

## #26: King Solomon and the First Temple

Monte F. Shelley, 18 July 2010

### Quotes

- Insanity is hereditary ... you get it from your kids.
- Hooray for differences!! Otherwise harmony is impossible.

### 1. Psalms and the Jews

Approximately 150 B.C., the foreign [rulers] ... forbade the Jews to read the Torah, so they began reading the Psalms. ... Nowadays, selected Psalms and other writings of the Old Testament constitute a regular part of daily Jewish reading. ... "The English name "Psalms" is derived from the Greek word for a 'song sung to a stringed instrument' while the Hebrew name, *Tehillim*, is derived from the root meaning praise and glorification. The Hebrew title characterizes the book ... [as] a collection of profoundly religious poems of praise to God — while the English title characterizes it in terms of its form: lyric poems designed for elaborate musical accompaniment." (Rona #25)

The psalms in Hebrew are called *Tehillim*, a word coming from the Hebrew word *halal*, "to praise" (Clarke, *Bible Commentary*, 3:199). The same root forms the word *hallelujah*, meaning "praise to Yah" (Jehovah). Unlike some modern songs that tend to depress the spirit, the psalms have the power to lift one toward God. The psalms are a collection of some of the very finest of the world's inspirational literature. (OT-I)

### 2. David appointed the Levitical Choir (1 Chr 15–25)

*Deuteronomy–2 Kings* written by *Deuteronomist abridger(s)* who focused on knowing and keeping The Law of Moses and minimized or omitted temple related things done by priests (e.g., vail, Day of Atonement, atonement, mercy seat, cherubim, music). The Ark is mentioned because it contains the law.

*Chronicles* appears to have been *abridged by a Levite* because temple and priest related activities are mentioned in some detail

JWOT 214: Because *Chronicles* contains extensive descriptions of the building of the Temple, the ordinances that were performed there, and details about the priesthood, some scholars assume that it was written by Levites.

JWOT 147: "Scholars use the phrase 'Deuteronomistic History' to designate the books of *Deuteronomy* through *2 Kings*. This is because ... [they] employ the terminology of *Deuteronomy* and share a similar perspective on what was acceptable to Jehovah." Themes: If chosen Israel keeps covenant with Jehovah, it will be blessed. If not, it will be cursed.

### David formed the first Tabernacle Choir!

<sup>15:16</sup> David spake to the chief of the Levites to appoint their brethren to be the singers with instruments of musick, psalteries and harps and cymbals, sounding, by lifting up the voice with joy.

<sup>16:4</sup> [David] appointed ... Levites to minister before the ark of the LORD, and to \* record, and to thank and praise the LORD God of Israel: ... <sup>23:30</sup> And to stand every morning to thank and praise the LORD, and likewise at even; ... <sup>25:1</sup> David ... [appointed some to] prophesy [accompanied] with harps, with psalteries [lyres], and with cymbals. ... <sup>7</sup> [248 men] were instructed in the songs of the LORD, even all that were cunning [skillful].

\* NIV to make petition; RSV to invoke; YNG to make mention of NIV for the ministry of prophesying, accompanied by harps, lyres and cymbals.

"The purpose of the music [was] to invoke [or request the presence of] the LORD (1 Chr 16:4). ... The consonants for this

key word 'remember' (zkr) can also be translated 'invoke', which is a priestly, temple activity, and this has led to interesting ambiguities, for example when the LORD revealed his Name to Moses at the burning bush. Moses was told: 'Thus I am to be remembered throughout all generations' (Ex 3:15), or 'This is how I am to be invoked throughout all generations'. The Hebrew can mean either. According to the Chronicler, the music of the Levites was to invoke the LORD (1 Chr 16:4), but the Deuteronomist mentioned no music. ... If Jesus spoke either Hebrew or Aramaic at the Last Supper, his words, 'Do this in remembrance of me' will have had the same ambiguity. He could also have meant 'Do this as my invocation.'" (TT 15, 38)

TDOT 4:73–74 "The proper causative meaning ... [is] 'bring to remembrance.' ... The causative element ... supports the translation 'extol,' 'proclaim' in many passages. ... To name Yahweh's name is necessarily to invoke the presence of Yahweh himself."

SOED *invoke* 1. To call on (God ...) in prayer or as a witness; to appeal to for aid or protection; to summon or invite in prayer. [*invocation* 1. the action ... of invoking or calling up (God ...) in prayer or attestation]

זָכַר zchr ; h2142

From a primitive root

Mean properly to mark (so as to be recognized), i.e. to remember; by implication to mention; ...

KJVX burn [incense], ... (make) mention (of), be mindful, recount, record (-er), remember, make to be remembered, bring (call, come, keep, put) to (in) remembrance, ...



### 3. Daily Song of the Levitical Choir (HTJ 95)

Each day, the Levitical choir ... sang the song for that particular day. On the festivals and new moon, however, different songs were song. All were performed together with their instrumental arrangements, while the morning and evening wine libations were poured onto the altar by the officiating priests. ... The Levitical songs were as important a Temple function as the priestly service of the sacrifices itself, for the one could not function without the other. At three points in their song, the Levites would pause, the priests would sound the silver trumpets and all the people in the court would prostrate themselves before the presence of God.

**Sunday** (1<sup>st</sup> day of creation), Psalm 24: ‘The earth is the Lord’s, and the fullness thereof. ...<sup>3</sup> Who shall ascend into the hill of the Lord? or who shall stand in his holy place?’<sup>4</sup> He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully. ...<sup>6</sup> [This is the circle of them that inquire of him, that seek the face of the God of Jacob].’ (*Gate 126*)

**Possible mention of a prayer circle:**

This is the generation of them that seek him, that seek thy face, O Jacob. (KJV Ps 24:6)

OR “This is the circle of them that inquire of him, that seek the face of the God of Jacob.” (Parry)

OR “Such is the circle of those who turn to [God].” (*Gate 126*)

“Such is the circle of those who turn to Him, Jacob, who seek Your presence.” (NPJS Ps 24:6)

“The basic meaning underlying Heb. *dor* is ‘circle.’ ... a ‘circle of people,’ viz. an assembly or generation.” (*TDOT 3:169–170*)

**Monday** (2<sup>nd</sup> day=waters divided), Psalm 48: ‘Great is the Lord, and greatly to be praised ... in the mountain of his holiness’

**Tuesday** (3<sup>rd</sup> day=dry land), Psalm 82: ‘God standeth in the congregation of the mighty, he judgeth among the gods,’ for it is upon dry land that the judges stand to render their decisions.

**Wednesday** (4<sup>th</sup> day=sun, moon), Psalm 94: ‘O Lord God, to whom vengeance belongeth ... shew thyself.’ In the future, He will exercise judgment on idolaters who worship these heavenly bodies, as if they themselves were gods.

**Thursday** (5<sup>th</sup> day=creatures), Psalm 81: “Sing aloud unto God our strength: make a joyful noise unto the God of Jacob.” When we perceive the diversity of God’s handiwork, we are filled with awe and wonder and give praise to their Creator.

**Friday** (6<sup>th</sup> day=man), Psalm 93: “The Lord reigneth, he is clothed with majesty.” Man alone has the capacity to understand the Creator’s dominion and accept His sovereignty.

**Sabbath** (7<sup>th</sup> day=rest), Psalm 92: “A Psalm or Song for the Sabbath day.” The rabbis taught that this a song for the future “day which is complete Sabbath tranquility, for everlasting life.”

#### 4. Clothing of Priests and High Priests (*Gate 80+*)

Priests were ‘arrayed in white linen’ (2 Chr 5:12). The fine linen worn by heavenly beings is ‘clean and white’ or ‘pure and white’ which is symbolic of worthiness (Rev 3:4–5; 15:6; 19:8). Since linen is not the product of an animal that is subject to death or ‘corruption’ it is a symbol of immortality or ‘incorruption’ (1 Cor 15:52–54). “When a priest puts off his ordinary garments and puts on linen garments to perform his religious functions, the action signifies consecration of the priest for spiritual duties. To remove the priestly garment means a cessation of sacred duties and a return to the ordinary routine.” (DBI 319)

**Veil/vail colors** and materials (gold thread; red, blue, and purple wool thread; and fine white linen) were also used to make priestly garments. The wool comes from sheep and reminds us of the Lamb of God. The colors represented the four elements: red (fire), blue (air), purple (water), and white (earth). (*TT 29*) Purple die which came from sea creatures was very costly and also symbolized royalty (*LLS 96*). They are symbolic of Christ and his atonement. They are also symbolic of birth and being born again. “As ye were born into the world by water [purple], and blood [red], and the spirit [blue], ... even so ye must be born again into the kingdom of heaven, of water, and of the Spirit, and be cleansed by blood ... of mine Only Begotten; that ye might be sanctified [white] from all sin, and enjoy ... eternal life [gold]. ...

For by the water ye keep the commandment; by the Spirit ye are justified, and by the blood ye are sanctified.” (Moses 6:59–60)



#### Priests and high priests wore:

1. **Breeches**: white linen knee/ankle length worn next to skin.
2. **Coat**: linen shaped like a long sleeve pullover shirt that was about ankle length and worn next to skin.
3. **Girdle or sash**: The high priest wore a sash with blue, purple, and red wool threads like the temple veil. On the Day of Atonement, he wore a white linen sash. Some scholars believe ordinary priests wore a white sash while others believe it was multicolored like the high priest’s sash. The sash is a symbol of strength. “In certain periods and regions the wearing of a sash symbolized chastity, virginity, or fidelity” (*LLS 74*).
4. **Bonnet or mitre**: Priests wore a linen bonnet that was flat on top with a distinctive design worn by royalty. “Hats, caps, crowns ... represent authority, victory, wisdom and power. Anciently, the covered head was a symbol of nobility and freedom.” (*LLS 69*).

#### High priests (except on the Day of Atonement) also wore:

5. **Robe**: The high priest wore an ankle length blue woolen robe. White linen robes are associated with kings, priests, saints, angels, and God. “Robes are standard symbols for ‘the power of heaven’ (priesthood power) and ... the wearer is to be viewed as the ‘earthly representative’ of God. ... [The] transferring of Elijah’s mantle, or robe, [to Elisha (1 Kgs 19:19)] symbolizes the transference of authority or power” (*LLS 72*).
6. **Ephod or apron**: This appears to be an apron tied at the waist and worn by priests and kings. The high priest’s ephod was decorated with gold threads and with blue, purple, and red wool threads like the temple veil. “Anciently, both aprons and figs symbolized fertility and reproduction. ... Aprons also symbolized priesthood and work ... and were symbolically associated with the aprons of Adam and Eve.” (*LLS 62–64*)
7. **Breastplate**: The high priest had two shoulder stones each engraved with the names of 6 tribes and a breastplate with 12 different types of stones were found in Eden. Each stone was engraved with the name of one tribe. The breastplate was made with veil like materials (gold threads; blue, purple, and red wool; white linen) and had pouches for the Urim and Thummim.
8. **Crown**: Over the linen cap, the high priest wore a plate or ‘holy crown’ of pure gold engraved with ‘Holy to YHWH’. It was attached with a blue cord to the front of his white linen headdress (Ex 28:36–38; Lev 8:9). On the high priest’s crown

was written 'Holy to the Lord' (NIV). However, "writers in the late second temple period understood the seal was engraved only with the four letters of the sacred Name [YHWH]. ... The Hebrew of Exodus 28:36 probably meant that the seal was holy, and so it should be translated 'engrave on it like the engravings of a holy seal 'The Lord'. ... Wearing the Name enabled the high priest to carry, or to forgive ... the imperfections of the people's offerings. He was the sin bearer. ... The third commandment had been intended for the high priest: 'You shall not wear/carry ... the Name of the Lord your God in vain for the Lord will not hold him free of guilt who wears his Name in vain' (Ex 20:7)." (TT 58–59)

#### 5. Solomon's Coronation (1 Kings 1)

<sup>32</sup> King David said ... <sup>33</sup> cause Solomon my son to ride upon mine own mule, and bring him down to Gihon: <sup>34</sup> And let Zadok the priest and Nathan the prophet anoint him there king over Israel: and blow ye with the trumpet, and say, God save king Solomon. <sup>35</sup> Then ... he may ... sit upon my throne; for he shall be king. ... <sup>38</sup> So Zadok ... and Nathan ... caused Solomon to ride upon king David's mule, and brought him to Gihon. <sup>39</sup> And Zadok ... took an horn of oil out of the tabernacle, and anointed Solomon.

Riding mule = type of Christ. KJV "God save"; NIV "Long live"

Gihon was one of 4 rivers by Eden. (Gen 2:13)

**BD Gihon.** (1) A river of Eden (Gen. 2:13). (2) A place containing a spring near Jerusalem, where Solomon was anointed king (1 Kgs. 1:33, 38, 45; 2 Chr. 32:30; 33:14). The valley in which Gihon was situated was probably the bed of the Kedron, or valley of Jehoshaphat. The waters of the spring flowed through Hezekiah's tunnel to the pool of Siloam, within the city (2 Kgs. 20:20). See Hezekiah's Tunnel.

Although only twenty years of age, Solomon, like David and Saul before him, was anointed to his kingship by a rightful priest and by the prophet (see vv. 34, 39). To clearly show the people that Solomon was David's choice and the Lord's, David commanded that the inauguration of his co-regent take place immediately. He commanded that Solomon be placed on his (David's) mule to ride in procession to Gihon in the traditional way that a king made his triumphal entry into a city (see J. R. Dummelow, ed., A Commentary on the Holy Bible, p. 693; compare with Jesus' triumphal entry into Jerusalem recorded in Matt 21:1–11). The people responded joyously and accepted Solomon as their new king (see 1 Kings 1:39–40). (OT-I)

#### 6. Coronation of Kings (Gate 118, 126ff)

The coronation of kings and the consecration of priests followed the same basic pattern. A king was also 'a priest' 'after the order of Melchizedek' (Ps 110:4).

- 1. Washing:** Priests were washed at the tabernacle door (p 78). A rite of purification for kings was at Gihon spring (1 Kgs 1:33). Gihon was also a river flowing from Eden.
- 2. Anointing:** Priests were anointed with perfumed olive oil which was symbolic of the Holy Ghost. Kings were anointed with the same perfumed olive oil used to anoint new temple priests. The oil was kept in a horn inside the temple complex (1 Kgs 1:39). King David was anointed with 'holy oil' (Ps 89:20) that was applied to his head (Ps 23:5).
- 3. Royal vestments:** Robe of fine linen, a linen ephod/apron, a sash. "David was clothed with a robe of fine linen, and ... an ephod of linen" (1 Chr 15:27). "I will clothe him with thy robe, and strengthen him with thy girdle" (Isa 22:21).

4. **Crown:** A crown of gold (2 Kgs 11:12; 2 Chr 23:11; 2 Sam 1:10) was symbolic or 'glory and honour and power' (Rev 4:4, 10–11). The crown was worn over a white linen headdress.

5. **Footwear:** There is non-Biblical evidence of ancient kings receiving royal footwear when enthroned. Depictions of ancient kings showed slippers covering their foot. Some ritual shoes were made of linen and could only be worn

when standing on holy ground. When modern Syrian priests put on their slippers, they recite the prayer: 'May my feet ... be shod with the preparation of the gospel of peace so that I may tread underfoot serpents and scorpions and all the power of the enemy, forever'. In the Coptic liturgy 'shoes are not allowed inside the sanctuary as a sign of respect ... and as an implied expression of an inner feeling of security and absence of danger in the house of God; thus the footwear used by ... [the] priests ... is a pair of slippers made of cotton, wool, or knitted material.'

- "Putting off shoes on entering a holy place represents leaving earthly contact outside ... [divesting] oneself of vice" (LLS 75)
- 6. New name:** There is some evidence that upon enthronement, the kings of Israel took a new name or throne name. Generally, the act of 'renaming is associated with a change in the status or condition of the person receiving the new name. The giving of the new name can be a sign that the receiver of the name is coming under the authority of the giver of the name.' New names often indicate adoption into someone's household.
  - 7. Scepter** (shepherd's staff and rod → guide, protect, correct), **Sword** (defend, protect), **Cup** (waters of life)

#### 7. David's counsel to Solomon (1 Chr 28; 1 Kings 2)

<sup>9</sup> Know thou the God of thy father, and serve him with a perfect heart and with a willing mind: ... if thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off for ever. <sup>10</sup> Take heed now; for the LORD hath chosen thee to build an house for the sanctuary: be strong, and do it. <sup>11</sup> Then David gave to Solomon his son the pattern of the ... [temple] that he had by the spirit. ... <sup>13</sup> Also for the courses of the priests and the Levites, and for all the work of the service of the house of the LORD. ... <sup>19</sup> All this, said David, the LORD made me understand in writing by his hand upon me, even all the works of this pattern. <sup>20</sup> And David said to Solomon his son, Be strong and of good courage, and do it: fear not, nor be dismayed: for the LORD God, even my God, will be with thee; he will not fail thee, nor forsake thee, until thou hast finished all the work for the service of the house of the LORD.

[David also gave Solomon the gold, silver, and other materials he had be storing to build the temple.]

"The materials for the permanent house of the Lord, known as Solomon's Temple, were accumulated mostly by David. (2 Sam. 7; 1 Chr. 28:11; 1 Chr. 29:9.) It is estimated that he gathered a total of 108,000 talents of gold, 10,000 darics of gold, and 1,017,000 talents of silver for the prospective



FIGURE 19. Image from a coin of Charles the Great (ca. 742-814 A.D.) wearing a crown, a pleated robe, and an apron that is decorated with a tree. The king also holds the sword, which in ancient times was regarded as a royal weapon.

structure and its furnishings. With these metals and other materials for which Solomon made arrangements, the king built a most lavish temple to the Lord. It was completed in seven and one-half years. (Sidney B. Sperry, "Ancient Temples and Their Functions", *Ensign*, Jan 1972, 67)

<sup>2</sup> Be thou strong ... and shew thyself a man; <sup>3</sup> And keep the charge of the LORD thy God, to walk in his ways ... as it is written in the law of Moses, that thou mayest prosper in all that thou doest. (K)

## 8. God appears to Solomon (2 Chr 1; 1 Kings 3)

<sup>3</sup> Solomon ... went to the high place that *was* at Gibeon; for there was the tabernacle ... which Moses ... made in the wilderness. <sup>4</sup> But the ark of God had David brought up ... [and put it in] a tent ... at Jerusalem. ... <sup>6</sup> And Solomon went up ... to the brasen altar ..., which *was* at the tabernacle ... and offered ... [sacrifices]. <sup>7</sup> In that night did God appear unto Solomon, and said unto him, Ask what I shall give thee. <sup>8</sup> And Solomon said ... <sup>10</sup> Give me now wisdom and knowledge, that I may [NIV lead] this people. ... <sup>11</sup> And God said to Solomon, Because this was in thine heart, and thou hast not asked riches, wealth, or honour, nor the life of thine enemies, neither yet hast asked long life; but hast asked wisdom and knowledge for thyself, that thou mayest judge my people, ... <sup>12</sup> Wisdom and knowledge *is* granted unto thee; and I will give thee riches, and wealth, and honour, such as none of the kings have had that *have been* before thee, neither shall there any after thee have the like. (2 Chr 1)

Solomon loved the LORD ... <sup>4</sup> And [he] went to Gibeon to sacrifice there; for that *was* the **great high place** ... <sup>5</sup> In Gibeon the LORD appeared to Solomon in a **dream** ... [and] said, Ask what I shall give thee. <sup>6</sup> And Solomon said, ... Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad: ... <sup>11</sup> God said ... Because thou hast asked this thing, and hast not asked for thyself long life; neither hast asked riches for thyself, nor hast asked the life of thine enemies; but hast asked for thyself understanding to discern judgment; <sup>12</sup> Behold, ... I have given thee a wise and an understanding heart. ... <sup>13</sup> And I have also given thee ... riches, and honour: so that there shall not be any among the kings like unto thee all thy days. (1 Kgs 3)

### (1 Kings) Solomon says cut child in half.

**Moral:** A man needs the wisdom of Solomon to settle a dispute between women.

There are two theories for arguing with women, but neither works

### Variety of Poetry and Wisdom Works Attributed to Solomon:

"The Song of Songs, a joyous tribute to life and love, was written in his youth; Proverbs, a more serious and scholarly work, was produced in his middle age, and Ecclesiastes, on the surface a very cynical book, was written by Solomon in his final years."

"Ecclesiastes . . . has won enduring popularity because of its wise maxims and its counsel on life. (*EJ Jr.*) (Rona #26)

## 9. Solomon's taxes and servants (1 Kings 4-5)

<sup>4:7</sup> Solomon had twelve officers over all Israel, which provided victuals for the king and his household: each man his month in a year made provision.

[To cut lumber for the temple] <sup>5:13</sup> Solomon raised a levy out of all Israel; and the levy was thirty thousand men.

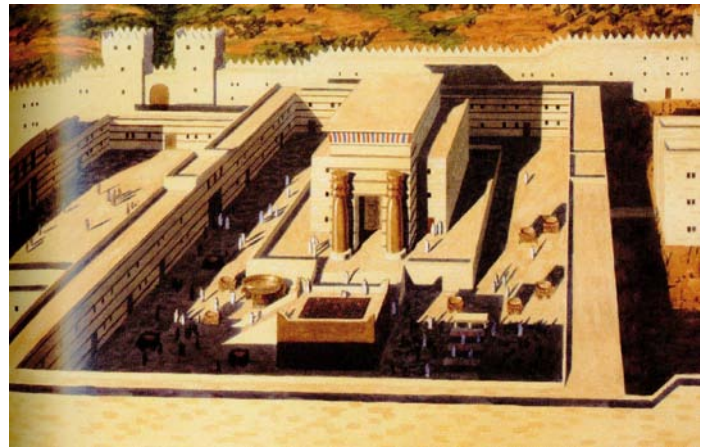
## 10. Solomon builds a Temple (2 Chr 3-4; 1 Kings 6-7)

<sup>1</sup> Solomon began to build the house of the LORD at Jerusalem in mount Moriah, where *the LORD* appeared unto David his father, ... in the threshingfloor of Ornan the Jebusite.

Materials: David's store

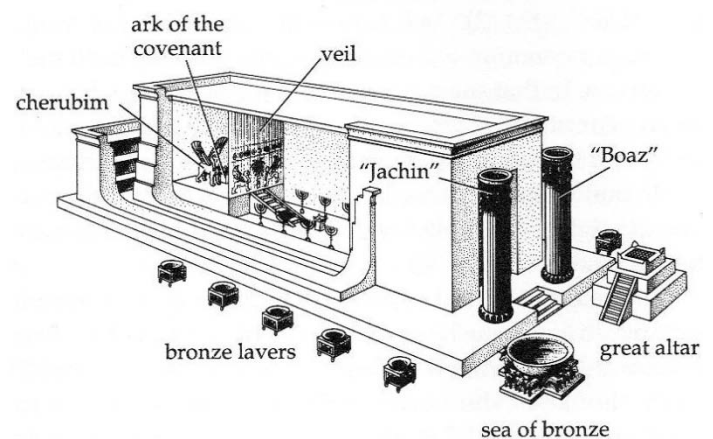
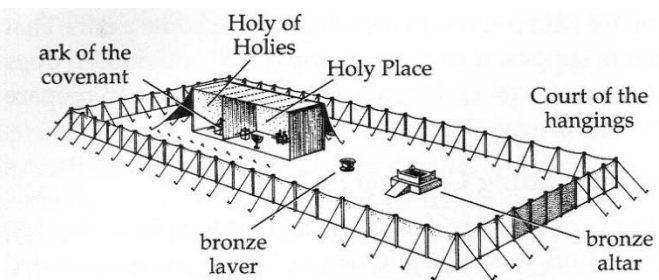
Time: 7.5 years to build; 13 years to build Solomon's palace.

"We learn from 2 Chronicles 3:1 that Solomon built his temple on Mount Moriah, which was the place where David had earlier purchased the threshing floor of a Jebusite man and had there been instructed by the Lord to build an altar. The Jewish historian Josephus identified this site, on the modern-day temple mount, as the location of the rock on which the Lord had commanded Abraham to sacrifice Isaac. Solomon's builders would have had to build a wide and deeply founded platform over the ridge that forms Mount Moriah for the placement of his palaces and the temple." (John M. Lundquist, "Life in Ancient Biblical Lands," *Ensign*, Dec 1981, 31-47)



JWOT 221: Temple of Solomon

The pillar on the south was Jachin (he will establish). The one on the north was *Boaz* (in him is strength). Jachin represents the king of Israel and Boaz the Lord or king of kings. ... The coronation ceremony took place in the temple courtyard near the pillars *Jachin* and *Boaz* (2 Kgs 11:11-14). The king stood by Jachin while the prophets and priests initiated the king into the royal office (1 Kgs 1:34). (*Gate 118*, 126)



105' long by 30' wide by 45' high = 3150 sq ft. (3-4 stories high). The Holy of Holies and the Holy Place were double the size of those in the tabernacle.

“The materials for the permanent house of the Lord, known as Solomon’s Temple, were accumulated mostly by David. (2 Sam. 7; 1 Chr. 28:11; 1 Chr. 29:9.) It is estimated that he gathered a total of 108,000 talents of gold, 10,000 darics of gold, and 1,017,000 talents of silver for the prospective structure and its furnishings. With these metals and other materials for which Solomon made arrangements, the king built a most lavish temple to the Lord. It was completed in seven and one-half years. (Sidney B. Sperry, “Ancient Temples and Their Functions”, *Ensign*, Jan 1972, 67)

“A comparison of the plan of Solomon’s Temple with that of the earlier Tabernacle shows that in all essentials of arrangement and proportion the two were so nearly alike as to be practically identical. True, the Tabernacle had but one enclosure, while the Temple was surrounded by courts, but the inner structure itself, the Temple proper, closely followed the earlier design. The dimensions of the Holy of Holies, the Holy Place, and the Porch, were in the Temple exactly double those of the corresponding parts in the Tabernacle.” (Talmage, *House of the Lord*, p. 6.) (OT-I)

### 11. Temple dedication (2 Chr 5-7; 1 Kgs 8)

<sup>3</sup> All the men ... assembled ... [for] the feast ... in the [7<sup>th</sup>] month.

Heb Month	Our Month	Holy Days
1= Nisan	Mar-Apr	14 = Passover 15-21= Feast of Unleavened Bread
3= Sivan	May-Jun	5 = Feast of weeks (Pentecost)
7= Tishri	Sept-Oct	1= New Year 10= Day of Atonement 15-21= Feast of Tabernacles

Religious New Year (Nisan); Civil New Year (Tishri)

<sup>4</sup> And the Levites ... brought up the ark, and the tabernacle ... and all the holy vessels. ... <sup>7</sup> And the priests brought in the ark of the covenant ... into the most holy place. ... <sup>11</sup> When the priests were come out of the holy place: (... <sup>12</sup> The Levites ... singers, ... being arrayed in white linen, having cymbals and psalteries and harps, stood at the east end of the altar...) <sup>13</sup> ... As the trumpeters and singers were as one, ... in praising and thanking the LORD; and when they lifted up their voice with the ... instruments ... and praised the LORD, ... then the house was filled with a cloud ... <sup>14</sup> So that the priests could not stand to minister by reason of the cloud: for the glory of the LORD had filled the house of God. (2 Chr 5)

<sup>2</sup> All the men of Israel assembled themselves ... at the feast in ... the seventh month. ... <sup>3</sup> The priests ... <sup>4</sup> brought up the ark of the LORD, and the tabernacle ... and all the holy vessels ... [into] the most holy place. ... <sup>10</sup> When the priests were come out ... the cloud ... [and] the glory of the LORD ... filled the house of the LORD. (1 Kings 8:2-10)



[www.templeinstitute.org/gallery\\_16.htm](http://www.templeinstitute.org/gallery_16.htm)

<sup>6:12</sup> [Solomon] stood before the altar of the LORD in the presence of all the congregation of Israel, and spread forth his hands: <sup>13</sup> ... and kneeled down ... and spread forth his hands toward heaven,

To pray with uplifted hands is to present one’s hands to heaven. Since the Lord’s eyes are drawn to clean hands, it is a way to request the Lord’s attention and blessings (Ps 88:9). (*Gate 125*) [See my Old Testament lesson 5 notes for more information.]

Hear the voice of my supplications ... when I lift up my hands toward thy holy oracle [temple]. (Ps 28:2)

Let my prayer be set forth before thee as incense; and the lifting up of my hands as the evening sacrifice. (Ps 141:2) {smoke rising → prayers rising to heaven (Rev 8:3-4)}

The priests who “stand in the house of the Lord” are to “Lift up your hands in the sanctuary, and bless the Lord.” (Ps 134:1-2)

Thus will I bless thee while I live: I will lift up my hands in thy name. (Ps 63:4)

“The emphasis of the ancient gesture of uplifted hands seems to have been on the lifting up, or presentation of one’s hands to heaven. ... The Lord’s eyes are drawn to those who lift up clean (or innocent) hands to Him while He hides His eyes, or glances away, from those whose hands are unclean. The presentation of one’s hands to heaven is thus a way of requesting the Lord’s attention and blessings (Ps 88:9). Notice also that raising the hands essentially exposes the heart to the Lord.” (*Gate 125*)

Lord, I have called daily upon thee, I have stretched out my hands unto thee. (Ps 88:9)

Prepare thine heart, and stretch out thine hands toward him; (Job 11:13)

Let us lift up our heart with our hands unto God in the heavens. (Lam 3:41)

Who shall ascend into the hill of the Lord? or who shall stand in his holy place? He that hath clean hands, and a pure heart; (Ps 24:3-4)

Duty of priests: “to stand every morning to thank and praise the Lord, and likewise at even (1 Chr 23:30)

[When or if thy people are smitten by enemies or suffer drought, famine or pestilence, if they shall turn again and pray and spread forth their hands toward this house and repent, forgive them. When a stranger comes and prays toward this house, answer his prayer that all may know thy name and fear thee.]

7:1 When Solomon had made an end of praying, the fire came down from heaven, and consumed ... the sacrifices; and the glory of the LORD filled the house. ... <sup>3</sup> [All the people] bowed themselves with their faces to the ground ... and worshipped, and praised the LORD. ... <sup>8</sup> Solomon kept the feast seven days, and all Israel with him. ... <sup>10</sup> On the [23<sup>rd</sup>] day of the seventh month he sent the people away into their tents, glad ... for the goodness that the LORD had shewed ... to Solomon, and to Israel his people.

(KINGS) <sup>54</sup> Solomon ... arose from before the altar ... from kneeling ... with his hands spread up to heaven. <sup>55</sup> And he stood, and blessed all the congregation of Israel with a loud voice. ... <sup>65</sup> And ... Solomon held a feast, and all Israel with him ... [for] fourteen days. <sup>66</sup> ... The people ... blessed the king, and went unto their tents joyful and glad of heart for all the goodness that the LORD.

## 12. The LORD accepts and warns (2 Chr 7; 1 Kgs 8)

<sup>12</sup> The LORD appeared to Solomon by night, and said unto him, I have heard thy prayer, and have chosen this place to myself for an house of sacrifice. <sup>13</sup> If I shut up heaven that there be no rain, or if I command the locusts to devour the land, or if I send pestilence among my people; <sup>14</sup> If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land. <sup>15</sup> Now mine eyes shall be open, and mine ears attent unto the prayer that is made in this place. ... <sup>17</sup> And as for thee, if thou wilt walk before me, ... and do according to all that I have commanded thee, ... <sup>18</sup> Then will I establish the throne of thy kingdom, according as I have covenanted with David. ... <sup>19</sup> But if ye turn away, and forsake ... my commandments, ... and serve other gods, and worship them; <sup>20</sup> Then ... this house ... will I cast out of my sight.

## 13. Eden and Temple of Solomon (Gate 114ff)

- Mountain: The temple was build on the top of a mountain and one had to ascend a stairway to enter into it. Eden is referred to as 'the holy mountain of God' (Ezek 28:11-16). Waters flowed down from Eden to the four corners of the world.
- Enclosure: The temple was enclosed by a courtyard bay a wall like a fence. The Hebrew word *gan* used for the 'garden' of Eden refers to a fenced garden.
- Direction: The entrance to both was on the east.
- Building materials: Similar materials in both.
- Abundant water: Rivers and basins.
- Lush vegetation, Fruit, Animals, Tree of Life; Cherubim.

## 14. Solomon reigns (1 Kgs 9-11; 2 Chr 8-9)

Solomon's palace took 13 years to build which is about twice as long as the Temple. Solomon built ships for a navy. He had 1400 chariots and 12,000 horsemen. He built cities. His remarkable building projects became world famous, but they created serious problems in his own kingdom. He taxed the people heavily and used forced labor to complete his massive projects. Sons were forced to serve one month of every three in the king's labor force. The people began to complain, and a deep resentment, especially in the northern tribes, began to fester. (OT-I)

Solomon loved many foreign women and had 700 wives and 300 concubines.

<sup>11:4</sup> When Solomon was old, ... his wives turned away his heart after other gods: and his heart was not perfect with the LORD. ... <sup>6</sup> And Solomon did evil in the sight of the LORD, <sup>b</sup> and went not fully after the LORD, as *did David his father*. ... <sup>9</sup> The LORD was angry with Solomon, ... <sup>11</sup> Wherefore the LORD said unto

Solomon, I will surely rend the kingdom from thee, and will give it to thy servant. ... <sup>29</sup> When Jeroboam went out of Jerusalem, ... the prophet Ahijah ... said ... the LORD will give ten tribes to thee. ... <sup>40</sup> Solomon sought therefore to kill Jeroboam. And Jeroboam ... fled into Egypt

6b JST 1 Kgs. 11:6 ... as David his father, and went not fully after the Lord.

## Deuteronomist history judges kings based on loyalty to God not other sins.

"The life of the common man had been disrupted. In the past, a man's wealth had been calculated mostly by the land he owned, the number of flocks he had and the size of his family. Solomon's sweeping economic changes altered that system. Land was no longer of supreme importance—in fact, it may have become somewhat of a burden. The more land a man owned, the more crops he could grow, and thus the more he would have to turn over to the king's officers when collection time came around every 12 months. Likewise, flocks were surrendered to tax collectors and sons were forced to serve one month of every three in the king's labor force. Now wealth was calculated not by property ownership but by the amount of money a man controlled. Certainly more and more money in gold and silver came into Israel every year, but very little of it ever filtered down to the average Israelite, who had to surrender so much of his livelihood to the king's coffers. Instead, the money was used to pay growing international debts, salaries for the full-time government officials, commissions to merchants and artisans in the king's employ, temple and palace upkeep and other expenses. For the first time in Israel's history, there began to be a distinct difference between 'rich' and 'poor.' The king and his household were rich; the common people were poor. In between were the salaried civil servants and the merchants and artisans, many of whom had organized craft guilds by that time. Such class separations had not been known in the Israel where a shepherd boy like David could be anointed king—only 50 years earlier." (*Great People of the Bible*, pp. 192-93.) (OT-I)

## 15. Warnings about Kings (1 Sam 8)

Samuel said a king would make their sons serve in the army, make their daughters servants, take their lands, and impose a 10% tax. "Ye shall cry out in that day ... and the LORD will not hear you. ... Nevertheless the people ... said, ... we will have a king."

**Ezra Taft Benson:** Sometimes [God] temporarily grants to men their unwise requests ... that they might learn from their own sad experiences. Some refer to this as the "Samuel principle." ... God gave them a king and let them suffer. They learned the hard way. ... Bad experiences are an expensive school that only fools keep going to. Sometimes in our attempts to mimic the world, and contrary to the prophet's counsel, we run after the world's false educational, political, musical, and dress ideas. New worldly standards take over, a gradual breakdown occurs, and finally, after much suffering, a humble people are ready to be taught once again a higher law. (*New Era*, May 1975, 17-18)

**God uses all systems of government to accomplish his purposes.** One of his primary purposes is to let his children learn by sad experience why Satan's plan would not work and why human systems do not work even if led by good men. Even good people with too much power will begin to exercise unrighteous dominion. God wants us choose to follow Him.

## 16. Counsel to Kings (Deut 17:14–20)

<sup>14</sup> When thou ... shalt say, I will set a king over me, like as all the nations that *are* about me; <sup>15</sup> Thou shalt ... set *him* king ... whom the Lord thy God shall choose ... from among thy brethren. ... <sup>16</sup> But he shall not multiply horses. ... <sup>17</sup> Neither shall he multiply wives ... that his heart turn not away; neither shall he greatly multiply to himself silver and gold. <sup>18</sup> And ... he shall write him a copy of this law: ... <sup>19</sup> And he shall read therein all the days of his life: that he may learn to fear the Lord his God, to keep all the words of this law ... <sup>20</sup> That his heart be not lifted up above his brethren, and that he turn not aside from the commandment.

### Conclusion

David who was guilty of adultery and murder received from the Lord the pattern for the first temple and provided many of the materials for it. Solomon who later followed other gods built the temple, dedicated it, and received many blessings from God. Both were loved by the Lord and did his will most of their lives. I am grateful for their good examples of what to do and what not to do.

Our modern temples and temple ordinances are similar in many ways to this ancient temple. Modern and ancient temples also have the same purpose of showing us how we may return to the presence of the LORD through the atonement of Christ. As we study ancient temples, we can better understand and appreciate the atonement and the restoration of temple worship through Joseph Smith and other modern prophets. May we seek to understand, make, and keep temple covenants. May we seek to endure to the end in keeping our covenants.

### Quotes

**Joseph Fielding Smith:** When we dedicate a house to the Lord, what we really do is dedicate ourselves to the Lord's service, with a covenant that we shall use the house in the way He intends that it shall be used (*Church News*, 22 Jan. 1972, 3).

**Ezra Taft Benson:** "In the peace of these lovely temples, sometimes we find solutions to the serious problems of life. Under the influence of the Spirit, sometimes pure knowledge flows to us there. Temples are places of personal revelation. When I have been weighed down by a problem or a difficulty, I have gone to the House of the Lord with a prayer in my heart for answers. These answers have come in clear and unmistakable ways" ("What I Hope You Will Teach Your Children about the Temple," *Ensign*, Aug. 1985, 8).

**Dallin H. Oaks:** "We generally think of Satan attacking us at our weakest spot. ... But weakness is not our only vulnerability. Satan can also attack us where we think we are strong—in the very areas where we are proud of our strengths. He will approach us through the greatest talents and spiritual gifts we possess. If we are not wary, Satan can cause our spiritual downfall by corrupting us through our strengths as well as by exploiting our weaknesses" ("Our Strengths Can Become Our Downfall," *Ensign*, Oct. 1994, 12).

His examples include: gospel hobbies, misapplication of spiritual gifts, a desire to know all, a desire to be led in all things, honors of men, a desire to sacrifice more than is needful, social consciousness not tempered by other values, an intense focus on goals, popular teachers and priestcraft, neglect of distortion of family duties, excesses in giving, accomplishment and pride, distorted faith, inordinate church service, all consuming patriotism, materialistic self-reliance, not really following the prophet, and misapplication of love and tolerance.

"How ... do we prevent our strengths from becoming our downfall? The quality we must cultivate is humility. Humility is the great protector. Humility is the antidote against pride. Humility is the catalyst for all learning, especially spiritual things. Through the prophet Moroni, the Lord gave us this great insight into the role of humility: 'I give unto men weakness that they may be humble; and my grace is sufficient for all men that humble themselves before me; for if they humble themselves before me, and have faith in me, then will I make weak things become strong unto them' (*Ether 12:27*).

"We might also say that if men and women humble themselves before God, he will help them prevent their strengths from becoming weaknesses that the adversary can exploit to destroy them. ... If we are humble and teachable, hearkening to the commandments of God, the counsel of his leaders, and the promptings of his Spirit, we can be guided in how to use our spiritual gifts, our accomplishments, and all of our other strengths for righteousness. And we can be guided in how to avoid Satan's efforts to use our strengths to cause our downfall.

"In all of this, we should remember and rely on the Lord's direction and promise: 'Be thou humble; and the Lord thy God shall lead thee by the hand, and give thee answer to thy prayers' (*D&C 112:10*)" ("Our Strengths Can Become Our Downfall," *Ensign*, Oct. 1994, 19).

### Sources:

- OT-I = Old Testament Institute manual
- SOSL = Trumbull, *Studies in Oriental Social Life*.
- S&S = Donald W. Parry and Jay A. Parry, *Symbols & Shadows*
- Hidden = James L. Ferrell, *The Hidden Christ*
- TT = Margaret Barker, *Temple Theology*
- LLS = Alonzo L. Gaskill, *The Lost Language of Symbolism*.
- HTJ = Chaim Richamn, *The Holy Temple of Jerusalem*; see also <http://www.templeinstitute.org/> for same material
- Gate = Matthew B. Brown, *The Gate of Heaven*.
- <http://www.templestudy.com/>
- TI = [www.templeinstitute.org/gallery\\_16.htm](http://www.templeinstitute.org/gallery_16.htm)
- DBI = *Dictionary of Biblical Imagery*
- EJ = *Encyclopedia Judaica*
- JWOT = Holzapfel, *Jehovah and the World of the Old Testament*
- Rona = Daniel Rona, [www.israelrevealed.com/comp-sup-r.htm](http://www.israelrevealed.com/comp-sup-r.htm).
- DBI = *Dictionary of Biblical Imagery*
- BDB = Brown, Driver, Briggs *Hebrew and English Lexicon*
- KD = Keil-Delitzsch *Commentary on the Old Testament*
- Wight = Fred H. Wight, *Manners and Customs of Bible Lands*.
- Donald W. Parry, *Temples of the Ancient World*, 134–135
- [beardall2000.com/gospdoct.shtml](http://beardall2000.com/gospdoct.shtml); [www.gospeldoctrine.com/](http://www.gospeldoctrine.com/)
- KJV King James Version of the Bible.
- NJPS = New Jewish Publication Society translation of the Bible
- NIV = New International Version of the Bible
- TDOT = *Theological Dictionary of the Old Testament*.