

Life of King Solomon

STUDY #10: 1 Kings 6:1-38

TEXT:

v.1 In the four hundred and eightieth year after the Israelites had come out of Egypt, in the fourth year of Solomon's reign over Israel, in the month of Ziv, the second month, he began to build the temple of the Lord.

v. 2 The temple that King Solomon built for the Lord was sixty cubits long, twenty wide and thirty high.

v. 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.

v. 4 He made narrow clerestory windows in the temple.

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

v. 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.

v. 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.

v. 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.

v. 9 So he built the temple and completed it, roofing it with beams and cedar planks.

v.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.

v.11 The word of the Lord came to Solomon:

v.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.

v.13 And I will live among the Israelites and will not abandon my people Israel."

v.14 So Solomon built the temple and completed it.

v.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.

v.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.

v.17 The main hall in front of this room was forty cubits long.

v.18 The inside of the temple was cedar, carved with gourds and open flowers. Everything was cedar; no stone was to be seen.

v.19 He prepared the inner sanctuary within the temple to set the ark of the covenant of the Lord there.

v.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.

v.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.

v.22 So he overlaid the whole interior with gold. He also overlaid with gold the altar that belonged to the inner sanctuary.

v.23 In the inner sanctuary he made a pair of cherubim of olive wood, each ten cubits high.

v.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.

v.25 The second cherub also measured ten cubits, for the two cherubim were identical in size and shape.

v.26 The height of each cherub was ten cubits.

v.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.

v.28 He overlaid the cherubim with gold.

v.29 On the walls all around the temple, in both the inner and outer rooms, he carved cherubim, palm trees and open flowers.

v.30 He also covered the floors of both the inner and outer rooms of the temple with gold.

v.31 For the entrance of the inner sanctuary he made doors of olive wood with five-sided jambs.

v.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.

v.33 In the same way he made four-sided jambs of olive wood for the entrance to the main hall.

v.34 He also made two pine doors, each having two leaves that turned in sockets.

v.35 He carved cherubim, palm trees and open flowers on them and overlaid them with gold hammered evenly over the carvings.

v.36 And he built the inner courtyard of three courses of dressed stone and one course of trimmed cedar beams.

v.37 The foundation of the temple of the Lord was laid in the fourth year, in the month of Ziv.

v.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.

INTRODUCTION:

(Cowboy Curmudgeon and Other Poems by Wallace McRae)

THE CLINCHER

He looked like the consummate cowboy.
Said he was both born, and ranch bred.
He talked of all the outfits he'd rode
But he put his hat on a bed.

He spoke of all the rodeos he'd worked,
Of buckles won in his riding career,
From Calgary to Texas, from east to west
But he turned wrong-way to a steer.

He told us of all the roundups he'd repped.
How they'd trained this and that bunch to the train.
Of the wagon he'd bossed down Mexico way
Then wrote on the tent in the rain.

He had silver bits, and tack of all kinds
Cached away in his bedroll.
He'd packed and wrangled all over the West
But tied his horse to the tent pole.

To any doubts cast at the stories he told,
He laughed them away as absurd.
I'd almost decided he might be legit
When he rode between me and the herd.

p. 51

(Cowboy Curmudgeon and Other Poems by Wallace McRae)

ON RURAL RELOCATION

"Ranch home wanted for large dog," say the ads.
And, "Cute kittens need a farm home."
"My city kid's got bad companions,
Needs hard work, and country to roam."

You'd send us all of your paranoid pets.
And the sad, frightened critters you birth.
The kids and the kittens, the rejects and dregs.
Yes, get them back to earth.

But we don't need your problem kids, cats and dogs.
Your delinquents, rejects and such.
We've got problems enough out here on the ranch.
So thanks, but no thanks very much.

p. 125

(No More Excuses: Be the Man God Made You to Be by Tony Evans)

Whenever a man says, "I have achieved so much," he ought always include, "because I have a wife who has enabled me." A godly man will acknowledge his wife's contribution to his success. On every rung of the ladder of success, there is ample room for two sets of feet!

p. 155

The relationship between Christ and the believers in that church had become so dead that He was ready to walk out and leave them to their loveless rituals. That's the way a lot of husbands and wives feel about their marriages. But Christ offered them a formula for reviving their first love: remember, repent, and repeat.

p. 160

(Inspiring Quotations compiled by Albert M. Wells, Jr.)

A romantic's definition of existentialism: I and thou, here and now,
wow!
p. 115

We have a picture of the perfect partner, but we marry an imperfect person. Then we have two options. Tear up the picture and accept the person, or tear up the person and accept the picture.

—J. Grant Howard Jr.

p. 124

(Marriage 911 by Becky Freeman)

Again, it was the same song, zillionth verse: Fight or Flight. Finally, I hit on an astounding gem of truth. "More of the same is not going to do the trick," I told myself. "You can cry for sympathy for the next forty years, Becky, and you can bet your darlin' dentures that your old wrinkled-up husband will be leaving just as fast as he can get his wheel-chair out the door."

p. 64

"A dioclassical relationship is one in which two people who are totally opposite—who irritate each other constantly—each grow to find the other completely irresistible."

p. 106

(Hope Again: When Life Hurts and Dreams Fade by Charles R. Swindoll)

In his book *Secrets to Inner Beauty*, Joe Aldrich humorously describes the realities of married life.

It doesn't take long for the newlyweds to discover that "everything in one person nobody's got." They soon learn that a marriage license is just a learner's permit, and ask with agony, "Is there life after marriage?"

An old Arab proverb states that marriage begins with a prince kissing an angel and ends with a bald-headed man looking across the table at a fat lady. Socrates told his students, "By all means marry. If you get a good wife, twice blessed you will be. If you get a bad wife, you'll become a philosopher." Count Herman Keyserling said it well when he stated that "The essential difficulties of life do not end, but rather begin with marriage."¹

¹ Joseph C. Aldrich, *Secrets to Inner Beauty* (Santa Ana, Calif.: Vision House, 1977), 87-88. p. 99

I think it was the evangelist's wife, Ruth Graham, who once said, "It is my job to love Billy. It is God's job to make him good." I'd call that a wonderful philosophy for any wife to embrace.

Wife, it is your job to love your husband. It is God's job to change his life.
p. 103

(The Book of Virtues by William J. Bennett)

Silent Couple

This tale appears in different versions all over the world, from Sri Lanka to Scotland. This version warns us that pettiness can cause us to forget our obligations.

There was once a young man who was said to be the most pigheaded fellow in town, and a young woman who was said to be the most mule-headed maiden, and of course they somehow managed to fall in love and be married. After the wedding ceremony, they had a grand feast at their new house, which lasted all day.

Finally all the friends and relatives could eat no more, and one by one they went home. The bride and groom collapsed from exhaustion, and were just getting ready to take off their shoes and relax, when the husband noticed that the last guest to leave had failed to close the door.

"My dear," he said, "would you mind getting up and shutting the door? There's a draft coming in."

"Why should I shut it?" yawned the wife. "I've been on my feet all day, and I just sat down. You shut it."

"So that's the way it's going to be!" snapped the husband. "Just as soon as you get the ring on your finger, you turn into a lazy good-for-nothing!"

"How dare you!" shouted the bride. "We haven't even been married a day, and already you're calling me names and ordering me around! I should have known this is the kind of husband you'd turn out to be!"

"Nag, nag, nag," grumbled the husband. "Must I listen to your complaining forever?"

"And must I always listen to your carping and whining?" asked the wife.

They sat glaring at each other for a full five minutes. Then an idea popped into the bride's head.

"My dear," she said, "neither of us wants to shut the door, and both of us are tired of hearing the other's voice. So I propose a contest. The one who speaks first must get up and close the door."

"It's the best idea I've heard all day," replied the husband. "Let us begin now."

So they made themselves comfortable, each on a chair, and sat face-to-face without saying a word.

They had been that way for about two hours when a couple of thieves with a cart passed by and saw the open door. They crept into the house, which seemed perfectly deserted, and began to steal everything they could lay their hands on. They took tables and chairs, pulled paintings off the walls, even rolled up carpets. But the newlyweds neither spoke nor moved.

"I can't believe this," thought the husband. "They'll take everything we own, and she won't make a sound."

"Why doesn't he call for help?" the wife asked herself. "Is he just going to sit there while they steal whatever they want?"

Eventually the thieves noticed the silent, motionless couple and, mistaking them for wax figures, stripped them of their jewelry, watches, and wallets. But neither husband nor wife uttered a sound.

The robbers hurried away with their loot, and the newlyweds sat through the night. At dawn a policeman walked by and, noticing the open door, stuck in his head to ask if everything was all right. But, of course, he couldn't get an answer out of the silent couple.

"Now, see here!" he yelled, "I'm an officer of the law! Who are you? Is this your house? What happened to all your furniture?" And still getting no response, he raised his hands to box the man's ears.

"Don't you dare!" cried the wife, jumping to her feet. "That's my new husband, and if you lay a finger on him, you'll have to answer to me!"

"I won!" yelled the husband, clapping his hands. "Now go and close the door."

pp. 215-16

(Flying Closer to the Flame by Charles R. Swindoll)

In some ways, the normal Christian life is not unlike the normal married life. The normal married life is not soft music, Saran-Wrap negligees, and night-after-night in a bubbly hot tub. The normal married life is not soft-footed waiters serving you tea in the afternoon at the Ritz-Carlton Hotel while you watch the surf break on Maui. It's not letters in the mail several times a month announcing that you and your mate have won \$50 million in the lottery jackpot. It's not a husband coming home with flowers every afternoon. It's not \$500 gift certificates to Nordstroms each Saturday morning. It's not happy, carefree teenagers anxious to help with the dishes and thrilled to keep their rooms clean. It's not a mother-in-law with a face like Michelle Pfeiffer and a heart like Mother Teresa.

If you are a bride- or groom-to-be anticipating that, I've got only three words for you. Get a life! Visit with any married couple for a day or two (especially those with small children), and you will come back to reality real fast.

p. 245

In this episode of the Life of King Solomon we come to the MAJOR PROJECT in his life and kingdom:

THE BUILDING OF THE TEMPLE.

We have the record here in 1 Kings 6:1-38 that we are going to be considering but we also have another record in 2 Chronicles 3 & 4.

In the King's account we are going to be FOCUSING primarily on the BUILDING itself.

In the Chronicles passage the FOCUS is more on the FURNITURE than it is on the building.

Alexander Whyte says:

What malice there must be in our hearts when God's very best gifts to us, and our very best blessings, are turned by us to be our temptation and our snare! David's terrible fall took place not among the cruel rocks of his exile, but on the roof of the king's palace in Jerusalem. And it was Solomon's very wisdom and wide understanding; it was his great riches; it was his wide dominion; it was his largeness of heart and his long and peaceful life that all worked together to make his path so slippery and so deadly.

p. 282

Gaebelein observes:

Three chapters are taken up with the description of the Temple, its contents, Solomon's house of the forest of Lebanon and with the dedication of the house of the Lord. Rich foreshadowings are here which we must pass over in greater part.

p. 258

DeVries observes:

These verses contain a sizable number of architectural terms that unavoidably remain more or less problematic to us. Generally, we must surmise the meaning from analogies in other ancient temples, but occasionally terms are used that also have a common, everyday meaning, from which we may conjecture the special technical meaning.

p. 94

Dillard says:

In light of the dominant role the temple plays in the Chronicler's history the most striking feature of his account of the building of the temple is its brevity: forty-six verses in Kings (1 Kgs 6:1-38; 7:15-22) compared to seventeen in Chronicles.

p. 27

J. Vernon McGee says:

Chapter 6 brings us to the actual construction of the temple. You will notice that the temple is twice as large as the tabernacle was. It was more ornate, elaborate, and costly. The simplicity of the tabernacle was lost, and there appears to be a spiritual deterioration, as we shall see.

p. 260

v. 1 In the four hundred and eightieth year after the Israelites had come out of Egypt, in the fourth year of Solomon's reign over Israel, in the month of Ziv, the second month, he began to build the temple of the Lord.

It would be good for us to consider with this first verse the first couple of verses in:

2 Chronicles 3:1, 2

Then Solomon began to build the temple of the Lord in Jerusalem on Mount Moriah, where the Lord had appeared to his father David. It was on the threshing floor of Araunah the Jebusite, the place provided by David. He began building on the second day of the second month in the fourth year of his reign.

Dillard says:

This is the only biblical reference identifying the temple mount with Moriah, the place of Abraham's sacrifice, "the mount of the Lord" (Gen 22:2, 14). At the same place that Abraham held a knife above his son, David saw the destroying angel with sword drawn to plunge into Jerusalem . . .
p. 27

McNeely says:

The author begins the account in chapter 6 with a chronology. The building was begun in the fourth year of Solomon's reign, 480 years after the Exodus. This reference is important for dating purposes. Solomon's reign began about 971 B.C., and is an excellent biblical argument for 1440 B.C. as the approximate date of the Exodus.
p. 42

The Bible Knowledge Commentary says:

This verse is one of the most important in the Old Testament chronologically because it enables one to fix certain dates in Israel's history. The dates of Solomon's reign have been quite definitely established through references in ancient writings. They were 971-931 B.C. According to this verse, **in the fourth year of his reign Solomon began to build the temple.** That was in 966 B.C. The Exodus took place **480 years** earlier (1446 B.C.). The month **Ziv** is April-May (see the chart "Calendar in Israel," near Ex. 12:2). Interestingly the rebuilding of the temple, 430 years later under Zerubbabel (536), also began in the second month (Ezra 3:8).
p. 499

Lange in his commentary says:

Vers. 1 and 38. Why was the time for the building of the temple so exactly specified? (1) Because it was a most important event for Israel. It points to the final aim of the leading out of Egypt, the land of bondage. The time of the wandering, of unrest, and of battle, is over. Israel is in possession of the whole of the promised land; the time of the kingdom of peace is come. The temple is a memorial of the truth and mercy of God, who ever fulfils His promises, albeit after many long years (Ex. iii. 17), supplies all wants, and governs all things excellently. The word of the Lord is sure. After long wandering, after many a cross, many a tribulation and trouble, comes the promised time of peace; the Lord helps His people, even as he preserves every single being unto his heavenly kingdom (2 Tim. iv. 18).
p. 78

Spurgeon says:

Wherever you turn your eye upon the work of God, it is perfect. It will bear the keenest inspection. You may look at it from a distance with the telescope, or you may search into it with the microscope; but you shall find no imperfection. The Lord's work is perfect, not merely on the surface, but to its centre. If you cut deep, or if you pull it to pieces, dividing atom from atom, you shall see the wisdom of God in the minutest particle.
pp. 751-2

(The Top Ten Mistakes Leaders Make by Hans Finzel)

Proactive leaders are the leaders who have the most profound impact on the world. One such visionary leader was Walt Disney. Has anyone in North America not been influenced by this dreamer? Listen to his portrayal of the future, before the ground was broken for Disneyland in Anaheim:

The idea of Disneyland is a simple one. It will be a place for people to find happiness and knowledge. It will be a place for parents and children to spend pleasant times in one another's company: A place for teachers and pupils to discover great ways of understanding and education. Here the older generation can recapture the nostalgia of days gone by, and the younger generation can savor the challenge of the future. Here will be the wonders of nature and man for all to see and understand. Disneyland will be based upon and dedicated to the ideals, the dreams, and hard facts that have created America. And it will be uniquely equipped to dramatize these dreams and facts and send them forth as a source of courage and inspiration to all the world.

Disneyland will be something of a fair, an exhibition, a playground, a community center, a museum of living facts, and a showplace of beauty and magic. It will be filled with the accomplishments, the joys and hopes of the world we live in. And it will remind us and show us how to make those wonders part of our lives (B. Thomas, Walt Disney: An American Tradition, 1976:246).

p. 186

v. 2 The temple that King Solomon built for the Lord was sixty cubits long, twenty wide and thirty high.

The Bible Knowledge Commentary says:

A cubit was about 18 inches. So **the temple** was 90 feet **long**, 30 feet **wide**, and 45 feet **high**. It was not large; it had only 2,700 square feet of floor space. But it was strikingly beautiful in appearance because of its white limestone, cedar, and gold exterior. It had a large open front porch (**portico**) that added 15 more feet to its length.
p. 499

McNeely observes:

A description of the Temple follows. The main sanctuary building, unpretentious as to dimensions, was thirty feet wide, ninety feet long, and forty-five feet high. In terms of square footage, the Temple was about the size of a large home. The importance of the building lay not in massiveness.
pp. 42-43

Baxter says much the same thing:

Thus we see that the temple of Solomon was not a large building. The cubit is about one foot six inches: so that a building eighty cubits long by forty cubits wide is in English measurement 120 feet by 60 feet. This means that Solomon's temple was a very small building compared with some of our own churches; and this may at first seem surprising, if not disappointing, to us. But we must remember that, in view of the purpose and object of the temple, it was never intended to be of an imposing size.
p. 91

J. Vernon McGee says:

Let me say a word about the construction of the temple. As we have seen, it was only twice as large as the tabernacle. It was surrounded on three sides by a three-story building. This was the place where the priests lived during their course of service. In the front there was a portico that was 10 x 20 x 120 cubits—half as long as a football field. The brazen altar was 20 x 20 x 10 cubits, while the altar of the tabernacle was 5 x 5 x 3 cubits. There were ten lampstands to replace the one of the tabernacle. There were ten tables of showbread rather than one. There was a multiplication of some of the articles of furniture.

p. 260

v. 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.

This porch went all the way across the front so it was 30 feet one way and extended out 15 feet in front of the temple proper.

v. 4 He made narrow clerestory windows in the temple.

The Bible Knowledge Commentary says:

The **narrow clerestory windows** were evidently high on the walls above the three stories of **side rooms** that surrounded **the temple** on two or three sides.
p. 499

The temple itself is 45 feet high and the rooms around the temple were probably about 30 feet high. This would leave 15 feet above the rough level of the outer rooms for these windows that are here described in verse 4.

Baxter says:

First; we are told that Solomon made narrow *windows* for the temple (vi. 4); and it may be that the question arises in some mind as to how there could be such windows if there were three stories of rooms built against the exterior of the temple walls. The answer is that these three stories together were only *fifteen* cubits high (vi. 10), whereas the temple was *thirty* cubits high (vi. 2). So that, even allowing for the flooring and roofing of the three stories of rooms, there was ample space above for the windows.
p. 92

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

The Bible Knowledge Commentary says:

The **structure around the building** was built against the outer sides and perhaps the back of the temple. This structure was probably about 25-30 feet high and was divided into three stories of side rooms each of which was 7 ½ feet high on the inside. These rooms were used by the priests for storage and service. The rooms were smallest (7 ½' wide) on the first floor which also contained hallways and stairways (cf. v. 8), larger on the second floor (9' wide) with some space also given to halls and stairs, the largest on the third floor (10 ½' wide).

p. 499

v. 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.

What you have here in these SIDE ROOMS are about 99 motel units with 33 on each level with a southside entrance.

The rooms were:

Smallest on the FIRST FLOOR—7 feet 6 inches,

SECOND FLOOR—9 feet, and

THIRD FLOOR—10 feet 6 inches.

Each of these units had 7 foot 6 inch CEILINGS.

v. 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.

The construction tools of “HAMMER[S] . . . CHISEL[S] . . . [and] OTHER IRON TOOLS” are “AT THE QUARRY” but are absent at the temple sight.

Isaiah 32:17

And the work of righteousness shall be peace and the effect of righteousness quietness and assurance forever.

Ephesians 2:19-22

So then you are no longer strangers and aliens, but you are fellow citizens with the saints, and are of God's household, having been built upon the foundation of the apostles and prophets, Christ Jesus Himself being the corner stone, in whom the whole building, being fitted together is growing into a holy temple in the Lord; in whom you also are being built together into a dwelling of God in the Spirit.

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.

The Bible Knowledge Commentary says:

Apparently Solomon felt that the noise of construction was not appropriate for this **temple** in view of its purpose. So he had all the building parts cut and fitted **at the quarry** so that they could be assembled quietly on the **site**.
p. 499

Haldeman says:

The building of the true Church is a silent process. The stones are quarried out and set in their final places by the noiseless, but omnipotent energy of the Holy Spirit. Just as it is being builded without the tools and sound of human energy, so suddenly without notification to the world it will be completed; without warning the last stone will be quarried, the last elect one called, and then in a moment the Lord will descend into the air; the shout, the voice and the trump unheard by the world will sound and the Church will be gathered together to meet Him in the air. (2 Thessalonians 2:1.)

That coming together as the complete Church of Christ will be as silent, so far as the world is concerned, as the coming of a thief in the night. (Revelation 3:3.)
p. 373

Patrick & Lowth observe:

An emblem this was, as all interpreters note, of that peace and quiet which should be in the Christian church, where all things should be done without contention.
p. 308

Philippians 2:3, 4

Do nothing from selfishness or empty conceit, but with humility of mind let each of you regard one another as more important than himself; do not merely look out for your own personal interests, but also for the interests of others.

James 3: 14-18

But if you have bitter jealousy and selfish ambition in your heart, do not be arrogant and so lie against the truth. This wisdom is not that which comes down from above, but is earthly, natural, demonic. For where jealousy and selfish ambition exist, there is disorder and every evil thing. But the wisdom from above is first pure, then peaceable, gentle, reasonable, full of mercy and good fruits, unwavering, without hypocrisy. And the seed whose fruit is righteousness is sown in peace by those who make peace

(Hope Again: When Life Hurts and Dreams Fade by Charles R. Swindoll)

BEFORE ANDREW JACKSON became the seventh president of the United States, he served as a major general in the Tennessee militia. During the War of 1812 his troops reached an all-time low in morale. As a result they began arguing, bickering, and fighting among themselves. It is reported that Old Hickory called them all together on one occasion when tensions were at their worst and said, "Gentlemen! Let's remember, the enemy is over *there!*"
p. 45

(Flying Closer to the Flame by Charles R. Swindoll)

Shortly after his conversion in 1929, C.S. Lewis wrote this note to a friend: "When all is said (and truly said) about divisions of Christendom, there remains, by God's mercy, an enormous common ground."
p. 88

(The Message: Psalms by Eugene H. Peterson)

Psalm 37 [On the TONGUE]

Bridle your anger, trash your wrath,
cool your pipes—it only makes things worse.
p. 54

(The Finishing Touch: Becoming God's Masterpiece: A Daily Devotional by Charles R. Swindoll)

THINK IT OVER

In one of his more serious moments, Mike Yaconelli, editor of *The Wittenburg Door*, addressed the issue of pettiness:

Petty people are ugly people. They are people who have lost their vision. They are people who have turned their eyes away from what matters and focused, instead, on what doesn't matter. The result is that the rest of us are immobilized by their obsession with the insignificant.

It is time to rid the church of pettiness. It is time the church refused to be victimized by petty people. It is time the church stopped ignoring pettiness. It is time the church quit pretending that pettiness doesn't matter. . . .

Pettiness has become a serious disease in the Church of Jesus Christ—a disease which continues to result in terminal cases of discord, disruption, and destruction. Petty people are dangerous people because they appear to be only a nuisance instead of what they really are—a health hazard.

—*The Wittenburg Door*, December 1984/January 1985

pp. 514-17

(The Christian in Complete Armour by William Gurnall)

In a word, saints who live in strife and contention are sinning against the strong prayers which Christ Himself uttered on their behalf.

(September 12)

It is a tragic time for shipmates to argue when an enemy is drilling a hole in the bottom of the ship. Consider the consequences of contention.

It is now time for us to examine the major results of Christian contention. You put a stop to the growth of grace. A person's soul cannot prosper when it is inflamed with strife any more than a physical body can enjoy a fever. Just as this fire in the bones must be quenched and brought down to a normal temperature again, so much the unkindly fire among Christians be put out.

(September 13)

(Becoming a Contagious Christian by Bill Hybels & Mark Mittelberg)

Time and again, I've found that people are strongly drawn to sincerity. So it follows that one of the most important things you can do to effectively draw in friends and loved ones toward Christ is to simply be real. To avoid acting like more than you are or pretending you're less than what you are. To feel free, through the liberating power of God, to just be you.

I once heard a story that illustrates the tremendous temptation to make ourselves appear bigger than we are. It's about a newly promoted colonel who had moved into a recently built make-shift office during the Gulf War. He had just arrived and was getting things organized, when out of the corner of his eye he saw a private coming his way, carrying a tool box.

Wanting to seem important, he quickly spun around and picked up his phone. "Yes, General Schwarzkof, yes, yes, of course, I think that's an excellent plan," he said. "You've got my support on it. Thanks for checking with me. Let's touch base again soon, Norm. Goodbye." And he briskly hung up and turned around.

"And what can I do for you?" he asked the private. "Ahh, I'm just here to hook up your phone," came the rather sheepish reply.
p. 57

(Chicken Soup for the Soul: 101 Stories to Open the Heart and Rekindle the Spirit by Jack Canfield & Mark Victor Hansen)

If there is light in the soul,
There will be beauty in the person.
If there is beauty in the person,
There will be harmony in the house.
If there is harmony in the house,
There will be order in the nation.
If there is order in the nation,
There will be peace in the world.

Chinese Proverb

p. v

(The Message: Proverbs by Eugene H. Peterson)

Proverb 15

An undisciplined, self-willed life is puny;
an obedient, God-willed life is spacious.

Fear-of-God is a school in skilled living--
first you learn humility, then you experience
glory.

p. 53

(Shepherding the Church into the 21st Century by Joseph M. Stowell)

In an unusual moment of candor, the preacher's wife said that while she had kept no secrets from him, there was just one thing that she had kept to herself and hoped he would never discover. She went on to say that through all their years together she had kept a box hidden away, and she simply asked her husband that if he ever found the box he would never look inside.

That evening she went out and, overcome with curiosity, he began a frantic search of the house to see if he could find the box. There, under the bed, was the box that she had been hiding for so many years. He pulled it out and lifted the lid, and to his surprise there were three eggs and \$2,000 inside. Immediately, he was distraught with guilt for breaking this confidence with his wife. He replaced the lid and slid the box under the bed exactly where he had found it.

When she came home, he confessed and begged her forgiveness. In the process he couldn't resist expressing his curiosity and said, "But I don't understand; what are the eggs for?" She replied, "Honey, every time you preached a bad sermon, I put an egg in the box." He reflected that they had been married for several years and felt encouraged by the fact that there were only three eggs in the box. He asked, "Then what's the \$2,000 for?" to which she replied, "Every time I got a dozen, I sold them."

A crushing thought to all of us who preach for a living!

p. 211

(A Heart Like His: The Shaping of Character in the Choices of Life by
Rebecca Manley Pippert)

The late Paul Tournier's wife Nellie said of her famous psychiatrist husband, "For years I lived under the shadow of Paul's brilliance and gifts. He didn't put that one on me; I did that to myself by constantly comparing myself to him and feeling inadequate. Then one day I read the parable of the talents and felt the Lord say to me, 'Nell, when you get to heaven I'm not going to ask you what you did with Paul's gifts. I'm going to ask you what you did with yours.' I repented of my sin. And from that day forth I took my eyes off of Paul and began looking to God, and asking how could I use my gifts in service to him."
p. 87

(Walking With Saints: Through the Best and Worst Times of Our Lives by
Calvin Miller)

Satan is the fallen saint of unholy self-interest. We sin when we try to picnic in Gethsemane. Every time we refuse the cup of our own crucifixion, we serve the enemy of him whom we say we love.
p. 37

(Churchill on Courage: Wisdom for Perseverance by Frederick Talbott)

Death and sorrow will be the companions of our journey; hardship our garment; constancy and valor our only shield. We must be united, we must be undaunted, we must be inflexible.

Winston Churchill
House of Commons, October 8, 1940

(quote 67)

v. 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.

This “SOUTH SIDE” entrance evidently was for the staff working at the temple because it was by means of this “SOUTH SIDE” entrance that you got to the three levels of the storerooms or motel units.

v. 9 So he built the temple and completed it, roofing it with beams and cedar planks.

v. 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.

These “SIDE ROOMS” had seven foot six inch ceilings in each of them.

v. 11 The word of the Lord came to Solomon:

Delitzsch observes:

In what way this promise was communicated to Solomon is not more precisely stated. But the expression “And the word of Jehovah came” seems to point to a prophetic medium.

p. 74

Lange observes:

Such a promise necessarily encouraged and strengthened Solomon in his great and difficult undertaking, as it reminded and urged him to the performance of his sacred obligations.

p. 64

He says further:

OSLANDER: We ever need, especially in high affairs, divine consolation and help, so that thereby we may be animated to more activity in the performance of our duties. He who has begun and undertaken a work according to the will of God, and for His glory, may rest assured of divine support, may build upon God's promises, and will not suffer himself to shrink from, or tire of, the obstacles which meet him by the way.

p. 78

Parker says:

Now whilst the work is proceeding so quietly and satisfactorily, the voice of caution is heard from heaven:—

p. 297

Right here in the middle of the project the Lord comes with a VERY SPECIAL MESSAGE and verses 12 and 13 give us the record of what the Lord had to say to Solomon on this occasion.

v. 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.

The responsibility on Solomon’s part is seen in **FOUR KEY WORDS**. The little word “IF” begins it. Then you have the word:

1. “FOLLOW,”
2. “CARRY OUT,”
3. “KEEP,” and
4. “OBEY.”

"IF YOU":

1. "FOLLOW MY DECREES,"
2. “CARRY OUT MY REGULATIONS,”
3. “KEEP ALL MY COMMANDS,” and
4. “OBEY THEM.”

The Lord says then:

“I WILL FULFILL THROUGH YOU THE PROMISE I GAVE TO DAVID YOUR FATHER.”

2 Samuel 7:11b-16

The Lord declares to you that the Lord himself will establish a house for you: When your days are over and you rest with your fathers, I will raise up your offspring to succeed you, who will come from your own body, and I will establish his kingdom. He is the one who will build a house for my Name, and I will establish the throne of his kingdom forever. I will be his father, and he will be my son. When he does wrong, I will punish him with the rod of men, with floggings inflicted by men. But my love will never be taken away from him, as I took it away from Saul, whom I removed from before you. Your house and your kingdom will endure forever before me; your throne will be established forever."

Let us meditate for a few moments on the phrase:

"I WILL FULFILL THROUGH YOU THE PROMISE I GAVE TO DAVID YOUR FATHER."

John 15:4, 5

Abide in Me, and I in you. As the branch cannot bear fruit of itself, unless it abides in the vine, so neither can you, unless you abide in Me. I am the vine, you are the branches; he who abides in Me, and I in him, he bears much fruit; for apart from Me you can do nothing.

John 12:24, 25

Truly, truly, I say to you, unless a grain of wheat falls into the earth and dies, it remains by itself alone; but if it dies, it bears much fruit. He who loves his life loses it; and he who hates his life in this world shall keep it to life eternal.

Galatians 2:20

"I have been crucified with Christ; and it is no longer I who live, but Christ lives in me; and the life which I now live in the flesh I live by faith in the Son of God, who loved me, and delivered Himself up for me.

Philippians 1:20

according to my earnest expectation and hope, that I shall not be put to shame in anything, but that with all boldness, Christ shall even now, as always, be exalted in my body, whether by life or by death.

Philippians 4:13

I can do all things through Him who strengthens me.

The CONDITIONS are FOUR-FOLD:

1. "IF YOU FOLLOW MY DECREES,"
2. "IF YOU . . . CARRY OUT MY REGULATIONS,"
3. "IF YOU . . . KEEP ALL MY COMMANDS,"
4. "IF YOU . . . OBEY THEM"

"THEN," and only then:

"I WILL FULFILL THROUGH YOU THE PROMISE I GAVE TO DAVID YOUR FATHER."

v. 13 And will live among the Israelites and will not abandon my people Israel.”

There are THREE “I WILL’s” in response to the conditions:

1. “I will fulfill through you the promise I gave to David your father,”
2. “[I] WILL LIVE AMONG THE ISRAELITES,” and
3. “[I] WILL NOT ABANDON MY PEOPLE ISRAEL.”

(No More Excuses: Be the Man God Made You to Be by Tony Evans)

My Christian brother, let me tell you something. You can go straight to Nineveh when God first calls you, or you can let Him take you there. Now it's going to be a wet, scary ride if God has to take you, but sometimes that's what has to happen because we don't like anyone telling us what to do.
p. 94

(Flying Closer to the Flame by Charles R. Swindoll)

And while I'm at it, God's true messengers don't offer supernatural directives that come from visions or trances. And their so-called prophecies aren't that at all. They are neither inspired nor reliable. Count on it--if it isn't between Genesis and Revelation, it is not divinely inspired, supernaturally infallible, or absolutely inerrant.

Quite frankly, you and I don't need more revelations from God; what we need is to observe and obey the truth that He has already revealed in His Book. God's Word is inerrant, absolute, and final.
p. 133

(Inspiring Quotations compiled by Albert M. Wells, Jr.)

It is not what we do that matters, but what a sovereign God chooses to do through us. God doesn't want our success; he wants us. He doesn't demand our achievements; he demands our obedience. The Kingdom of God is a kingdom of paradox, where through the ugly defeat of a cross a holy God is utterly glorified. Victory comes through defeat; healing through brokenness; finding self through losing self.

—Charles W. Colson

p. 58

(Not I, But Christ by Stephen F. Olford)

As a pastor I have had the privilege of marrying couples times without number. As the two stand before me, I say to the bride, "Will you have this man to be your lawful wedded husband?" She answers in two words, "I will," and they are joined for life. That is the kind of presentation we are thinking of when we speak of the relinquished life. We are saying in effect, "Lord, I am married to You, being alive from the dead, to bring forth fruit unto God. Lord, from now on my language and life are two words: 'I will.'" Every day we must repeat that once-for-all interaction, "I am wholly Yours, Lord. Use me for Your glory."

p. 34

*Crucified with Christ, my Savior,
I am dead to sin and shame;
Now HIS LIFE rules my behavior--
To the glory of His Name! Amen.*

Stephen F. Olford

p. 41

(Knowing the Heart of God by George MacDonald)

If those who set themselves to explain the various theories of Christianity had set themselves instead to do the will of the Master, the one object for which the gospel was preached, how different would the world now be! Had they given themselves to understanding his Word that they might do it, and not to the quarrying from it material wherewith to buttress their systems of dogma, in many a heart by this time would the name of the Lord be loved where now it remains unknown.

Unhindered by Christians' explanations of Christianity, undeterred by having their acceptance forced on them, but attracted instead by their behavior, men would be saying to each other, as Moses said to himself when he saw the bush that burned but was not consumed, "I will now turn aside and see this great sight!" All over the world, people would be drawing near to behold how these Christians loved one another, and how just and fair they were to every one that came into contact with them! They would note that the goods Christians had to sell were the best, their weights and measures most dependable, their prices most reasonable, their word most certain, their smiles most genuine, their love most selfless! They would see that in their families there was neither jealousy nor emulation, that Mammon was not worshiped, that in their homes selfishness was neither the hidden nor the openly ruling principle, that their children were as diligently taught to share as some are to save or spend only upon themselves, that their mothers were more anxious lest a child should hoard than if he should squander, that in no Christian house was religion one thing and the daily practice of life another; that the preacher did not think first of his church nor the nobleman of his privileges. They would see, in short, a people who lived by their principles of belief, not merely talked and disputed about them.

pp. 43-44

(If Mama Ain't Happy, Ain't Nobody Happy! by Lindsey O'Connor)

However you want to describe your submission before God—surrender, yielding, consecration, abandonment, or "whatever, Lord"—consider this description from *The Christian's Secret of a Happy Life*:

. . . an entire surrender of the whole being to God—spirit, soul, and body placed under His absolute control, for Him to do with us just what He pleases. We mean that the language of our hearts, under all circumstances and in view of every act, is to be "Thy will be done." To a soul ignorant of God, this may look hard, but to those who know Him it is the happiest and most restful of lives.⁶

6. Hannah Whitall Smith, *The Christian's Secret of a Happy Life* (Uhrichsville, OH: Barbour and Company, 1985), p. 48.

pp. 114-15

(Inspiring Quotations compiled by Albert M. Wells, Jr.)

Most people in the pews are like people sitting in an airline terminal. They hear announcements of arrivals and departures, watch all hurry and bustle, and imagine they are really in on the action, yet they never purchase a ticket or board the plane.

—Samuel M. Shoemaker

pp. 9-10

(Finishing Strong: Finding The Power To Go The Distance by Steve Farrar)

Hey, we all need a little strong medicine now and then, don't we? In the movie *City Slickers*, a poignant scene occurs between Jack Palance and Billy Crystal; Palance is giving Crystal some strong medicine for life that he doesn't want to take. I've borrowed this scene from *Halftime*, Bob Buford's excellent book for men:

Palance and Crystal are riding slowly across the range on horseback, discussing life and love. Palance plays a wily cowpoke, while Crystal is a tenderfoot from Los Angeles who has paid for a two-week dude ranch vacation. Of course, he gets more than he bargained for, and in the process. Crystal learns something important about himself.¹

Palance: Cowboy leads a different kind of life. When there were cowboys. They're a dying breed. Still means something to me, though. In a couple of days, we'll move this herd across the river, drive them through the valley. Ahhh, there's nothing like bringing in the herd.

Crystal: You see, that's great. Your life makes sense to you.

Palance: (Laughs)

Crystal: What? What's so funny?

Palance: You city folk. You worry a lot, don't you? . . . How old are you? Thirty-eight?

Crystal: Thirty-nine

Palance: Yeah. You all come out here about the same age. Same problems. Spend fifty weeks a year getting knots in your rope then — then you think two weeks up here will untie them for you. None of you get it. (Long pause) Do you know what the secret of life is?

Crystal: No, what?

Palance: This. (Holds up his index finger)

Crystal: Your finger?

Palance: ONE THING. Just one thing. You stick to that and nothing else matters.

Crystal: That's great, but what's the one thing?

Palance: That's what you've got to figure out.²

Have you got it figured out? What is the "one thing"?

I'll do better than that old cowboy. I'll tell you what it is: It's *finishing strong*.

1. Bob Buford, *Halftime* (Grand Rapids, Mich.: Harper Collins-Zondervan, 1994), 77.

2. *Ibid.*, 67.

pp. 47-48

(Building High Commitment in a Low-Commitment World by Bill Hull)

An unknown writer said, "Anything less than a conscious commitment to the important is an unconscious commitment to the unimportant."

p. 83

Gaebelein says:

After the description of the dimensions of the house, and after he had built it and built the chambers, the word of the Lord came to Solomon telling him that His dwelling among the children of Israel depended upon Solomon's faithfulness. Soon the failure came in and Ezekiel saw later the departure of the Glory of the Lord from the Temple and from Jerusalem.
p. 261

1 Samuel 4:21, 22

She named the boy Ichabod, saying, "The glory has departed from Israel"--because of the capture of the ark of God and the deaths of her father-in-law and her husband. She said, "The glory has departed from Israel, for the ark of God has been captured."

Ezekiel 10:18

Then the glory of the Lord departed from over the threshold of the temple and stopped above the cherubim.

1 Corinthians 9:27

but I buffet my body and make it my slave, lest possibly, after I have preached to others, I myself should be disqualified.

v. 14 So Solomon built the temple and completed it.

This TAKES US BACK to verse 9:

“So he built the temple and completed it, roofing it with beams and cedar planks.”

Baxter points out:

As Dr. Kitto says, “The importance of the temple of Solomon, which we have been led to regard as one of the wonders of the ancient world, consisted not in its size, but in the elaborate, costly, and highly decorative character of its whole interior and furniture, and also in the number, extent, grandeur, and substantial masonry of its surrounding courts, chambers, walls, and towers. Indeed, it is not too much to presume that these outer constructions, forming the massive ring in which the costly gem of the temple was set, cost as much as the sacred building itself, immense as was the quantity of gold bestowed upon it.”

pp. 91-92

v. 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.

v. 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.

This “MOST HOLY PLACE” is considered the HOLY OF HOLIES in the tabernacle and it is a thirty foot cube. It is here that the Ark of the Covenant is placed.

v. 17 The main hall in front of this room was forty cubits long,

This room would have its counterpart in the “Holy Place” in the tabernacle. It is sixty feet long to the writer’s measurements and there is a lot of furniture that resides in this room. You have the:

ALTAR OF INCENSE,

LAMPSTANDS, and

TABLES for the bread of the Presence.

In the wilderness Tabernacle, in the "Holy Place" you had the lampstand on one side and the table of bread on the other side and the altar of incense in front of the veil.

Here in the temple you have the altar of incense in front of the veil but now:

instead of ONE LAMPSTAND you have TEN and

instead of ONE TABLE you have TEN,

according to the Chronicles account.

v. 18 The inside of the temple was cedar, carved with gourds and open flowers. Everything was cedar; no stone was to be seen.

This helps us understand why Solomon needed so much cedar from Lebanon and why he entered into the contract that he did with Hiram the king of Tyre in one of our previous episodes.

v. 19 He prepared the inner sanctuary within the temple to set the ark of the covenant of the Lord there.

v. 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.

Delitzsch points out:

The veil between the holy place and the most holy, not mentioned in 1 Kings vi. 21, was made of the same materials and colours as the veil on the tabernacle, and was inwoven with similar cherub figures; . . .
p. 318

2 Chronicles 3:14

He made the curtain of blue, purple, and crimson yarn and fine linen with cherubim worked into it.

Selman points out:

Solomon's temple was also better equipped than the Tent in the case of the light and bread. Whereas the Tent had a single seven-branched candlestick and one table for the 'showbread' (cf. Ex. 25:23-40), the temple had ten of each, though the lamps were possibly of a different shape. Although the purpose of the tables is not given here, the regular practice of referring to tables for the bread in the same context as the lampstands suggests that these were for the 'Bread of the Presence' rather than to support the lamps (cf. 1 Ch. 9:32; 28:16; 2 Ch. 4:19-20; 13:11; also Ex. 25:23-40; 40:4, 22-25). This conclusion is valid even though Chronicles sometimes refers to only one table (2 Ch. 13:11; 29:18). While one table may indeed have been used at other times, the mention of 'each table' in 1 Chronicles 28:16 seems decisive for the period of David and Solomon.¹

The light and the bread both speak of God's continuing presence with his people, a special emphasis in Chronicles (vv. 7-8 are not in Ki.).² Even in times of darkness and poverty, God remained the source of light and food for his people . . .

¹ Cf. M. Haran, *Temples and Temple Service* (Oxford: Clarendon Press, 1978), p. 189.

² Cf. J.I. Durham, *Exodus*, WBC (Waco: Word Books, 1987), pp. 360-365.

p. 313

v. 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.

v. 22 So he overlaid the whole interior with gold. He also overlaid with gold the altar that belonged to the inner sanctuary.

Here he is making reference to the ALTAR OF INCENSE that is in the "Holy Place" but as he says:

"BELONGED TO THE INNER SANCTUARY."

v. 23 In the inner sanctuary he made a pair of cherubim of olive wood, each ten cubits high.

Delitzsch says:

He made (caused to be made) in the hinder room two cherubs of olive wood, *i.e.* wood of the *oleaster* or wild olive-tree, which is very firm and durable, and, according to 2 Chron. iii. 10, *i.e.*, according to the Vulgate, *opus statuarium*, a peculiar kind of sculpture, which cannot be more precisely defined, as the meaning of * is uncertain. "Ten cubits was the height of it" (*i.e.* of the one and of the other). The figures had a human form, like the golden cherubs upon the ark of the covenant, and stood upright upon their feet (2 Chron. iii. 13), with extended wings of five cubits in length, so that one wing of the one reached to one wing of the other in the centre of the room, and the other wing of each reached to the opposite wall, and consequently the four extended wings filled the entire breadth of the Most Holy Place (a breadth of twenty cubits), and the two cherubs stood opposite to one another and ten cubits apart. The wings were evidently fastened to the back and placed close to one another upon the shoulder-blades, so that the small space between their starting-points is not taken into consideration in the calculation of their length. The figures were completely overlaid with gold. The ark of the covenant was placed between these cherubs, and under the wings which pointed towards one another.
p. 79

These "CHERUBIM" were fifteen feet high.

Baxter says:

We cannot here speak about the two wonderful golden cherubim, each fifteen feet tall, of the two great pillars of brass, each twenty-seven feet high, in the porch at the front (which porch, be it noted, was higher than the rest of the building), of the molten sea, the lavers and candelabra and tables and vessels, and of other interesting appurtenances of the temple.
p. 92

The Chronicles passage also speaks about the fact that there were ten of these basins to wash in.

Whereas there was just the laver between the bronze altar and the door to the Holy Place for washing here, evidently just like there are ten lamps to replace one lamp and ten tables to replace one table, there are also ten wash basins to replace the one wash basin of the Tabernacle in the wilderness.

v. 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.

Each of the wings was seven and a half feet long.

v. 25 The second cherub also measured ten cubits, for the two cherubim were identical in size and shape.

v. 26 The height of each cherub was ten cubits.

v. 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.

When you have a thirty foot room and you have a fifteen foot wing span for each of the cherub, it comes out just exactly right.

Selman observes:

The *cherubim* (vv. 10-13) receive special attention, although the information is much abbreviated from 1 Kings 6:23-28. They represent angelic beings who live in God's own presence (*cf.* Ezk. 10:2ff.), and their wings reaching from one wall to another symbolized how completely they protected the ark . . .
p. 308

v. 28 He overlaid the cherubim with gold.

Patrick & Lowth point out:

So Abarbinel observes, that Solomon did not make a new ark, which was the only thing made by Moses, which Solomon did not imitate and make more glorious. But this he durst not presume to open, and to take out the book of the law, and put it into an ark of his own making. It being unlawful for him to touch it, and therefore he let it remain, with its cover, the mercy-seat, and the cherubims belonging to it; and only placed these new cherubims over it, as a covering to it, for the greater beauty of the house.
p. 311

v. 29 On the walls all around the temple, in both the inner and outer rooms, he carved cherubim, palm trees and open flowers.

v. 30 He also covered the floors of both the inner and outer rooms of the temple with gold.

v. 31 For the entrance of the inner sanctuary he made doors of olive wood with five-sided jambs.

Although he does not mention the veil here, it is included in the Chronicles account.

v. 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.

v. 33 In the same way he made four-sided jambs of olive wood for the entrance to the main hall.

v. 34 He also made two pine doors, each having two leaves that turned in sockets.

v. 35 He carved cherubim, palm trees and open flowers on them and overlaid them with gold hammered evenly over the carvings.

v. 36 And he built the inner courtyard of three courses of dressed stone and one course of trimmed cedar beams.

v. 37 The foundation of the temple of the Lord was laid in the fourth year, in the month of Ziv.

This takes us all the way BACK to verse 1 where we began:

“In the four hundred and eightieth year after the Israelites had come out of Egypt, in the fourth year of Solomon’s reign over Israel, in the month of Ziv, the second month, he began to build the temple of the Lord.”

Here we learn that the FIRST THING BUILT during this month was:

“THE FOUNDATION OF THE TEMPLE OF THE LORD.”

v. 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.

Technically it is SEVEN YEARS AND SIX MONTHS for this project.

J. Vernon McGee says:

The temple was completed in seven years and six months. The temple was made of stone, and the sound of a hammer was not heard during the building. The cost of the building is estimated around five million dollars. It was like a jewel box.

p. 260

Jesus speaks of Solomon in a couple of places in the Gospel of Matthew:

Matthew 6:29

yet I say to you that even Solomon in all his glory did not clothe himself like one of these [that is the Lilies of the Field].

Matthew 12:42

"The Queen of the South shall rise up with this generation at the judgment and shall condemn it, because she came from the ends of the earth to hear the wisdom of Solomon; and behold, something greater than Solomon is here.

What a joy to realize that the meeting place between God and man is no longer a building but a Person. There is one God and one Mediator between God and men, the Man Christ Jesus (1 Timothy 2:5). What a joy it is to know that the Lord Jesus Christ has come to tabernacle among men and He now is our Meeting Place with God the Father.

CONCLUSION:

What are some of the lessons that we can learn from this particular study?

LESSON #1: When we receive Jesus Christ as Savior, we too are built upon the foundation of the apostles and prophets, Christ Jesus Himself being the Cornerstone.

LESSON #2: "And the Word became flesh and tabernacled among us and we beheld His glory, glory as of the only begotten from the Father full of grace and truth" (John 1:14).

LESSON #3: "Do you not know that you are a temple of God, and that the Spirit of God dwells in you?" (1 Corinthians 3:16).

LESSON #4: "But when Christ appeared as a high priest of the good things to come, He entered through the greater and more perfect tabernacle, not made with hands, that is to say, not of this creation, and not through the blood of goats and calves, but through His own blood, He entered the holy place once for all, having obtained eternal redemption" (Hebrews 9:11, 12).

LESSON #5: In quietness the temple is being built and so is the body of Christ as dear ones put their faith and trust in the Lord Jesus Christ.

LESSON #6: The Lord places a very high priority upon obedience in this passage.

LESSON #7: The Lord promises that He "will fulfill through [Solomon] the promise that [he] gave to David [his] father."

LESSON #8: It is the Lord's desire as well to work through us, He is more interested in our availability than He is our ability.

LESSON #9: If they are obedient they will experience the Lord's presence among them.

LESSON #10: How tragic it is when the glory of the Lord departs.

The Bible Knowledge Commentary

J. Vernon McGee says:

This is the temple that was destroyed by Nebuchadnezzar. The temple put up by Zerubbabel was destroyed in turn and then supplanted by Herod's temple in Christ's day.

p. 261

(Building High Commitment in a Low-Commitment World by Bill Hull)

Self-denial is an important step to saying yes to God. Many Christians today, unpracticed in the delay of gratification, are consequently prisoners of their own unchecked appetites. For those who can't say no to their bodies, who can't say no to the accumulation of wealth, and who can't say no to the feeding of their egos, there is little chance to make a commitment to Christ.

pp. 108-9

(Standing Together: Impacting Your Generation by Howard Hendricks)

Chuck Colson tells of speaking on the campus of a secular university. He was talking about his commitment to Christ, and mentioned that he was willing, if necessary, to die on behalf of the Savior. A young man in the crowd angrily interrupted, shouting, "C'mon, Colson! Nothing is worth dying for!"

To which Colson replied, "If there is nothing you are willing to die for, then I submit you have nothing to live for."

That kind of passionate commitment is becoming harder to find among believers in America.

p. 132

(The Pleasures of God by John Piper)

But God says his joy over his people is like a bridegroom over a bride. He is talking about honeymoon intensity and honeymoon pleasures and honeymoon energy and excitement and enthusiasm and enjoyment.
p. 195

I have not honored him as I should. In fact, I have dishonored him all my life in one way or another--sometimes just forgetting about him, sometimes indifferent to his presence, sometimes distrusting his promises, sometimes angry at his way of running the world. I do not see how he could go on taking infinite pleasure in his own glory and still get so excited about me--even exult over me with loud singing."
p. 199

(Hope Again: When Life Hurts and Dreams Fade by Charles R. Swindoll)

"Who can mind the journey," asks the late, great Bible teacher James M. Gray, "when the road leads home?"
p. 15

(Rise and Walk by Dennis Byrd with Michael D'Orso)

I couldn't even speak when I came to Dr. O'Leary's and Dr. Camins's names. How can you thank someone who receives you in broken pieces and makes you whole again?
p. 232

(Amazing Grace: 366 Inspiring Hymn Stories for Daily Devotions by Kenneth W. Osbeck)

MORE LOVE TO THEE
Elizabeth Prentiss, 1818-1878

And this is my prayer: That your love may abound more and more in knowledge and depth of insight, so that you may be able to discern what is best and may be pure and blameless until the day of Christ, filled with the fruit of righteousness that comes through Jesus Christ--to the glory and praise of God. (Philippians 1:9-11)

To love Christ more is the deepest need, the constant cry of my soul . . . out in the woods, and on my bed, and out driving, when I am happy and busy, and when I am sad and idle, the whisper keeps going up for more love, more love, more love!

These were the words of Elizabeth Prentiss, wife of a Presbyterian minister and author of this hymn text. She was often described by her many friends as "a very bright-eyed little woman with a keen sense of humor, who cared more to shine in her own happy household than in a wide circle of society." Although Elizabeth was strong in spirit, she was frail in body. Throughout her life she was almost an invalid, scarcely knowing a moment free of pain.

"More Love to Thee" was written by Mrs. Prentiss during a time of great personal sorrow, following the loss of two children in a short period of time. For weeks Elizabeth was inconsolable. In her diary she wrote, "empty hands, a worn-out, exhausted body, and unutterable longings to flee from a world that has so many sharp experiences."

During this period of grief, Mrs. Prentiss began meditating upon the story of Jacob in the Old Testament. She noted how God met him in a very special way during his moments of sorrow and need. Elizabeth prayed earnestly that she too might have a similar experience. While she was meditating and praying one evening, these four stanzas were born--words that have since become a universal prayer for devout believers everywhere:

More love to Thee, O Christ, more love to Thee! Hear Thou the prayer
I make on bended knee; this is my earnest plea: More love, O Christ, to
Thee. . . .

Once earthly joy I craved, sought peace and rest; now Thee alone I
seek--give what is best; this all my prayer shall be: More love, O Christ,
to Thee. . . .

Let sorrow do its work, send grief and pain; sweet are Thy messengers,
sweet their refrain, when they can sing with me, more love, O Christ, to
Thee. . . .

Then shall my latest breath whisper Thy praise; this be the parting cry
my heart shall raise; this still its prayer shall be: More love, O Christ, to
Thee.

p. 57