

# DOWNLOAD PDF V. 7 SOLOMONS TEMPLE SPIRITUALIZED. THE HOUSE OF THE FOREST OF LEBANON. THE WATER OF LIFE.

## Chapter 1 : Architecture - Encyclopedia of The Bible - Bible Gateway

*Solomon's Temple, his House of the Forest of Lebanon, and the water flowing from beneath the altar of the Temple, help to demonstrate how these are all shadows of the true reality to come in the life and faith of Christ.*

This survey concerns only the Bible world down to the NT period. The development of architecture. But certain forms also indicate inability to rise above imaginative limitations or to control completely the basic structural materials. Notwithstanding this, their artistic use does occur in the decorative motifs of the more permanent stone and brick. The enclosure of space appeared first in the provision of shelter for the family by means of the round plan. When rectangular framing was learned, rectangular plans prevailed in the seventh millennium b. After urban groups arose, the palace was developed when the king figure arose, c. Architecture obviously requires peace and political stability for its development, both secured through the peaceful medium of a settled community undisturbed by the vicissitudes of contemporary times. Architecture was also affected by cultural and religious influences, by infiltration of style through trade and migration, and by new rulers who felt free to adapt the local culture to their own tastes. Anatolia and the West. Archeology indicates that the architectural process had its earliest observable beginning in Anatolia at Hafilar near Budur in the seventh millennium b. Already the rectangular plan showed an early solution of roof framing by tree pole beams. Foundation problems were solved by the use of larger stones as base courses for upper walls. Enlargement of the house was evident in the sixth millennium with the appearance of two-story houses, using a post system of supports for the second floor BAAE, , and by the appearance of the plano-convex brick, a more versatile construction material than rubble stone. A regression in the next millennium was seen in houses consisting frequently only of one room and an anteroom. Incipient urban development emerged also at Hafilar in the sixth millennium b. True towns, however, arose only in later times. Plan types show the usual contrasts between the poor and affluent: This two-room plan persisted into the second millennium, still using the posts of earlier times for roof supports. Thicker brick walls of later houses indicate longer ceiling spans. The entrance vestibule disappeared. Naumann, *Architektur Kleinasiens* [], Fig. Models showed awnings, porticoes, and windows. Troy IIC produced the earliest known palace in western Anatolia, the megaron style of a large, central room approached through an entry to the SW. Mid-second millennium Bogazkoy provided a splendid example of a defensive palace constructed on the highest point within its own walls with subsidiary buildings for royal, governmental and defensive functions. Prominent was the use of a monumental hilani flanked by side towers. As the earliest known example, it may indicate the area of its origin. Doubled halls occurred back of the hilani and a movable hearth on rails provided heat in winter. Anatolian towns were generally oval, while Syrian towns were round. Eflatun Punar had an altar platform at the northern end of an artificial lake BAAE, , its face bearing carved representations of Hitt. At Yazilikaya a converted cleft became a roofless grotto, with propylea entrance gate complex and secondary rooms. Similar to the Hitt. About saw the spread of village culture through upper Mesopotamia and toward the W cf. KAHL, 58, 59 , but true urban culture appearing near the Pers. Gulf BAAE, 80, 81 was characterized by streets radiating from a central plaza, though oval pattern walls were the natural enclosures of irregular urban plans. Its encircling wall served defensive purposes as well. An improved axial layout occurred in cities of later eras: Houses in Mesopotamia were constructed first of reeds, as can be seen in the terra cotta offering stand of Ur c. Soon wattle-and-daub technique appeared BAAE, From one-room plans of earliest times, plans with several rooms developed, arranged around an open, inner court notable for frequent drains, usually of stone. The historical period c. The symmetry extended into later times. Tel Asmar 25th cent. Generally, roofs seemed to be gabled. In later eras house plans became irregular in size and layout, the streets being the irregular, open traffic ways in front of houses. In the time of the Neo-Babylonian kingdoms larger houses had a more formal symmetry with subtle arrangement of reception area and private quarters. One of the earliest is that of King Mesilim c. The place consisted of the residence and an annex, the former having a passageway all around, consisting of a square

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courtyard with shallow rooms on three sides and a block of rooms on the E or fourth side. Nebuchadnezzar built his palace by the river near the Ishtar gate on a terrace twelve meters high. It was a series of courts surrounded by smaller sized subsidiary rooms. The main court fronted the throne room on the S which was backed up by smaller rooms. This whole block was surrounded by a continuous corridor on three sides. Temples in Mesopotamia, derived from pre-Sumer. Access was by the monumental stair. The ziggurat of Urnammu at Ur is the largest and most impressive for ascent. In the later eras of Ur, layouts became precise and harmonic in proportion, viz. The Cassites restored and remodeled temples of previous eras, reverting to the long, deep cella of the Sumerians, supporting the idea that they attempted to revive Sumer. A characteristic plan Innana, Uruk, 15th cent. The Assyrians 13th centuries b. In late Assyrian times the deep cella with a more prominent rear alcove predominated. In Neo-Babylonian times Sumer. The generally square temple had an eastern entrance to an ante-cella leading to the cella on axis, both broad, a combination on the Sumer. The broad cella was also general for the lower temple of the ziggurat. Though starting its architecture later, Egypt. No evidence from Egypt is available on houses before b. Later construction in stone, however, indicated that woven reed mats hung on bundled reeds was the early wall and structural system. Next a mud-daubed reed technique appeared, and though denied by some, yet proof of borrowing from Mesopotamia is demonstrable cf. Earliest indications regarding houses occur at Merimde 5th millennium b. The grouping of some along a curving street suggests a seeking for urban development. In the era b. Badarian period came the important development of rectangular wattle-and-daub structures and the creation of sun-dried brick. Old Kingdom houses at Saqqara contained an entry hall, a living room and bedroom in two longitudinal strips. Other plans had dependencies of storerooms and work rooms, showing progress to the sixth dynasty. Middle Kingdom principal evidence for houses came from the pre-planned cities as at El Lahun, with rooms predominantly narrow, rigidly laid out in strip fashion. One sophisticated row plan featured a three-strip arrangement with a large court at the N end of the center strip with private quarters in back. Orientation was to the N in all eras with a roof device to direct the prevailing breeze inward for cooling effect see A. Roof terraces with awnings were served by a staircase from the kitchen. The typical Amarna house, however, was the villa with its family garden plot, dependency houses and main house approached through a hypostyle hall, and a clerestory lighted central hall as living room, with private quarters beyond. Wall paintings of the monuments indicate that some houses occasionally had three stories, and occasionally basements. The late period retained the tripartite arrangement of entry, living quarters, and private quarters, mostly two-story as at Medinet Habu cf. Palaces occurred in Egypt only after b. From the 27th cent. A double gateway was flanked by bastion towers with vertically channeled faces BAAE, Kitchen and other dependencies occurred against a S palace. The arrangement is like the tripartite house plan. Temples remain the most imposing elements in Egypt. Earliest forms were small one-room reed shrines. Later on arose the sun temple, the cult temple of a particular deity, and the mortuary temple. Chief examples of the cult temple began with, among others, the Giza Sphinx temple. Amenemhat III built a temple 19th cent. In the Empire Period, temple building was concentrated at Thebes, with the temples of Karnak and Luxor resulting. Karnak presents a gigantic series of open and covered courts extolling the grandeur of the age. In later times processions of the gods within the courts of Karnak developed on a station arrangement. Basic elements of the cult temple include an axis, an entrance pylon, a hypostyle hall, a sanctuary and additional courts, and a naos. Its axis was usually oriented perpendicular to the Nile. Basic elements of the sun temple included an altar and an obelisk to represent the connection to the deity, all within an enclosure open to the sky, but no cult statue or naos. Mortuary temples developed from the chapel at the E end of mastabas. By the fifth dynasty this had become a complex of many rooms arranged around a pillared hall. Chief example from the Empire period is the temple of Queen Hatshepsut at Deir el Bahari Thebes, featuring a series of terraces at the base of rocky cliffs, where first occurred the proto-Doric fluted columns without curved tapers.

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## Chapter 2 : What Does the Bible Say About Solomon?

*A scholarly edition of The Miscellaneous Works of John Bunyan: Solomon's Temple Spiritualized; The House of the Forest of Lebanon; The Water of Life by Graham Midgley. The edition presents an authoritative text, together with an introduction, commentary notes, and scholarly apparatus.*

Technical details are lacking, since the scribes who wrote down the books were not architects or engineers De Vaux, It was 20 cubits in length, breadth, and height. The usual explanation for the discrepancy between its height and the cubit height of the temple is that its floor was elevated, like the cella of other ancient temples De Vaux, It was floored and wainscotted with cedar 1 Kings 6: It contained two cherubim of olive-wood, each 10 cubits high 1 Kings 6: There was a two-leaved door between it and the holy place overlaid with gold 2 Chr. It had no windows 1 Kings 8: It was considered the dwelling-place of God. It was of the same width and height as the Holy of Holies, but 40 cubits in length. Its walls were lined with cedar, on which were carved figures of cherubim, palm-trees, and open flowers, which were overlaid with gold. Chains of gold further marked it off from the Holy of Holies. The floor of the Temple was of fir-wood overlaid with gold. The door-posts, of olive-wood, supported folding-doors of fir. The doors of the Holy of Holies were of olive-wood. On both sets of doors were carved cherubim, palm-trees, and flowers, all being overlaid with gold 1 Kings 6: This was 20 cubits long corresponding to the width of the Temple and 10 cubits deep 1 Kings 6: The description does not specify whether a wall separated it from the next chamber. In the porch stood the two pillars Jachin and Boaz 1 Kings 7: The chambers, which were built about the temple on the southern, western, and northern sides 1 Kings 6: These formed a part of the building and were used for storage. They were probably one story high at first; two more may have been added later De Vaux, According to biblical tradition, round about the building were: The court of the priests 2 Chr. The great court, which surrounded the whole temple 2 Chr. Here the people assembled to worship God Jeremiah From 2 Kings The brazen sea, 5 cubits wide and 10 deep, rested on the backs of twelve oxen 1 Kings 7: The Book of Kings gives its capacity as "two thousand baths"; the Chronicler inflates this to three thousand 2 Chr. The lavers, each of which held "forty baths" 1 Kings 7: These vessels especially excited the admiration of the Jews. The author of the books of the Kings describes their minute details with great interest 1 Kings 7: Josephus reported that the vessels in the temple were composed of Orichalcum in the Antiquities of the Jews. According to 1 Kings 7: This table was of gold, as were also the five candlesticks on each side of it. Under the Jebusites the site was used as a threshing floor. Two slightly different sites for the Temple have been proposed: Syro-Phoenician, Egyptian, and Mesopotamian influences are visible. A plaza or courtyard surrounding the sacred residence of the god, marked with stones, is a feature common throughout ancient Semitic religions. Earlier evidence of this practice among the Hebrews survives in the twelve stones that Joshua placed at Gilgal Joshua 4: Even today the Muslims designate certain areas, especially that surrounding Mecca, as inviolate haram De Vaux, As the Hebrews were an agricultural people, this aid probably involved not only material cedar-wood, etc. Phoenician temples varied somewhat in form, but were similarly surrounded by courts. Among the details which were probably copied from Tyre were the two pillars Jachin and Boaz. In the same way the ornamentation of palm trees and cherubim were probably derived from Tyre, for Ezekiel Similarly, the bronze altar was a Phoenician innovation; and probably the same is true of the bronze implements which were ornamented with palm-trees and cherubim. The Orthodox Israelitish altar was of earth or unhewn stone. The Decalogue of Ex. In Babylonia the characteristic feature was a ziggurat, or terraced tower, evidently intended to imitate the mountains on which the gods resided. The chamber for the divine dwelling was at its top. The early Egyptian temples consisted of buildings containing two or three rooms, the innermost of which was the abode of the deity. A good example is the granite temple near the sphinx at Giza. The Middle Kingdom 12th dynasty added obelisks and pylons, and the New Kingdom 18th dynasty hypostyle halls. It was surrounded by courts, like the Phoenician temples and the splendid temple of Der al-Bakri at Thebes. Its general form reminds one of

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Egyptian sanctuaries and closely matches that of other temples in the region, as described above. In Egypt the obelisks expressed the same idea. Their tops were crowned with ornamentation as if they were lamps; and W. This assumes that they contained cressets for burning the fat. These are paralleled in Babylonian and Egyptian temples by similar chambers, which surrounded the naos, or hypostyle hall, and were used for similar purposes. As the ziggurat typified a mountain, so the apsu typified the sea. The Temple thus became a miniature world. This apsu was used as early as the time of Gudea and continued in use till the end of Babylonian history; it was made of stone and was elaborately decorated. The "house of the forest of Lebanon" and the "porch of pillars" remind one strongly of the outer and the inner hypostyle hall of an Egyptian temple.

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### Chapter 3 : Solomon's Temple - Wikipedia

*Jews by this means in their naughtiness: And he brought me, said the prophet,, into the inner court of the Lord's house, and behold, at the door of the temple of the Lord, even between the porch and the altar, were about five and twenty men, with their backs towards the temple of the Lord, and their saces towards the east.*

For you know there is none among us who has skill to cut timber like the Sidonians. I have considered the message which you sent me, and I will do all you desire concerning the cedar and cypress logs. And you shall fulfill my desire by giving food for my household. Thus Solomon gave to Hiram year by year. Thus he made side chambers all around it. They went up by stairs to the middle story, and from the middle to the third. All was cedar; there was no stone to be seen. He overlaid it with pure gold, and overlaid the altar of cedar. He stretched gold chains across the front of the inner sanctuary, and overlaid it with gold. And their wings touched each other in the middle of the room. So he was seven years in building it. So were the inner court of the house of the Lord and the vestibule of the temple. So he came to King Solomon and did all his work. The height of one capital was five cubits, and the height of the other capital was five cubits. So the work of the pillars was finished. Its height was five cubits, and a line of thirty cubits measured its circumference. The ornamental buds were cast in two rows when it was cast. It contained [ ak ]two thousand baths. And on the frames was a pedestal on top. Below the lions and oxen were wreaths of plaited work. Under the laver were supports of cast bronze beside each wreath. The height of a wheel was one and a half cubits. And on the top of the cart, its flanges and its panels were of the same casting. All of them were of [ am ]the same mold, one measure, and one shape. On each of the ten carts was a laver. He set the Sea on the right side of the house, toward the southeast. So Hiram finished doing all the work that he was to do for King Solomon for the house of the Lord: All these articles which [ ap ]Hiram made for King Solomon for the house of the Lord were of burnished bronze. He put them in the treasuries of the house of the Lord.

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### Chapter 4 : solomon s temple : definition of solomon s temple and synonyms of solomon s temple (English)

*Solomon's Temple Spiritualized /bunyan/the works of john bunyan volumes /solomons temple calendrierdelascience.com of the temple. were: The Forest of Lebanon.*

Before kings may he place himself; let him not place himself before obscure men. In this verse Solomon alludes to himself. He built the holy temple in seven years, while he occupied fourteen years in erecting his palace. Four cases of comparative righteousness between fathers and children may be noted: A righteous man begets a righteous son. A wicked man begets a wicked son. A wicked man begets a righteous son. A righteous man begets a wicked son. To each of these cases we may find a Biblical allusion; to each of them we may apply a parable and a proverb. In reference to the righteous father and the righteous son, we find the following verse Psalm In reference to the wicked father and the wicked son we have in Numbers In the third case, the wicked father begets a righteous son, as it is written, "Instead of the thorn shall come up the fir tree. Lastly, a righteous man has a wicked son, as it is written, "Instead of wheat, thorns come forth. And we have also the parable of the attractive peach tree which brought forth bitter fruit. David reigned for forty years, as it is written, "And the days that David governed Israel were forty years. David said, "All is vanity;" as it is written, "For vanity only do all men make a noise. Solomon expressed himself with the same word, "vanity. David wrote books, viz.: Proverbs, Ecclesiastes, and the Song of Solomon. And, by uttering with his lips the thoughts of his mind or heart he increases the information of the people. If a man possessing brilliant diamonds and precious stones, keeps his jewels concealed, no one is aware of their value; but if he allows them to be seen, their worth becomes known, and the pleasure of ownership is enhanced. Applying this comparison to the case of Solomon, while his wisdom was locked up in his own breast it was of value to no one; but when he had given to the world his three books, men became acquainted with his great abilities. Not only in sacred lore did he raise the standard of education. He had mastered and taught the sciences of Natural Philosophy, Physiology, Botany, Agriculture, Mathematics in all its branches, Astronomy, Chemistry, and in fact all useful studies. He also taught Rhetoric and the rules of Poesy. In alliterative and alphabetical versification he was an adept. There was a basket without ears, filled with fine fruit, but the owner was unable to get it to his home on account of the difficulty in carrying it, until a wise man, seeing the predicament, attached handles to the basket, when it could be carried with great ease. So did Solomon remove difficulties from the path of the student. Rabbi Huna further illustrated this same thing. The Bible is a well of truth, but its teachings are too deep for the understanding of some. Solomon, however, introduced parables and proverbs suited to the comprehension of all, through which means a knowledge of the law became readily obtainable. An ox, even after being killed and dressed, may be made to stand, provided the sinews are uncut; but if they are severed, cords are required to hold the body together. While Solomon remained free from sin his prayers were granted him for his own sake, but when he departed from the righteous way, the Lord said to him, "For the sake of David, my servant, I will not take the kingdom from thee in thy lifetime. The shadow of a tower or a tree remains the shadow for awhile, and then is lost, but the shadow of a bird flieth away, and there is neither bird nor shadow. David said, "Our days are as a passing shadow," and Rabbi Huna said, "Our days pass quickly from us, even as the shadow of a flying bird. The infant he compares to a king; riding in his little coach, and being kissed, admired, and praised by all. The child of three or four years he compares to a pig, fond of p. The child of ten is fond of dress; the youth adorns himself and seeks a wife; the married man is bold as the dog in seeking a livelihood for himself and family; and the old man he likens to an ape. Pharaoh, consulting his astrologers, selected those men who were to die within the year. When they arrived at Jerusalem the wise king sent them back at once. With each man he sent a shroud, and directed them to say to their master, "If Egypt is too poor to supply shrouds for her dead, and for that purpose sends them to me, behold here they are, the men and the shrouds together; take them and bury thy dead. Thy words not only contradict themselves, but also the words of David, thy father. These seeming contradictions, however, may be readily explained. Solomon said,

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"Thereupon praised I the dead that are already p. Therefore did not Solomon speak well in saying, "Praise the dead that are already dead? A king may decree laws, but many of his subjects may disregard them. Sometimes these laws, even if earnestly observed during the life of the one who made them, may be repealed or become obsolete after his death. Moses, however, made many stringent laws, which have been observed through all generations. Therefore, Solomon said well, "Thereupon will I praise the dead. He said, "What is the meaning of the following passage? Remember the pious deeds of David, thy servant. On entering the orchard he fell to the ground, dead. The dogs of my father are entreating for their food; is it proper to cut meat for them to-day? He was called Solomon peace, because in his days peace reigned, as it is written, "And Judah and Israel dwelt in safety. He was called Ithiel God with me because God was his support. And when Solomon sat upon the throne of his father David, all the nations of the earth feared him; all the people of the earth listened anxiously for his words of wisdom. Afterwards he had a throne made especially for himself by Hiram, the son of a widow of Tyre. It was covered with gold of Ophir, set with all kinds of precious and valuable stones. The seat of the throne was approached by six broad steps. The right side of the first step was guarded by an ox made of pure gold, and the left side by a lion of the same metal. On the right of the second step stood a bear also of gold, and upon the left a lamb, symbolical of enemies dwelling in peace together. On the right of the third step was placed a golden camel, and on the left an eagle. On the right of the fourth step there was also an eagle with outspread wings, and on the left a bird of prey, p. On the fifth step to the right a golden cat crouching in position; on the left a chicken. On the right of the sixth step a hawk was fashioned, and on the left side a pigeon, and upon the top of the step a pigeon clutched a hawk in her talons. These animals were designed to typify the time when those of adverse natures shall unite in harmony, as it is written in Isaiah On the second row of the branches of the chandelier were engraven the names of the seven pious ones of the world, Levi, Kehath, Amram, Moses, Aaron, Eldad, and Madad. Above all this hung a golden churn filled with pure olive oil, and on this was engraven the names of Eli, the High Priest, and his two sons, Hophni and Phineas, and on the other side the names of the two sons of Aaron, Nadab and Abihu. On the right hand of the throne two chairs were placed, one for the High Priest, and the other for the Vice-High Priest, and upon the left side, from the top to the ground, seventy-one chairs were stationed as seats for the members of the Sanhedrim. The throne was made upon wheels, that it could be moved easily wherever the king might desire it to be. The Lord gave Solomon the power of understanding the nature and properties of the herbs of the field and the trees of the forest, as it is written, "And he spoke concerning the trees, from the cedar tree that is upon the Lebanon even unto the hyssop that springeth out of the wall. It is said that Solomon ruled the whole world, and this verse is quoted as proof of the assertion, "And Solomon was ruling over all the kingdoms, which brought presents, and served Solomon all the days of his life. All the kingdoms congratulated Solomon as the worthy successor of his father, David, whose fame was great among the nations; all save one, the kingdom of Sheba, the capital of which was called Kitore. To this kingdom Solomon sent a letter: Let it be known to thee that the Almighty God has made me to reign over the whole world, the kingdoms of the North, the South, the East, and the West. Lo, they have come to me with their congratulations, all save thee alone. They spoke but lightly of the message and the one who sent it, but the queen did not regard their words. She sent a vessel, carrying many presents of different metals, minerals, and precious stones, to Solomon. When Solomon heard that the queen was coming he sent Benayahu, the son of Yehoyadah, the general of his army, to meet her. When the queen saw him she thought he was the king, and she alighted from her carriage. Then Benayahu asked, "Why alightest thou from thy carriage? Solomon prepared to receive his visitor in an apartment laid and lined with glass, and the queen at first was so deceived by the appearance that she imagined the king to be sitting in water. Happy are thy servants who stand before thee continually to listen to thy words of wisdom. Blessed be the Lord thy God, who hath placed thee on a throne to rule righteously and in justice. Solomon was born in the year A.

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### Chapter 5 : Temple, Solomons Definition and Meaning - Bible Dictionary

*Solomon's Temple Spiritualized. one is but a servant to hew wood and draw water for the house of my God. that build with wood as it comes from the wood or.*

The bird was described as of the size of an eagle, with a head finely crested, a body covered with beautiful plumage, and eyes sparkling like stars. She was said to live six hundred years in the wilderness, when she built for herself a funeral pile of aromatic woods, which she ignited with the fanning of her wings, and emerged from the flames with a new life. Hence the phoenix has been adopted universally as a symbol of immortality. Aumont, the first Grand Master of the Templars after the martyrdom of DeMolay, and called the "Restorer of the Order," took, it is said, for his seal, a phoenix brooding on the flames, with the motto, "Ardeat ut vivat" - She burns that she may live. The phoenix was adopted at a very early period as a Christian symbol, and several representations of it have been found in the catacombs. Here at Phoenixmasonry, we believe that each of us has had the feeling of being consumed by fire. That the problems of our lives have left us in the pit of despair, the ashes of destruction, although it may not have been the fire that creates those ashes. Adversity and the overcoming of it makes us stronger. Just as the beautiful Temple of King Solomon rose from the rubbish and ashes of barbarous forces to become an even more magnificent and resplendent structure, our belief and faith in living a moral life allows us to rise up from the ashes to become stronger and better Freemasons. The Meaning of Masonry In all the rich symbolism of Ancient Craft Masonry two symbols, or symbolic themes, predominate. One is the "Search for Light"; the other is the "Labor of Building". Searching persistently and building carefully, the candidate travels slowly towards the East. Searching and building, light and the Temple, - the two dominant Masonic themes are distinct but not separate, complementary rather than supplementary. And the search and the labor are not completed by the candidate within the Lodge. Light is revealed, and the sacred source of all light is clearly indicated, but the search for complete illumination must be eternal. The Temple in the Masonic ritual is almost but not quite completed; the allegory rises from a physical to a spiritual Temple; "a house, not made with hands, eternal in the heavens. Interest and attraction for the wonderful structure on Mt. Moriah have increased rather than diminished during the six hundred and more years of recorded Masonic history, until today the Temple of Solomon is the spiritual home of Freemasonry. What do we know about the Temple, its form, its beauties, its historical and religious background? A study of the ceremonies, the sacrificial offerings, and the priestly ministrations of the Tabernacle will reveal the great spiritual mystery of the Indwelling God, as made manifest by Moses during the sojourn in the wilderness. Master Builders Moses, during his prolonged stay of forty days and forty nights on Mt. Sinai, appears to have visualized the form which the Tabernacle should take. The subsequent building of the Tabernacle, the system of worship adopted, and the structure of government developed by Moses under divine guidance, have inspired his race and impressed the whole of mankind. Moses chose as his chief architect, Bezaleel, a direct descendant of Terah, one of the master builders of Ur of the Chaldeans, and as chief assistant, Aholiab, also a direct descendent of Terah and by marriage of the line of Tubal-cain, traditionally the first instructor of artificers in brass and other metals. Bezaleel was unusually endowed with the Spirit of God in wisdom, understanding and knowledge. These three outstanding geniuses gave to the world the most beautiful and magnificent religious structure ever conceived and erected for a nomadic people. Exodus ; Genesis 4: They increased their flocks through attention and by seeking the well-watered localities for pasture. They industriously converted the wool from the sheep, and the hair from the goats and camels, into cloth, and wove grass fibers into fabrics, from all of which they made tents, rugs, clothing, and other useful articles. But, possibly, their greatest wealth was acquired just before they left Egypt, when we are told that they "spoiled the Egyptians" Exodus In addition, every wise hearted among them gave personal services as needed. So great was their response that Moses finally gave commandment, saying: The Architecture of the Tabernacle The Tabernacle, Tent, or Portable Temple, being so constructed that it could be readily taken

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down, moved from place to place, and erected at will, was especially adapted to the needs of a nomadic people. Being constructed on geometrical and scientific principles, it readily lent itself to a practical system of removal and erection which was essential in the case of so large and costly a structure. The Tabernacle consisted of an oblong or rectangle, called the Court, in the rear half of which was the tent or covering of the Sanctuary. Under this Tent, the Holy and Most Holy Places were defined by partitions of boards and pillars, securely joined by means of rods, rings, etc. A careful study of the entire structure reveals an architectural gem, servicably conceived, beautifully designed, mystically embellished, celestially canopied, and inspiring the beholder with profound reverence and peaceful security in the thought of an ever present and Indwelling God, and typifying the encampment of the Angels of the Lord around about them that fear Him.

**The Court, the walled curtain of which surrounded the enclosure containing the Holy and Most Holy Places, with their furnishings - the Tent, Laver, Altar of Sacrifice, bowls and other sacrificial utensils - was oblong in shape; " 5 cubits long and 50 cubits wide" feet by feet - A cubit was a Standard of measurement adopted by ancient builders, the distance from the elbow to the end of the middle finger. This court was enclosed by a wall "5 cubits high" 10 feet , composed of linen and canvas, supported by pillars of brass, which rested in sockets of brass. The pillars were ornamented at the top with capitals of silver, to which were attached hooks of silver to hold in place the rods. The rods kept the pillars an equal distance apart and supported the canvas or linen wall. This wall was further supported by guy ropes attached to pins driven into the ground on both sides. This enclosure, composed of 60 pillars of brass, filleted with silver, with their 60 capitals of silver, 60 sockets of brass, and hooks of silver, was only broken on the eastern side by the entrance, which was "20 cubits wide" 40 feet. This entrance, or gate curtain, was of fine twined linen, wrought with needle work in the most gorgeous shades of blue, purple, and scarlet. One can visualize its appearance and effect as it stood in the midst of the encampment of Israel.**

**The Altar of Burnt-Offering** The Altar stood in the midst of the eastern half of the oblong Court enclosure, the sacrificial tables and utensils being upon the left of the main entrance within the Court. The Altar of Burnt-offering was the instrument used for the purpose of reconciling man with his Maker. The Altar was 5 cubits long, 5 cubits broad and 3 cubits high 10 feet by 10 by 6. It was a large hollow case, made of shittim wood, overlaid with brass, and ornamented with huge wooden horns overlaid with brass, one for each of the four corners. A grating or network of brass, having a ring at each of its four corners, was hung in the middle of the top of the Altar, and on it was laid the wood for the fire which consumed the sacrifice. On two sides of the Altar were rings of brass, through which were laid staves of shittim wood overlaid with brass, to carry it from place to place. The pots, shovels, basins, flesh-hooks and fire pans, as well as all other vessels or utensils necessary to the service of the Altar, were made of brass. The Brazen Laver

**The Laver** consisted of a large bowl or fountain, which held fresh water used by the priests in the services. It stood in a fount, or pool, as a base to catch the waste water. Here the sacrifices were washed and the priests cleansed before entering the Tabernacle. From the mention of the "Laver and its Foot" one gets the idea of two containers, like a cup and saucer. The Biblical statement that the Laver was made of the looking glasses of the women of the congregation which assembled at the door of the Tabernacle, reveals the deep religious emotion which prevailed.

**The Sanctuary in the Tabernacle** The Sanctuary was erected in the center of the western half of the oblong Court enclosure, and consisted of two chambers, the Holy Place and the Most Holy Place. The tent, or covering, protected and formed a cover round about the Sanctuary, and was used by the priests and attendants as chambers or rest rooms. The western end and the two sides of the Sanctuary were enclosed by boards made of shittim wood overlaid with gold. Each board had two tenons at the base equally distant one from the other, with two sockets of silver for each board to fit the tenons and form the foundation. On the outside of each board were rings to receive the bars to join one board to the other. There were 20 boards for the north side and 20 boards for the south side, held in place by five bars for each side. Four bars joined in the center of the wall and one bar passed through all the rings of the 20 boards, on each side. For the western end of the Sanctuary there were six boards and twelve tenons, with two corner boards and four tenons. They were so cut and coupled together as to form a perfect right angle for each corner,

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coupled at top and bottom. All the boards stood upright, edge to edge. The Most Holy Place was divided from the Holy Place by four pillars of shittim wood overlaid with gold, resting upon sockets of silver. These pillars supported a hanging of most sumptuous tapestry of fine twined linen, a splendid fabric in blue, purple, and scarlet, beautifully embroidered with cherubim in gold. A most beautiful covering of splendid linen fabrics in blue, purple, and scarlet, embroidered with figures of cherubim in gold formed the canopy for the two sacred rooms. This, together with the two hangings previously described and the boards of gold, produced an enchanting effect in gorgeous colorings, dazzling beyond description. The covering was composed of ten curtains of fine linen all in blue, purple and scarlet. Each curtain was 28 cubits 56 feet long and the breadth of 4 cubits 8 feet. The ten curtains were joined permanently into two great curtains of five each by means of couplings. On one edge of one of the great curtains were loops of blue, 50 in number; on the edge of the other great curtain were taches of gold, 50 in number. The loops and taches coupled the curtains together into a one-piece covering. This splendid fabric of blue, purple, and scarlet colored linen, magnificently embroidered with figures of cherubim, formed the ceiling of both the Holy and Most Holy Places. It was drawn down on the outside of the golden boards and fastened to the center rod upon all sides except the eastern entrance. Five of these curtains were permanently united into one great curtain and six into another. These in turn were provided with 50 loops on the edge of one curtain and 50 taches opposite the loops. The two composite curtains were joined to make one great covering carefully drawn over the entire Sanctuary and securely fastened on all sides except the eastern entrance. The tent had a ridge over which the coverings were drawn and then fastened by means of guy ropes to pins driven into the ground at regular intervals upon all sides. The Holy Place This was an oblong room 20 cubits in length, 10 cubits in width and 10 cubits in height 40 feet by 20 by The entrance gate consisted of a beautiful tapestry of blue, purple, and scarlet fabric, gorgeously embroidered with cherubim in pure gold. The tapestry was hung upon five pillars of wood overlaid with gold, having beautiful capitals of silver and sockets of brass. The pillars, which were arranged in regular interval across the east entrance of the room, had hooks at the very top of the capitals to receive the loops at the top edge of the curtain or veil of the Tabernacle, which was thus suspended across the entire front at the west so as to separate the Holy from the Most Holy Place. Above, and forming the ceiling, was the brilliant colored linen covering, and on the north and south sides were the highly polished golden walls reflecting in radiant splendor the varied colored drappings and richly rugged floor. The Holy Place contained three articles of furniture, the Altar of Incense, which stood in the center, the Golden Candlestick with all its vessels, which stood on the left side center, and the Table of Shewbread with its dishes, spoons, covers, and bowls, which stood on the right side center. The priests entered the Holy Place each day to offer incense, and to renew the lights in the Golden Candlestick. In form, it was two cubits high and one cubit broad four-square, 4 feet by 2 on each of the four sides. Upon the top edge round about, it was ornamented with a crown of gold of unique design. Under the crown, on each of two sides, were four rings of gold, two on each side, through which the staves, made of shittim wood overlaid with gold, were passed. These staves were for carrying it. The Censer was placed on the top center of the Golden Altar, and in it sweet incense was burned every morning. The Golden Candlestick The Golden Candlestick was made of pure gold of "beaten work" with a central shaft ornamented with knobs, flowers, and bowls. There were six branches going out of its sides, three branches out from one side and three out from the other. All the branches, like the shaft, were ornamented with knobs, flowers, and bowls. The bowls were made after the fashion of almonds. On the top of the shaft, and on each one of the six branches, were lamps large enough to hold sufficient oil and cotton to burn all night.

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### Chapter 6 : 1 Kings NKJV;NLT - Solomon Prepares to Build the Temple - Bible Gateway

*This tells the story of a bronze worker, Hiram-Abi, (Hiram Abif) who came from Tyre, an island on the coast of what is now Lebanon, but in those days was Phoenicia. He was employed on the construction of King Solomon's Temple.*

Zion, 2 Samuel 6: The unsettled and unorganized state of the nation, which had necessitated a portable structure, had now given place to an established kingdom. Plans and Preparations David however, while honored for his purpose, was not permitted to build it because he had been a man of war 2 Samuel 7; 1 Chronicles According to the Chronicler, David busied himself in making extensive and costly preparations of wood, stone, gold, silver, etc. The general fact of lengthened preparation, and even of designs, for a structure which so deeply occupied his thoughts, is extremely probable. Site of the Temple The site of the Temple was on the eastern of the two hills on which Jerusalem was built - known in Scripture as Mt. Moriah 2 Chronicles 3: The place is more precisely defined as that where Araunah Ornan had his threshing-floor, and David built his altar after the plague 1 Chronicles To prepare a suitable surface for the Temple and connected buildings the area may have been some ft. East to West, and to ft. North to South , the summit of the hill had to be leveled, and its lower parts heightened by immense substructures Josephus, Ant. Phoenician Assistance For assistance, Solomon invited the cooperation of Hiram, king of Tyre, who willingly lent his assistance by sending his servants to cut down timber in Lebanon and in the quarrying and hewing of stones, of which both were transported to the building site. Hiram also sent a skilled Tyrian artist, another man named Hiram, to superintend the designing and engraving of objects made of the precious metals, etc. For this assistance Solomon made a suitable recompense 1 Kings 5; 2 Chronicles 2. Excavations seem to show that a large part of the limestone of which the temple was built came from quarries in the immediate neighborhood of Jerusalem Warren, Underground Jerusalem, Opinions differ as to the style of architecture of the building. Although based upon the layout of the tabernacle, the Temple was probably unique; Phoenician art also must have left its imprint upon it. Inside, the Temple was lined with cedar, overlaid with gold, graven with figures of cherubim, palms, and open flowers 1 Kings 6: The floor was of stone, covered with fir or cypress , likewise overlaid with gold 1 Kings 6: The platform on which the whole building stood was probably raised above the level of the court in front, and the building may have been approached by steps; however, specific details are not given. Dimensions, Divisions and Adornments The Temple, like the tabernacle, stood facing East, environed by the inner and outer courts. Internally, the dimensions of the structure were, in length and width, double those of the tabernacle: In height the Temple was 30 cubits, three times that of the tabernacle 1 Kings 6: Side Chambers The thickness of the Temple walls is not given, but the analogy of the Temple described in Ezekiel 41 and what is told of the side-chambers render it probable that the thickness was not less than 6 cubits 9 ft. This is explained by the fact that the chambers were not to be built into the wall of the Temple, but were to rest on ledges or rebatements in the wall, each rebate a cubit in breadth, so that the wall became thinner, and the chambers broader, by a cubit, each stage in height 1 Kings 6: The door admitting into these chambers was apparently in the middle of the right side of the house, and winding stairs led up to the second and third stories 1 Kings 6: The purposes for which the chambers were constructed are not mentioned; they may have been used partly for storage and partly for the accommodation of those engaged in the service of the Temple 1 Chronicles 9: Porch and Pillars Of the porch itself a very brief description is given. It is stated to have been 20 cubits broad - the width of the house - and 10 cubits deep 1 Kings 6: Its height is not given in 1 Kings, but it is said in 2 Chronicles 3: Some have accepted this enormous height Ewald, Stanley, etc. The monumental bronze pillars, Jachin and Boaz, stood in front of the porch somewhat detached from it were hollow bronze castings, each 18 cubits 27 ft. Doors and partitions Dividing the holy place from the Holy of Holies was a partition, probably of cedar wood, though some authorities think of a stone wall, one to two cubits thick. In this partition were folding doors, made of olive wood, with their lintels 4 cubits wide 1 Kings 6: The doors, like the walls, had carvings of cherubim, palm trees, and flowers, and the whole was gold-plated

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1 Kings 6: Behind the partition hung the sanctuary veil 2 Chronicles 3: At the entrance of the Temple, similarly, were folding doors, with their lintels 5 cubits in width, only this time the posts only were of olive, while the doors, divided into two leaves, were of cypress wood 1 Kings 6: The carving and gold-plating were as on the inner doors, and all the doors had hinges of gold 1 Kings 7: The name in Jeremiah Walls The walls of the court were built of three rows of hewn stone, with a coping of cedar beams 1 Kings 6: Gates Though gates are not mentioned in the narratives of the construction, later allusions show that there were several, though not all were of the time of Solomon. The principal entrance would have been the Eastern Gate. These writers remove the court from all connection with the royal buildings of 1 Kings 7, and distinguish it from the great court of 1 Kings 7: The outer court, no matter how conceived, must have been very large. Its wall, like that of the inner court, was built in three courses of hewn stone, and one course of cedar 1 Kings 7: Its gates overlaid with bronze 2 Chronicles 4: Royal Buildings The royal buildings are those described in 1 Kings 7: They were of hewn stone and cedar wood 1 Kings 7: The throne 1 Kings The hall served as an audience chamber, and for the administration of justice. The hall of pillars, 50 cubits 75 ft. It is best regarded as a place of promenade and vestibule to the hall of judgment. The scanty hints as to its internal arrangements have baffled commentators, but its outside dimensions seem to have been cubits ft. In 1 Kings 6: The windows of the tiers faced each other on the opposite sides 1 Kings 6: But the whole construction is obscure and doubtful. The spacious house was used partly as an armory; here Solomon put his shields of beaten gold 1 Kings In its place between the cherubim stood the Ark of the Covenant, of which only the high priest was able to see but once a year on the Day of Atonement, or Yom Kippur. It is an arbitrary procedure of criticism to attempt to identify this altar with the table of shewbread. As these objects, only enlarged in number and dimensions, are fashioned after the model of those of the tabernacle, further particulars regarding them are not given here. The Inner Court The Altar The most prominent object in the Temple-court was the altar of burnt offering, or brazen altar. The site of the altar, as already seen, was the rock where Araunah had his threshing-floor. The dimensions of the altar, which are not mentioned in 1 Kings, are given in 2 Chronicles 4: As utensils connected with it - an incidental confirmation of its historicity - are pots, shovels, basins and fleshhooks 1 Kings 7: The bronze was a handbreadth in thickness. The brim was shaped like the flower of a lily, and encompassing the basin were ornamental knops. The oxen on which it rested faced the four cardinal points of the compass - three looking each way. The view of certain scholars Kusters, Gunkel, etc. Their use seems to have been for the washing of sacrifices 2 Chronicles 4: The bases were 4 cubits 6 ft. These bases were of the nature of square paneled boxes, their sides being ornamented with figures of lions, oxen and cherubim, with wreathed work beneath. They had four feet to which wheels were attached. On the completion of the Temple, the ark was brought up, in the presence of a vast assemblage, from Zion, and, with innumerable sacrifices and thanksgiving, was solemnly deposited in the Holy of Holies 1 Kings 8: The Temple itself was then dedicated by Solomon in the noble prayer recorded in 1 Kings 8: The religious declension of the later days of Solomon 1 Kings It had its rivals in the calf-shrines set up by Jeroboam at Beth-el and Dan 1 Kings Asa cleared these away, but he had further depleted the Temple and royal treasuries by sending all that was left of their silver and gold to Ben-hadad, king of Syria, to buy his help against Baasha, king of Israel 1 Kings Again the Temple was foully desecrated by Athaliah 2 Chronicles Uzziah was smitten with leprosy for presuming to enter the holy place to offer incense 2 Chronicles Jehoshaphat, earlier, is thought to have enlarged the court 2 Chronicles The ungodly Ahaz went farther than any of his predecessors in sacrilege, for besides robbing the Temple and palace of their treasures to secure the aid of the king of Assyria 2 Kings Attempts at Reform An earnest attempt at reform of religion was made by Hezekiah 2 Kings Things became worse than ever under Manasseh, who reared idolatrous altars in the Temple-courts, made an Asherah, introduced the worship of the host of heaven, had horses dedicated to the sun in the Temple-court, and connived at the worst pollutions of heathenism in the sanctuary 2 Kings Then came the more energetic reforms of the reign of Josiah, when, during the repairs of the Temple, the discovery was made of the Book of the Law, which led to a new covenant with the Lord, a suppression of the high places, and the thorough cleansing of the Temple 2 Kings

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22, Final Overthrow The end, however, was now at hand. Nebuchadnezzar made Jehoiakim his tributary; then, on his rebelling, came, in the reign of Jehoiachin, took Jerusalem, carried off the treasures of the Temple and palace, with the gold of the Temple vessels part had already been taken on his first approach, 2 Chronicles Only a few lesser utensils of value, and the bronze pillars, bases and sea remained; these were now taken away, the larger objects being broken up 2 Kings The Temple itself, with its connected buildings, and the houses in Jerusalem generally, were set on fire 2 Kings The Ark of the Covenant had by then vanished; possibly in the conflagration or taken as a trophy by the Babylonians, or as later historians and legends hint at, removed at an earlier time where it may exist today. The residue of the population - all but the poorest - were carried away captive 2 Kings Archaeological evidence On 16 January , archaeologists found, for the first time, a Temple seal, that of the Temech family who are listed in the Book of Nehemiah as having served the Temple before the Exile and subsequently returned to Jerusalem. Accessed 17 January This article incorporates text from the International Standard Bible Encyclopedia , a work in the public domain.

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## Chapter 7 : Solomon's Temple | Religion-wiki | FANDOM powered by Wikia

*Search the history of over billion web pages on the Internet.*

Please improve it by verifying the claims made and adding inline citations. Statements consisting only of original research should be removed. August Learn how and when to remove this template message In an artistic representation, King Solomon dedicates the Temple at Jerusalem painting by James Tissot or follower, c. The Bible describes Hiram I of Tyre who furnished architects, workmen and cedar timbers for the temple of his ally Solomon at Jerusalem. He also co-operated with Solomon in mounting an expedition on the Red Sea. This puts the date of its construction in the mid century BCE. The Temple itself finished being built after 7 years. A decade later, Nebuchadnezzar again besieged Jerusalem and after 30 months finally breached the city walls in BCE, subsequently burning the Temple, along with most of the city 2 Kings Technical details are lacking, since the scribes who wrote the books were not architects or engineers. The usual explanation for the discrepancy between its height and the cubit height of the temple is that its floor was elevated, like the cella of other ancient temples. It contained two cherubim of olive-wood, each 10 cubits high 1 Kings 6: There was a two-leaved door between it and the Holy Place overlaid with gold 2 Chr. It had no windows 1 Kings 8: Its walls were lined with cedar, on which were carved figures of cherubim, palm-trees, and open flowers, which were overlaid with gold. Chains of gold further marked it off from the Holy of Holies. The floor of the Temple was of fir-wood overlaid with gold. The door-posts, of olive-wood, supported folding-doors of fir. The doors of the Holy of Holies were of olive-wood. On both sets of doors were carved cherubim, palm-trees, and flowers, all being overlaid with gold 1 Kings 6: Etymology[ edit ] The noun hekhal Hebrew: GAL "big house" means "a large building". This can be either the main building of the Temple in Jerusalem that is the nave , or sanctuary, of the Temple , or a palace such as the "palace" of Ahab , king of Samaria , or the "palace" of the King of Babylon. Hekhal is used 80 times in the Masoretic Text of the Hebrew Bible. There is no reference to any part of the tabernacle using this term in the Hebrew Bible. In the year that king Uzziah died. Use in architecture[ edit ] In older English versions of the Bible, including the King James Version , the term temple is used to translate hekhal. In modern versions more reflective of archaeological research, the distinction is made of different sections of the whole Temple. The main hekhal contained a number of sacred ritual objects including the seven branched candlestick , the inner altar for incense offerings also called the "Golden Altar" , and the table of the showbread. The same architectural layout of the temple was adopted in synagogues leading to the hekhal being applied in Sephardi usage to the Ashkenazi Torah ark , the equivalent of the nave. This was 20 cubits long corresponding to the width of the Temple and 10 cubits deep 1 Kings 6: The description does not specify whether a wall separated it from the next chamber. In the porch stood the two pillars Jachin and Boaz 1 Kings 7: Chambers[ edit ] Chambers were built around the Temple on the southern, western and northern sides 1 Kings 6: These formed a part of the building and were used for storage. They were probably one story high at first; two more may have been added later. The Inner Court 1 Kings 6: It contained the Altar of burnt-offering 2 Chr. A brazen altar stood before the Temple 2 Kings The Great Court surrounded the whole Temple 2 Chr. It was here that people assembled to worship. It is described in 1 Kings 7: It stood in the south-eastern corner of the inner court. According to the Bible it was five cubits high, ten cubits in diameter from brim to brim, and thirty cubits in circumference. The brim was "like the calyx of a lily" and turned outward "about an hand breadth"; or about four inches. It was placed on the backs of twelve oxen , standing with their faces outward. The Book of Kings states that it contains 2, baths 90 cubic meters , while Chronicles 2 Chr. The fact that it was a wash basin which was too large to enter from above lends to the idea that water would likely have flowed from it down into a subcontainer beneath. The molten sea was made of brass or bronze , which Solomon had taken from the captured cities of Hadarezer , the king of Zobah 1 Chronicles Ahaz later removed this laver from the oxen, and placed it on a stone pavement 2 Kings It was destroyed by the Chaldeans 2 Kings The lavers, each of which held "forty baths" 1 Kings 7: The author of the

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books of the Kings describes their minute details with great interest 1 Kings 7: Josephus reported that the vessels in the Temple were composed of orichalcum in Antiquities of the Jews. According to 1 Kings 7: This table was of gold, as were also the five candlesticks on each side of it. The implements for the care of the candles—tongs, basins, snuffers, and fire-pans—were of gold; and so were the hinges of the doors. Dedication[ edit ] 1 Kings 8: When the priests emerged from the holy of holies after placing the Ark there, the Temple was filled with an overpowering cloud which interrupted the dedication ceremony, [15] "for the glory of the Lord had filled the house of the Lord" 1 Kings 8: Solomon interpreted the cloud as "[proof] that his pious work was accepted": I have built you an exalted house, a place for you to dwell in forever. The Lord said to Moses: Tell your brother Aaron not to come just at any time into the sanctuary inside the curtain before the mercy seat that is upon the ark, or he will die; for I appear in the cloud upon the mercy seat. The dedication was concluded with sacrifices said to have included "twenty-two thousand bulls and one hundred and twenty thousand sheep". Since then, it has been proven that one of the letters was indeed carved prior to the ancient break, and the status of the other two letters are in question. Some paleographers and others have continued to insist that the inscription is ancient, some dispute this so the authenticity of this writing is still the object of discussion. Its authenticity was called into question by a report by the Israel Antiquities Authority, which said that the surface patina contained microfossils of foraminifera. As these fossils do not dissolve in water, they cannot occur in a calcium carbonate patina, leading initial investigators to conclude that the patina must be an artificial chemical mix applied to the stone by forgers. As of late , the academic community is split on whether the tablet is authentic or not. Commenting on a report by geologists arguing for the authenticity of the inscription, in October , Hershel Shanks who believes the inscription is genuine wrote the current situation was that most Hebrew language scholars believe that the inscription is a forgery and geologists that it is genuine, and thus "Because we rely on experts, and because there is an apparently irresolvable conflict of experts in this case, BAR has taken no position with respect to the authenticity of the Jehoash Inscription. These include stone weights for weighing silver and a First Temple period bulla , or seal impression, containing ancient Hebrew writing which includes the name Netanyahu ben Yaush. Netanyahu is a name mentioned several times in the Book of Jeremiah while the name Yaush appears in the Lachish letters. However, the combination of names was unknown to scholars. The findings included animal bones; ceramic bowl rims, bases, and body sherds; the base of a juglet used to pour oil; the handle of a small juglet; and the rim of a storage jar. Two of them have the same general outline as given by the Bible for the Jerusalem Temple. Several Iron Age temples have been found in the region that have striking similarities to the Temple of King Solomon. In particular the Ain Dara archaeological site , Ain Dara temple in northern Syria with a similar age, size, plan and decorations. The Boaz and Jachin pillars at the entrance of the temple represent the active and passive elements of the world of Atziluth. The original menorah and its seven branches represent the seven lower Sephirot of the Tree of Life. The veil of the Holy of Holies and the inner part of the temple represent the Veil of the Abyss on the Tree of Life, behind which the Shekhinah or Divine Presence hovers.

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### Chapter 8 : Solomon's Temple - CreationWiki, the encyclopedia of creation science

*It took seven years and seven months to build the House of God and then thirteen years for the House of the King, the Porch of Judgment, and the House of the Forest of Lebanon. Q Who was one famous person that came to see the Temple?*

This puts the date of its construction in the mid-th century BCE. The Shekinah dwelling place of the god of Israel, was originally the portable shrine called the Ark of the Covenant, which was placed in the Tabernacle tent. King David, having unified all Israel, brought the Ark to his new capital, Jerusalem, intending to build there a temple in order to house the Ark in a permanent place. David purchased a threshing-floor for the site of the Temple 1 Chronicles 21:18-22, but then Yahweh told him that he would not be permitted to build a temple. King Solomon requested the aid of King Hiram of Tyre to provide both the quality materials and skilled craftsmen. During the construction, a special inner room, named in Hebrew Kodesh Hakodashim Holy of Holies, was prepared to receive and house the Ark of the Covenant 1 Kings 6: The exact location of the First Temple is unknown: However, two other, slightly different sites have been proposed for this same hill: The Well of Souls was, according to this theory, a pit for the remnants of the blood services of the korbanot. The other theory places the Holy of Holies atop this rock. Still another location has recently been proposed between the Dome of the Rock and the gilded dome, based on orientation to the eastern wall, drainage channels, orientation of the platform stones, and the location of a possible Boaz pillar base. According to 2 Kings Ahaz also installed some cultic innovations in the Temple which were abhorrent to the author of 2 Kings 2 Kings The Temple also figures in the account of King Hezekiah, who turned Judah away from idols; [6] when later in the same century Hezekiah is confronted with a siege by the Assyrian king Sennacherib 2 Kings He has been described as a Solomon who also fell into idolatry, and Manasseh is described as a king who "makes" 2 Kings The Temple was plundered by the Babylonian king Nebuchadnezzar when the Babylonians attacked Jerusalem during the brief reign of Jehoiachin c. A decade later, Nebuchadnezzar again besieged Jerusalem and after 30 months finally breached the city walls in BCE, subsequently burning the Temple, along with most of the city 2 Kings Its general form is reminiscent of Egyptian sanctuaries and closely matches that of other ancient temples in the region. Technical details are lacking, since the scribes who wrote the books were not architects or engineers. The usual explanation for the discrepancy between its height and the cubit height of the temple is that its floor was elevated, like the cella of other ancient temples. It contained two cherubim of olive-wood, each 10 cubits high 1 Kings 6: There was a two-leaved door between it and the Holy Place overlaid with gold 2 Chr. It had no windows 1 Kings 8: The color scheme of the veil was symbolic. Blue represented the heavens, while red or crimson represented the earth. Purple, a combination of the two colors, represents a meeting of the heavens and the earth. View of the House with ceiling removed. This image is a rendering of a 3-D computer model. Its walls were lined with cedar, on which were carved figures of cherubim, palm-trees, and open flowers, which were overlaid with gold. Chains of gold further marked it off from the Holy of Holies. The floor of the Temple was of fir-wood overlaid with gold. The door-posts, of olive-wood, supported folding-doors of fir. The doors of the Holy of Holies were of olive-wood. On both sets of doors were carved cherubim, palm-trees, and flowers, all being overlaid with gold 1 Kings 6: Porch The Ulam, or porch, acted as an entrance before the Temple on the east 1 Kings 6: This was 20 cubits long corresponding to the width of the Temple and 10 cubits deep 1 Kings 6: The description does not specify whether a wall separated it from the next chamber. In the porch stood the two pillars Jachin and Boaz 1 Kings 7: Boaz stood on the left the north and Jachin on the right the south. The Bible records their measurements as 27 feet 8. In Egypt the obelisks expressed the same idea. Jachin and Boaz were really isolated columns, as Schick has shown, and not, as some have supposed, a part of the ornamentation of the building. Their tops were crowned with ornamentation as if they were lamps; and W. Smith supposed that they may have been used as fire-altars. This assumes that they contained cressets for burning the fat. These formed a part of the

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building and were used for storage. They were probably one story high at first; two more may have been added later. The Inner Court 1 Kings 6: It contained the Altar of burnt-offering 2 Chr. A brazen altar stood before the Temple 2 Kings The Great Court surrounded the whole Temple 2 Chr. It was here that people assembled to worship. Brazen Sea Main article: Brazen Sea The large basin known as the "Brazen Sea" measured 10 cubits wide brim to brim, 5 cubits deep and with a circumference of 30 cubits around the brim, rested on the backs of twelve oxen 1 Kings 7: The Book of Kings gives its capacity as "2, baths " 90 cubic meters[ citation needed ] , but Chronicles 2 Chr. The lavers, each of which held "forty baths" 1 Kings 7: The author of the books of the Kings describes their minute details with great interest 1 Kings 7: Josephus reported that the vessels in the Temple were composed of Orichalcum in Antiquities of the Jews. According to 1 Kings 7: This table was of gold, as were also the five candlesticks on each side of it. The implements for the care of the candlesâ€”tongs, basins, snuffers, and fire-pansâ€”were of gold; and so were the hinges of the doors. Archaeology Because of the religious and political sensitivities involved, no archaeological excavations and only limited surface surveys of the Temple Mount have been conducted. This building is not mentioned in extra-biblical accounts which have survived. The findings included animal bones; ceramic bowl rims, bases, and body sherds; the base of a juglet used to pour oil; the handle of a small juglet; and the rim of a storage jar. These include stone weights for weighing silver and a First Temple period bulla , or seal impression, containing ancient Hebrew writing which includes the name Netanyahu ben Yaush. Netanyahu is a name mentioned several times in the Book of Jeremiah while the name Yaush appears in the Lachish letters. However, the combination of names was unknown to scholars. Since then, it has been proven that one of the letters was indeed carved prior to the ancient break, and the status of the other two letters is now in question. Some paleographers and others have continued to insist that the inscription is ancient and the authenticity of this artifact is still the object of discussion. Its authenticity was called into question by a report by the Israel Antiquities Authority, which claimed that the surface patina contained microfossils of foraminifera. As these fossils do not dissolve in water, they cannot occur in a calcium carbonate patina, leading investigators to conclude that the patina must be an artificial chemical mix applied to the stone by forgers. This finding has since been undermined by examination of the patina using more advanced techniques, as well as examination of a new break in the stone caused by handling since the original report was issued. He dedicated an entire chapter of *The Chronology of Ancient Kingdoms* to his observations regarding the temple. See also Wikimedia Commons has media related to: Temple of Solomon General.

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### Chapter 9 : Temple of Jerusalem - Encyclopedia Volume - Catholic Encyclopedia - Catholic Online

*It took seven years and seven months to build the House of God (1Kgs. ) and then thirteen years for the House of the King, the Porch of Judgment, and the House of the Forest of Lebanon. The Temple was commenced in the year BCE, in the fourth year of the reign of King Solomon.*

Biblical account[ edit ] The life of Solomon is primarily described in the second Book of Samuel , and by 1 Chronicles and 1 Kings. His two names mean " peaceful " and " friend of God ", both appropriate to the story of his rule. Solomon had three named full brothers born to Bathsheba: Nathan , Shammua, and Shobab, [16] besides six known older half-brothers born of as many mothers. After he died, David was finally able to marry his wife. As punishment, the first child, who was conceived during the adulterous relationship, died. It is this reason why his name, which means peace, was chosen. Some historians cited that Nathan the Prophet brought up Solomon as his father was busy governing the realm. According to 1 Kings 1: According to the First Book of Kings , when David was old, "he could not get warm". The young woman was very beautiful, and she was of service to the king and attended to him, but the king knew her not. He founded numerous colonies, some of which doubled as trading posts and military outposts. Trade relationships were a focus of his administration. Solomon is considered the most wealthy of the Israelite kings named in the Bible. Solomon was the Biblical king most famous for his wisdom. In 1 Kings he sacrificed to God, and God later appeared to him in a dream [25] asking what Solomon wanted from God. Solomon asked for wisdom. The Judgment of Solomon, painting on ceramic, Castelli, 18th century, Lille Museum of Fine Arts Perhaps the best known story of his wisdom is the Judgment of Solomon ; two women each lay claim to being the mother of the same child. Solomon easily resolved the dispute by commanding the child to be cut in half and shared between the two. One woman promptly renounced her claim, proving that she would rather give the child up than see it killed. Solomon declared the woman who showed compassion to be the true mother, entitled to the whole child. In a single year, according to 1 Kings Solomon is described as surrounding himself with all the luxuries and the grandeur of an Eastern monarch, and his government prospered. He entered into an alliance with Hiram I , king of Tyre , who in many ways greatly assisted him in his numerous undertakings. Construction projects[ edit ] Solomon and the plan for the First Temple , illustration from a Bible card published by the Providence Lithograph Co. Solomon is described as undertaking the construction of the temple , with the help of an architect, also named Hiram , and other materials, sent from King Hiram of Tyre. After the completion of the temple, Solomon is described in the biblical narrative as erecting many other buildings of importance in Jerusalem. For 13 years, he was engaged in the building of a royal palace on Ophel a hilly promontory in central Jerusalem. This complex included buildings referred to as: Solomon is also described as rebuilding cities elsewhere in Israel, creating the port of Ezion-Geber , and constructing Palmyra in the wilderness as a commercial depot and military outpost. Although the location of the port of Ezion-Geber is known, no remains have ever been found. More archaeological success has been achieved with the major cities Solomon is said to have strengthened or rebuilt, for example, Hazor , Megiddo and Gezer. Wives and concubines[ edit ] According to the biblical account, Solomon had wives and concubines. The Biblical narrative notes with disapproval that Solomon permitted his foreign wives to import their national deities, building temples to Ashtoreth and Milcom. The queen is described as visiting with a number of gifts including gold, spices and precious stones. When Solomon gave her "all her desire, whatsoever she asked," she left satisfied 1 Kings In a Rabbinical account e. Targum Sheni , Solomon was accustomed to ordering the living creatures of the world to dance before him Rabbinical accounts say that Solomon had been given control over all living things by Yahweh , but one day upon discovering that the mountain-cock or hoopoe Aramaic name: Colloquy of the Queen of Sheba. An Ethiopian account from the 14th century Kebra Nagast maintains that the Queen of Sheba had sexual relations with King Solomon and gave birth by the Mai Bella stream in the province of Hamasien , Eritrea. The Ethiopian tradition has a detailed account of the affair. The claim of such a lineage and of possession of the

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Ark has been an important source of legitimacy and prestige for the Ethiopian monarchy throughout the many centuries of its existence, and had important and lasting effects on Ethiopian culture as a whole. The Ethiopian government and church deny all requests to view the alleged ark. According to 1 Kings Solomon sins in all three of these areas. Solomon collects talents of gold each year 1 Kings Solomon gathers a large number of horses and chariots and even brings in horses from Egypt. Just as Deuteronomy 17 warns, collecting horses and chariots takes Israel back to Egypt. Finally, Solomon marries foreign women, and these women turn Solomon to other gods. Solomon was said to have "sinned" by acquiring many foreign wives. But he did not keep what the Lord commanded. Therefore the Lord said to Solomon, "Since this has been your practice and you have not kept my covenant and my statutes that I have commanded you, I will surely tear the kingdom from you and will give it to your servant. Yet for the sake of David your father I will not do it in your days, but I will tear it out of the hand of your son. However, I will not tear away all the kingdom, but I will give one tribe to your son, for the sake of David my servant and for the sake of Jerusalem that I have chosen. Enemies[ edit ] Near the end of his life, Solomon was forced to contend with several enemies, including Hadad of Edom , Rezon of Zobah , and one of his officials named Jeroboam who was from the tribe of Ephraim. He dies of natural causes [37] at around 60 years of age. However, ten of the Tribes of Israel refuse to accept him as king, splitting the United Monarchy in the northern Kingdom of Israel under Jeroboam , while Rehoboam continues to reign over the much smaller southern Kingdom of Judah. Henceforth the two kingdoms are never again united. Jewish scriptures[ edit ] King Solomon is one of the central Biblical figures in Jewish heritage that have lasting religious, national and political aspects. As the builder of the First Temple in Jerusalem and last ruler of the united Kingdom of Israel before its division into the northern Kingdom of Israel and the southern Kingdom of Judah , Solomon is associated with the peak "golden age" of the independent Kingdom of Israel as well as a source of judicial and religious wisdom. According to Jewish tradition, King Solomon wrote three books of the Bible: Mishlei Book of Proverbs , a collection of fables and wisdom of life Kohelet Ecclesiastes , a book of contemplation and his self-reflection. Shir ha-Shirim Song of Songs , an unusual collection of poetry interspersed with verse, whose interpretation is either literal i. The Hebrew word "To Solomon" which can also be translated as "by Solomon" appears in the title of two hymns, 72 and , in the book of Psalms Tehillim , suggesting to some that Solomon wrote them. In this work, Solomon is portrayed as an astronomer. Other books of wisdom poetry such as the Odes of Solomon and the Psalms of Solomon also bear his name. The Gnostic Apocalypse of Adam , which may date to the 1st or 2nd century, refers to a legend in which Solomon sends out an army of demons to seek a virgin who had fled from him, perhaps the earliest surviving mention of the later common tale that Solomon controlled demons and made them his slaves.