larger than the cherubim over the Ark of the Covenant.

1 Kings 6:25 The other cherub was ten cubits; both the cherubim were of the same measure and the same form.

NET 1 Kings 6:25 The second cherub also had a wingspan of 15 feet; it was identical to the first in measurements and shape.

CSB 1 Kings 6:25 The second cherub also was 15 feet; both cherubim had the same size and shape.

ESV 1 Kings 6:25 The other cherub also measured ten cubits; both cherubim had the same measure and the same form.

NIV 1 Kings 6:25 The second cherub also measured ten cubits, for the two cherubim were identical in size and shape.

NLT 1 Kings 6:25 The two cherubim were identical in shape and size;

NRS 1 Kings 6:25 The other cherub also measured ten cubits; both cherubim had the same measure and the same form.

NJB 1 Kings 6:25 The other winged creature also measured ten cubits; both had the same measurements and the same shape.

NAB 1 Kings 6:25 The cherubim were identical in size and shape,

Related Passages:

2 Chronicles 3:12 The wing of the other cherub, of five cubits, touched the wall of the house; and its other wing of five cubits was attached to the wing of the first cherub. 13 The wings of these cherubim extended twenty cubits, and they stood on their feet facing the main room

The other cherub ([kerub](#)) was ten cubits (15 ft); both the cherubim ([kerub](#)) were of the same measure and the same form.

1 Kings 6:26 The height of the one cherub was ten cubits, and so was the other cherub.

NET 1 Kings 6:26 Each cherub stood 15 feet high.

CSB 1 Kings 6:26 The first cherub's height was 15 feet and so was the second cherub's.

ESV 1 Kings 6:26 The height of one cherub was ten cubits, and so was that of the other cherub.

NIV 1 Kings 6:26 The height of each cherub was ten cubits.

NLT 1 Kings 6:26 each was 15 feet tall.

NRS 1 Kings 6:26 The height of one cherub was ten cubits, and so was that of the other cherub.

The height of the one cherub ([kerub](#)) was ten cubits (15 ft), and so was the other cherub([kerub](#)) -

1 Kings 6:27 He placed the cherubim in the midst of the inner house, and the wings of the cherubim were spread out, so that the wing of the one was touching the one wall, and the wing of the other cherub was touching the other wall. So their wings were touching each other in the center of the house.

NET 1 Kings 6:27 He put the cherubs in the inner sanctuary of the temple. Their wings were spread out. One of the first cherub's wings touched one wall and one of the other cherub's wings touched the opposite wall. The first cherub's other wing touched the second cherub's other wing in the middle of the room.

CSB 1 Kings 6:27 Then he put the cherubim inside the inner temple. Since their wings were spread out, the first one's wing touched one wall while the second cherub's wing touched the other wall, and in the middle of the temple their wings were touching wing to wing.

ESV 1 Kings 6:27 He put the cherubim in the innermost part of the house. And the wings of the cherubim were spread out so that a wing of one touched the one wall, and a wing of the other cherub touched the other wall; their other wings touched each other in the middle of the house.

NIV 1 Kings 6:27 He placed the cherubim inside the innermost room of the temple, with their wings spread out. The wing of one cherub touched one wall, while the wing of the other touched the other wall, and their wings touched each other in the middle of the room.

NLT 1 Kings 6:27 He placed them side by side in the inner sanctuary of the Temple. Their outspread wings reached from wall to wall, while their inner wings touched at the center of the room.

NRS 1 Kings 6:27 He put the cherubim in the innermost part of the house; the wings of the cherubim were spread out so that a wing of one was touching the one wall, and a wing of the other cherub was touching the other wall; their other wings toward the center of the house were touching wing to wing.

- **the wings of the cherubim were spread out**, Ex 25:20 37:9 2Ch 3:11 5:8

Related Passages:

2 Chronicles 3:10-13+ Then he made two sculptured cherubim in the room of the holy of holies and overlaid them with gold. 11 The wingspan of the cherubim was twenty cubits; the wing of one, of five cubits, touched the wall of the house, and its other wing, of five cubits, touched the wing of the other cherub. 12 The wing of the other cherub, of five cubits, touched the wall of the house; and its other wing of five cubits was attached to the wing of the first cherub. 13 The wings of these cherubim extended twenty cubits, **and they stood on their feet facing the main room.** (FACING THE HOLY PLACE)

CHERUBIM TOUCHING EACH OTHER AND THE WALLS

He (Solomon directed the placement) **placed the cherubim ([kerub](#)) in the midst of the inner house** (Holy of holies), **and the wings of the cherubim ([kerub](#)) were spread out, so that the wing of the one was touching the one wall, and the wing of the other cherub ([kerub](#)) was touching the other wall. So their wings were touching each other in the center of the house** NLT = "He placed them side by side in the inner sanctuary of the Temple. Their outspread wings reached from wall to wall, while their

inner wings touched at the center of the room." To reiterate these two cherubim were not the cherubim that covered the Ark of the Covenant as they were much larger (15 feet high with a combined 30 foot wingspan) and located separate from the Ark, facing toward the Holy Place.

These two cherubim that "**stood on their feet facing the main room**" (2Chr 3:13+) call to mind Genesis 3:24+ "So He drove the man out; and at the east of the garden of Eden He stationed the **cherubim** and the flaming sword which turned every direction to guard the way to the tree of life." The stationing of the cherubim in Solomon's Temple facing the main temple hall suggests their symbolic function as guardians of the holiest place.

Matthew Henry on the two cherubim, which were set up in the holy of holies. - There were two already over the ark, which covered the mercy-seat with their wings; these were small ones. Now that the most holy place was enlarged, though these were continued (being appurtenances to the ark, which was not to be made new, as all the other utensils of the tabernacle were), yet those two large ones were added, doubtless by divine appointment, to fill up the holy place, which otherwise would have looked bare, like a room unfurnished. These cherubim are said to be of image-work (2Ch 3:10), designed, it is likely, to represent the angels who attend the divine Majesty. Each wing extended five cubits, so that the whole was twenty cubits (2Ch 3:12, 13), which was just the breadth of the most holy place, 2Ch 3: 8. They stood on their feet, as servants, their faces inward toward the ark (2Ch 3:13), that it might appear they were not set there to be adored (for then they would have been made sitting, as on a throne, and their faces towards their worshippers), but rather as themselves attendants on the invisible God. We must not worship angels, but we must worship with angels; for we have come into communion with them (Heb. 12:22), and must do the will of God as the angels do it. The thought that we are worshipping him before whom the angels cover their faces will help to inspire us with reverence in all our approaches to God. Compare 1 Co. 11:10 with Isa. 6:2.

1 Kings 6:28 He also overlaid the cherubim with gold.

He also overlaid the cherubim ([kerub](#)) with gold - Everything in the Holy of holies is gold plated.

1 Kings 6:29 Then he carved all the walls of the house round about with carved engravings of cherubim, palm trees, and open flowers, inner and outer sanctuaries.

NET 1 Kings 6:29 On all the walls around the temple, inside and out, he carved cherubs, palm trees, and flowers in bloom.

CSB 1 Kings 6:29 He carved all the surrounding temple walls with carved engravings-- cherubim, palm trees and flower blossoms-- in both the inner and outer sanctuaries.

ESV 1 Kings 6:29 Around all the walls of the house he carved engraved figures of cherubim and palm trees and open flowers, in the inner and outer rooms.

NIV 1 Kings 6:29 On the walls all around the temple, in both the inner and outer rooms, he carved cherubim, palm trees and open flowers.

NLT 1 Kings 6:29 He decorated all the walls of the inner sanctuary and the main room with carvings of cherubim, palm trees, and open flowers.

NRS 1 Kings 6:29 He carved the walls of the house all around about with carved engravings of cherubim, palm trees, and open flowers, in the inner and outer rooms.

- **carved:** Ex 36:8 2Ch 3:14 4:2-5 Ps 103:20 148:2 Lu 2:13,14 Eph 3:10 Rev 5:11-14
- **palm trees:** Ps 92:12-15 Rev 7:9
- **open flowers:** 1Ki 6:18,32

SOLOMON DECORATES INNER WALLS WITH CARVINGS

Then he carved all the walls of the house round about with carved engravings of cherubim([kerub](#)), palm trees, and open flowers, inner and outer sanctuaries - Obviously Solomon did not do the carving but directed it presumably based on the plans

God had given to David who passed the plans on to his son Solomon.

Frederick Mabie: The palm tree was a common symbol of fertility, life, and agricultural bounty in the ancient Near East and symbolized God's blessings on his people. (See [NIV, Cultural Backgrounds Study Bible: Bringing to Life the ... - Page 725](#))

PALM TREE [ISBE] - pam'-tre (tamar, same as the Aramaic and Ethiopic, but in Arabic = "date"; phoinix (Ex 15:27; Lev 23:40; Nu 33:9; Dt 34:3; Jdg 1:16; 3:13; 2 Ch 28:15; Neh 8:15; Ps 92:12; Song 7:7 f; Joel 1:12); tomer, Deborah "dwelt under the palm-tree" (Jdg 4:5); "They are like a palm-tree (margin "pillar"), of turned work" (Jer 10:5); timorah (only in the plural), the palm tree as an architectural feature (1 Ki 6:29,32,35; 7:36; 2 Ch 3:5; Ezek 40:16); Greek only Ecclesiasticus 50:12; Jn 12:13; Rev 7:9):

1. Palm Trees:

The palm, *Phoenix dactylifera* (Natural Order Palmae), Arabic nakhl, is a tree which from the earliest times has been associated with the Semitic peoples. In Arabia the very existence of man depends largely upon its presence, and many authorities consider this to have been its original habitat. It is only natural that such a tree should have been sacred both there and in Assyria in the earliest ages. In Palestine the palm leaf appears as an ornament upon pottery as far back as 1800 BC (compare PEF, Gezer Mere., II, 172). In Egypt the tall palm stem forms a constant feature in early architecture, and among the Hebrews it was extensively used as a decoration of the temple (1 Ki 6:29,32,35; 7:36; 2 Ch 3:5). It is a symbol of beauty (Song 7:7) and of the righteous man:

"The righteous shall flourish like the palm-tree:

He shall grow like a cedar in Lebanon.

They are planted in the house of Yahweh;

They shall flourish in the courts of our God.

They shall still bring forth fruit in old age;

They shall be full of sap and green"

(Ps 92:12-14[±]).

The palm tree or branch is used extensively on Jewish coinage and most noticeably appears as a symbol of the land upon the celebrated Judea Capta coins of Vespasian. A couple of centuries or so later it forms a prominent architectural feature in the ornamentation of the Galilean synagogues, e.g. at Tell Chum (Capernaum). The method of artificial fertilization of the pistillate (female) flowers by means of the staminate (male) flowers appears to have been known in the earliest historic times. Winged figures are depicted on some of the early Assyrian sculptures shaking a bunch of the male flowers over the female for the same purpose as the people of modern Gaza ascend the tall trunks of the fruit-bearing palms and tie among the female flowers a bunch of the pollen-bearing male flowers.

2. Their Ancient Abundance in Palestine:

In Palestine today the palm is much neglected; there are few groves except along the coast, e.g. at the bay of Akka, Jaffa and Gaza; solitary palms occur all over the land in the courtyards of mosques (compare Ps 92:13) and houses even in the mountains. Once palms flourished upon the Mount of Olives (Neh 8:15), and Jericho was long known as the "city of palm-trees" (Dt 34:3; Jdg 1:16; 3:13; 2 Ch 28:15; Josephus BJ, IV, viii, 2-3), but today the only palms are scarce and small; under its name Hazazon-tamar (2 Ch 20:2), En-gedi would appear to have been as much a place of palms in ancient days as we know it was in later history. A city, too, called Tamar ("date palm") appears to have been somewhere near the southwestern corner of the Dead Sea (Ezek 47:19; 48:28). Today the numerous salt-encrusted stumps of wild palm trees washed up all along the shores of the Dead Sea witness to the existence of these trees within recent times in some of the deep valleys around.

3. Palm Branches:

Branches of palms have been symbolically associated with several different ideas. A palm branch is used in Isa 9:14; 19:15 to signify the "head," the highest of the people, as contrasted with the rush, the "tail," or humblest of the people. Palm branches appear from early times to have been associated with rejoicing. On the first day of the Feast of Tabernacles the Hebrews were commanded to take branches of palms, with other trees, and rejoice before God (Lev 23:40; compare Neh 8:15; 2 Macc 10:7). The palm branch still forms the chief feature of the lulabh carried daily by every pious Jew to the synagogue, during the feast. Later it was connected with the idea of triumph and victory. Simon Maccabeus entered the Akra at Jerusalem after its capture, "with thanksgiving, and branches of palm trees, and with harps, and cymbals, and with viols, and hymns, and songs: because there was destroyed a great enemy out of Israel" (1 Macc 13:51 the King James Version; compare 2 Macc 10:7). The same idea comes out in the use of palm branches by the multitudes who escorted Jesus to Jerusalem (Jn 12:13) and also in the vision of the "great multitude, which no man could number standing before the Lamb, arrayed in white robes, and palms in their hands" (Rev 7:9). Today palms are carried in every Moslem funeral procession and are laid on the new-made grave.

1 Kings 6:30 He overlaid the floor of the house with gold, inner and outer sanctuaries.

- Isa 54:11,12 60:17 Rev 21:18-21

Related Passages: Words in this color in parallel passages in 2 Chronicles give additional details not found in 1 Kings

2 Chronicles 3:6 Further, **he adorned the house with precious stones; and the gold was gold from Parvaim.**

EAST

GOLD FLOORS in Solomon's Temple
Source: [ESV Global Study Bible](#)

TEMPLE FLOOR COVERED WITH GOLD

He overlaid the floor of the house with gold, inner and outer sanctuaries- Imagine how this would (or should) impact the priests who daily went into the Holy Place!

This reminds me of the description in Revelation 21:18, 21+

"The material of the wall was jasper; and **the city was pure gold**, like clear glass.....21 And the twelve gates were twelve pearls; each one of the gates was a single pearl. **And the street of the city was pure gold, like transparent glass.**"

Rod Mattoon - These verses are a wonderful reminder of Heaven where the streets are of gold. Gold is the emblem of God's glory and righteousness. Not only was gold on the walls, but beautiful precious stones were inlaid into the wood and gold.

1 Kings 6:31 For the entrance of the inner sanctuary he made doors of olive wood, the lintel and five-sided doorposts.

NET 1 Kings 6:31 He made doors of olive wood at the entrance to the inner sanctuary; the pillar on each doorpost was five-sided.

CSB 1 Kings 6:31 For the entrance of the inner sanctuary, he made olive wood doors. The pillars of the doorposts were five-sided.

ESV 1 Kings 6:31 For the entrance to the inner sanctuary he made doors of olivewood; the lintel and the doorposts were five-sided.

NIV 1 Kings 6:31 For the entrance of the inner sanctuary he made doors of olive wood with five-sided jambs.

NLT 1 Kings 6:31 For the entrance to the inner sanctuary, he made double doors of wild olive wood with five-sided doorposts.

NRS 1 Kings 6:31 For the entrance to the inner sanctuary he made doors of olivewood; the lintel and the doorposts were five-sided.

- **doors:** Joh 10:9 14:6 Eph 3:18 Heb 10:19,20

For the entrance of the inner sanctuary he made doors of olive wood, the lintel and five-sided doorposts.

1 Kings 6:32 So he made two doors of olive wood, and he carved on them carvings of cherubim, palm trees, and open flowers, and overlaid them with gold; and he spread the gold on the cherubim and on the palm trees.

NET 1 Kings 6:32 On the two doors made of olive wood he carved cherubs, palm trees, and flowers in bloom, and he plated them with gold. He plated the cherubs and the palm trees with hammered gold.

CSB 1 Kings 6:32 The two doors were made of olive wood. He carved cherubim, palm trees, and flower

blossoms on them and overlaid them with gold, hammering gold over the cherubim and palm trees.

ESV 1 Kings 6:32 He covered the two doors of olivewood with carvings of cherubim, palm trees, and open flowers. He overlaid them with gold and spread gold on the cherubim and on the palm trees.

NIV 1 Kings 6:32 And on the two olive wood doors he carved cherubim, palm trees and open flowers, and overlaid the cherubim and palm trees with beaten gold.

NLT 1 Kings 6:32 These double doors were decorated with carvings of cherubim, palm trees, and open flowers. The doors, including the decorations of cherubim and palm trees, were overlaid with gold.

NRS 1 Kings 6:32 He covered the two doors of olivewood with carvings of cherubim, palm trees, and open flowers; he overlaid them with gold, and spread gold on the cherubim and on the palm trees.

- **open flowers:** 1Ki 6:18,29

So he made two doors of olive wood, and he carved on them carvings of cherubim([kerub](#)) , palm trees, and open flowers, and overlaid them with gold; and he spread the gold on the cherubim ([kerub](#)) and on the palm trees.

1 Kings 6:33 So also he made for the entrance of the nave four-sided doorposts of olive wood

NET 1 Kings 6:33 In the same way he made doorposts of olive wood for the entrance to the main hall, only with four-sided pillars.

CSB 1 Kings 6:33 In the same way, he made four-sided olive wood doorposts for the sanctuary entrance.

ESV 1 Kings 6:33 So also he made for the entrance to the nave doorposts of olivewood, in the form of a square,

NIV 1 Kings 6:33 In the same way he made four-sided jambs of olive wood for the entrance to the main hall.

NLT 1 Kings 6:33 Then he made four-sided doorposts of wild olive wood for the entrance to the Temple.

NRS 1 Kings 6:33 So also he made for the entrance to the nave doorposts of olivewood, four-sided each,

- a fourth part: or, four square, 1Ki 6:33

So also he made for the entrance of the nave four-sided doorposts of olive wood

1 Kings 6:34 and two doors of cypress wood; the two leaves of the one door turned on pivots, and the two leaves of the other door turned on pivots.

NET 1 Kings 6:34 He also made two doors out of wood from evergreens; each door had two folding leaves.

CSB 1 Kings 6:34 The two doors were made of cypress wood; the first door had two folding sides, and the second door had two folding panels.

ESV 1 Kings 6:34 and two doors of cypress wood. The two leaves of the one door were folding, and the two leaves of the other door were folding.

NIV 1 Kings 6:34 He also made two pine doors, each having two leaves that turned in sockets.

NLT 1 Kings 6:34 There were two folding doors of cypress wood, and each door was hinged to fold back upon itself.

NRS 1 Kings 6:34 and two doors of cypress wood; the two leaves of the one door were folding, and the two leaves of the other door were folding.

- **cypress wood:** 1Ki 5:8
- **the two leaves:** Eze 41:23-25

and two doors of cypress wood; the two leaves of the one door turned on pivots, and the two leaves of the other door

turned on pivots.

1 Kings 6:35 He carved on it cherubim, palm trees, and open flowers; and he overlaid them with gold evenly applied on the engraved work.

NET 1 Kings 6:35 He carved cherubs, palm trees, and flowers in bloom and plated them with gold, leveled out over the carvings.

CSB 1 Kings 6:35 He carved cherubim, palm trees, and flower blossoms on them and overlaid them with gold applied evenly over the carving.

ESV 1 Kings 6:35 On them he carved cherubim and palm trees and open flowers, and he overlaid them with gold evenly applied on the carved work.

NIV 1 Kings 6:35 He carved cherubim, palm trees and open flowers on them and overlaid them with gold hammered evenly over the carvings.

NLT 1 Kings 6:35 These doors were decorated with carvings of cherubim, palm trees, and open flowers-- all overlaid evenly with gold.

NRS 1 Kings 6:35 He carved cherubim, palm trees, and open flowers, overlaying them with gold evenly applied upon the carved work.

He carved on it cherubim ([kerub](#)) , palm trees, and open flowers; and he overlaid them with gold evenly applied on the engraved work.

1 Kings 6:36 He built the inner court with three rows of cut stone and a row of cedar beams.

NET 1 Kings 6:36 He built the inner courtyard with three rows of chiseled stones and a row of cedar beams.

CSB 1 Kings 6:36 He built the inner courtyard with three rows of dressed stone and a row of trimmed cedar beams.

ESV 1 Kings 6:36 He built the inner court with three courses of cut stone and one course of cedar beams.

NIV 1 Kings 6:36 And he built the inner courtyard of three courses of dressed stone and one course of trimmed cedar beams.

NLT 1 Kings 6:36 The walls of the inner courtyard were built so that there was one layer of cedar beams between every three layers of finished stone.

NRS 1 Kings 6:36 He built the inner court with three courses of dressed stone to one course of cedar beams.

- the inner: Ex 27:9-19 38:9-20 2Ch 4:9 7:7 Rev 11:2

He built the inner court with three rows of cut stone and a row of cedar beams- The inner court was an open plaza surrounding the Temple. First Kings does not describe a second, outer courtyard, mentioned in 2 Chronicles 4:9+ "Then he made the court of the priests and the great court and doors for the court, and overlaid their doors with bronze." Jeremiah 36:10 calls the court of the priests "the upper courtyard," which suggests that it stood higher than the outer courtyard. The doors of the temple faced east, as did the gate of the tabernacle.

Constable - There was also an outer courtyard not mentioned here (cf. 2 Chron. 4:9), which was somewhat lower in elevation than the inner courtyard (cf. "upper courtyard" in Jer. 36:10). This inner courtyard (also called the "courtyard of the priests," 2 Chron. 4:9) was separated from the outer (great) court by the wall described here. This wall consisted of **three courses** (rows) **of dressed** (cut) **stone** (limestone) **and one course** (row) **of cedar beams**. (The outer courtyard was also surrounded by a wall.) The size of the inner courtyard is not given, but if the dimensions of the courtyards of the temple are proportionate to those of the tabernacle courtyard, as the dimensions of the temple and tabernacle structures are, the inner courtyard was about 150 feet wide and 400 feet long. (See [The Bible Knowledge Commentary History - Page 53](#))

According to the Bible, two courts surrounded the Temple. The Inner Court (1 Kings 6:36), or Court of the Priests (2 Chr. 4:9), was

separated from the space beyond by a wall of three courses of hewn stone, surmounted by cedar beams (1 Kings 6:36). It contained the Altar of burnt-offering (2 Chr. 15:8), the Brazen Sea laver (2Ch 4:2–5, 10) and ten other lavers (1 Kings 7:38, 39). A brazen altar stood before the Temple (2 Kings 16:14), its dimensions 20 cubits square and 10 cubits high (2 Chr. 4:1). The Great Court surrounded the whole Temple (2 Chr. 4:9). It was here that people assembled to worship. (Jeremiah 19:14; 26:2).

1 Kings 6:37 In the fourth year the foundation of the house of the LORD was laid, in the month of Ziv.

NET 1 Kings 6:37 In the month Ziv of the fourth year of Solomon's reign the foundation was laid for the LORD's temple.

CSB 1 Kings 6:37 The foundation of the LORD's temple was laid in Solomon's fourth year in the month of Ziv.

ESV 1 Kings 6:37 In the fourth year the foundation of the house of the LORD was laid, in the month of Ziv.

NIV 1 Kings 6:37 The foundation of the temple of the LORD was laid in the fourth year, in the month of Ziv.

NLT 1 Kings 6:37 The foundation of the LORD's Temple was laid in midspring, in the month of Ziv, during the fourth year of Solomon's reign.

NRS 1 Kings 6:37 In the fourth year the foundation of the house of the LORD was laid, in the month of Ziv.

- 1Ki 6:1 2Ch 3:2

In the fourth year the foundation of the house of the LORD was laid, in the month of Ziv This verse goes back to the beginning of Solomon's building the Temple.

1 Kings 6:38 In the eleventh year, in the month of Bul, which is the eighth month, the house was finished throughout all its parts and according to all its plans. So he was seven years in building it.

NET 1 Kings 6:38 In the eleventh year, in the month Bul (the eighth month) the temple was completed in accordance with all its specifications and blueprints. It took seven years to build.

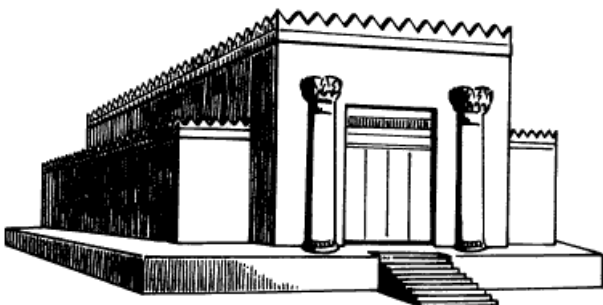
CSB 1 Kings 6:38 In his eleventh year in the eighth month, in the month of Bul, the temple was completed in every detail and according to every specification. So he built it in seven years.

ESV 1 Kings 6:38 And in the eleventh year, in the month of Bul, which is the eighth month, the house was finished in all its parts, and according to all its specifications. He was seven years in building it.

NIV 1 Kings 6:38 In the eleventh year in the month of Bul, the eighth month, the temple was finished in all its details according to its specifications. He had spent seven years building it.

NLT 1 Kings 6:38 The entire building was completed in every detail by midautumn, in the month of Bul, during the eleventh year of his reign. So it took seven years to build the Temple.

- **'finished:** Ezr 6:14,15 Zec 4:9 6:13-15
- throughout: etc. or, with all the appurtenances thereof, and with all the ordinances thereof
- seven years: 1Ki 6:1,9 7:1 Ezr 3:8-13 6:15 Joh 2:20



SOLOMON'S TEMPLE
(facing eastward)

In the eleventh year, in the month of Bul (8th month - Oct.-Nov see [calendar](#)), **which is the eighth month, the house was finished throughout all its parts and according to all its plans. So he was seven years in building it** - According to all the plans refers to the plans given by YAHWEH to David (1Ch 28:11,12, 19+) and passed down to his son Solomon.

MacArthur Study Bible - The temple took 7 years, 6 months to build and was completed in Solomon's 11th year (959 B.C.) in the eighth month (cf. 1Ki 6:38). Since it was dedicated in the seventh month (1Ki 5:3), its dedication occurred 11 months later to coincide with the Feast of Booths, or Tabernacles. See 1Ki 8:2+. Why is there so much emphasis in the OT on the temple? 1) It was the center of worship that called people to correct belief through the generations. 2) It was the symbol of God's presence with His people. 3) It was the symbol of forgiveness and grace, reminding the people of the seriousness of sin and the availability of mercy. 4) It prepared the people for the true Lamb of God, Jesus Christ, who would take away sin. 5) It was a place of prayer. Cf. 1Ki 7:12-17. (Borrow [MacArthur Study Bible](#))

Donald Wiseman sums up the building of the Temple - Solomon throughout used the best available skills and materials in his work for his God. This attests his devotion at the time and should be the attitude of all true worshippers (cf. 1Ki 6:7: Matt. 2:11; 2 Cor. 8:1-5; 9:6-15). (See [1 and 2 Kings: An Introduction and Commentary - Page 120](#))