

## 1Kings 6

### "The God Who Dwells among His People"

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***What are we to take away from these details about the temple construction? Pastor leads his family in today's "Hopewell @Home" passage. 1Kings 6 prepares us for the first serial reading in morning public worship on the coming Lord's Day. In these thirty-eight verses, the Holy Spirit teaches us that the history of all things is the history of God coming to dwell with His people in favor and fellowship through Jesus Christ.***

#### Wednesday, February 2, 2022 • Read 1Kings 6

Questions from the Scripture text: How long has it been since what (v1a)? What year of what is this (v1b)? What does he start in what month (v1c)? What were its overall dimensions (v2)? What does v3 describe? How big was it? What else did he make for the house (v4)? What did he build against the walls (v5)? What were the dimensions of the three main ones (v6)? What did he make around the outside? Why? What was unique about the stones (v7)? What effect did this have on the building environment? What does v8 say about the middle doorway? With what did he panel it (v9)? What did he build against the entire temple (v10)? What size? Attached by what means? What came to Solomon in v11? In what three things must Solomon walk (v12)? And what will the Lord perform? Where will He dwell (v13a)? What will He not do (v13b)? What does v14 say again (cf. v9a)? What did he build out of what in v15? To what extent? What did he do with the cypress? What did he build at its rear (v16)? What was this twenty-cubit room? How wide was the temple at the front (v17)? What did the inside look like (v18)? For what, specifically, was the inside prepared (v19)? What was the most holy place (holy of holies) also called (v20)? What were its dimensions and materials? What was done to the inside of the temple (v21)? And to the entrance of the inner sanctuary? What was done to the whole temple (v22)? What did he make in the inner sanctuary (v23)? Of what material and size? And what wing sizes (v24)? And the other cherub (v25, 26)? How were they positioned (v27)? What did he do to them (v28)? To which walls did he do what (v29)? And to which floors did he do what (v30)? Of what were the inner sanctuary doors made (v31)? What size were its lintel and doorposts? What were carved on it (v32)? Overlaid on it? What were made for the outer sanctuary (v33)? Of what size? What else (v34)? With what carved on them (v35)? And overlaid with what? How did he build the inner court around the temple (v36)? When was what done in v37? When was what finished in v38? How much of it? How long did this take in total?

This is a chapter about God's determination to dwell with His people. That might not seem obvious at first, but we see it in the dates with which the chapter begins and ends, as well as in the details upon which the building description focuses.

First, the dates. Exodus 12:40–41 tells us that the time of the sojourning of the Israelites was 430 years to the day from Genesis 15:13. This has been confusing to many, because they see the big transition of the Exodus as going from slavery and bondage to freedom; so, they think that Israel must have been in Egypt for 430 years, but it was roughly half that time. The real transition is from a sojourning during which interaction with the Lord came primarily in visits and visions to a period in which God dwelt among them persistently in the tabernacle.

Now, in v1 the Lord gives us a date marker that connects to this. 480 years after the Exodus is 440 years after coming into the land (which would have been 470 years after the conversation with Abraham). The date formulae in v37–38 further draw our attention to this fact, grounding the fourth year of Solomon (who was promised to build the temple) within the overall history of God's dwellings with His people. God's dwelling with His people takes a more fixed (literally) presence and heavenly presentation. After almost four hundred years, this temple would be leveled to the ground, as the glory of God departs from His people.

Even after the exile, there is the completion of a temple and joyous resumption of worship there (cf. Ezr 6) but no account of the glory of God coming to dwell among the people—none, that is, until "the Word became flesh and dwelt (literally, tabernacled) among us, and we beheld His glory, the glory as of the only-begotten of the Father, full of grace and truth" (cf. Jn 1:14). Here was the true and final Temple, though the Jews of the day could not understand it (cf. Jn 2:17–22).

The history of redemption is the history of God dwelling among His people. In every age, this required redemption by grace through faith in Jesus Christ. But in each successive age, the Lord manifested (or declined to) that presence in such a way that strained forward to when He would do so finally and fully in Jesus Christ. And at the end of this history comes the glorious and eternal age in which "the tabernacle place of God is with men" (cf. Rev 21:3) quite physically, as the God-Man is the center of His redeemed, gathered, and perfected multitude. He will have brought them into a condition where they are able not only to endure but indeed perfectly to enjoy the full manifestation of His glory, and He will dwell with them in that glory forever.

So the dates are a great sign-post announcing a major transition in the history of redemption, which is a history of God dwelling with His people. And the details upon which the building description focuses emphasizes this dwelling.

It's stone on the outside, but inside everything is paneled, communicating not so much a monument but a dwelling place, a home. The entire structure is covered with gold, communicating heaven itself. The engravings of buds and flowers and palm trees take us back to the Garden of Eden, and the focus on the doorways (especially with oversized lintels and doorposts) emphasizes entryway and transport into another realm.

Cherubim imply not only heaven but also the pathway back into paradise, which pathway cherubim were explicitly mentioned as keeping (cf. Gen 3:24) until such time as the tree of life itself reappears (cf. Rev 22:2). And the heart of the entire structure is holy of holies (v16, "the Most Holy"), that inner sanctuary where the ark would be placed (v19). It was a thirty-foot cube, dominated by fifteen-foot-tall cherubim whose wings left little room for anything else. It would be so imposing that, even on the Day of Atonement and at the command of God, when the high priest entered he could not help but to realize that it was a miracle of grace and atonement that he was not immediately exterminated.

How great, then, is that glory of Jesus Christ that is only whispered in anticipation by this building! And how great is the gospel of His grace that it causes the barrier to be destroyed, and entry to be given, and the throne itself to be known to His people as a throne of grace! O that we could see with understanding and appreciation what it is that we now have in God's dwelling with His people in Jesus Christ! And if we knew that the Lord's Day assembly was a spiritual gathering unto Him in glory, with the holy congregation that is there (cf. Heb 12:18–29), how loath we would be ever to miss that assembling of ourselves together (cf. Heb 10:19–25)! It is this glorious access to Him and enjoyment of Him that the Spirit now communicates to us, as He dwells in us as the foretaste and guarantee of what we will have in the age to come.

What kind of access do you have to God now? By what eyes and means can you perceive His glory? To what should you ultimately be looking forward? How will you keep that in mind, and practice your anticipation and enjoyment?

Sample prayer: Lord, truly You have displayed Your glory to us in the Lord Jesus and dwelt among us in the Lord Jesus. Forgive us for how our hearts can still shrug shoulders at this while obsessed with the enjoyment of earthly things. Grant Your Spirit's fellowship in such a way as to give us heavenly enjoyment now, in anticipation of the full enjoyment yet to come in Jesus Christ, in Whose Name we ask it, AMEN!

Suggested songs: ARP122 "I Was Filled with Joy" or TPH471 "The Sands of Time Are Sinking"

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**(The following is a machine-generated transcription. Please be aware of—and patient with—transcribing errors. If there is something confusing or obviously erroneous, you are invited to listen to the audio recording referenced above)**

First Kings chapter 6, these are God's words and it came to pass in the 480th year after the children of Israel had come out of the land of Egypt and the fourth year of Solomon's reign over Israel and the month of Ziv which is the second month that he began to build the house of Yahweh.

Now the house which King Solomon built for Yahweh. Its length was 60 cubits. It's with 20, it's height. 30 cubits The vestibule in front of the sanctuary of the house was 20 cubits long across the width of the house. In the width of the vestibule extended 10 cubits from the front of the house and he made for the house windows with beveled frames against the wall of the temple, he built chambers all around against the walls of the temple all around the sanctuary and the inner sanctuary.

Thus he made side chambers all round at the lowest chamber was five cubits wide. The middle was six cubits wide. The third was seven cubits wide for. He made narrow ledges around the outside of the temple so that the support beams would not be fastened into the walls of the temple and the temple was being when it was being built was built with stone and finished at the quarry so that no hammer or chisel or any iron tool was heard in the temple.

While it was being built the doorway for the middle story was on the right side of the temple. They went up by stairs into the middle story and from the middle into the third. So he built the temple and finished it, and he panelled the temple with beams and boards of cedars, and he built side chambers against the entire temple.

Each five cubits high, they were attached to the temple with cedar beams than the word of y'all. They came to Solomon saying concerning this temple, which you are building. If you walk in my statutes, execute my judgments, keep all my commandments and walk in them. Then I will perform my word with you, which I spoke to your father, David.

And I will dwell, among the children of Israel and I will not forsake my people Israel. So, Solomon built the temple and finished it. And he built the inside walls of the temple with cedar boards from the floor of the temple to the ceiling. He paneled the inside with wood when he covered the floor of the temple with planks of Cyprus, Then he built the 20 cubit room.

At the rear of the temple. From floor to ceiling with cedar boards. He built it inside as the inner sanctuary as the most. Holy place and in front of the temple sanctuary and then front of it. The temple sanctuary was 40 cubits long. The inside of the temple was cedar carved with ornamental buds, open flowers.

All with cedar. There was no stone to be seen And he prepared the inner sanctuary inside the temple to set the arc of the covenant of the Alway there. The inner sanctuary was 20 cubits long, 20 cubits wide and 20 cubits high. He overlaid it with pure gold overlaid.

The altar of cedar. So Solomon overlay, the inside of the temple. With pure gold, he stretch gold chains across the front of the inner sanctuary and overlaid it with gold. The whole temple, the overlaid with gold until he had finished all the temple. Also, he overlaid with Gold, the entire altar.

That was by the inner sanctuary inside the inner sanctuary. He made two cherubim of olive wood. Each ten cubits pi. One wing of the tarot was five cubits in the other wing of the cherub. Five cubits 10 cubits from the tip of one wing to the tip of the other.

And the other cherub was 10 cubits both Caribbean were of the same size and shape. The height of one chair was 10 cubits. And so is the other cherub, Then he set the cherubim inside the inner room and they stretched out the wings of the cherubim so that the wing of the one touched one wall in the wing of the other, cherub, touched the other wall, and their wings touched each other in the middle of the room.

Also, he overlaid to the cherubim with gold, Then he carved all the walls of the temple all around. Both the inner and outer sanctuaries with carved figures of Caribbean palm trees, and open flowers and the floor of the temple. You overlaid with gold. Both the inner and outer sanctuaries for the entrance of the inner sanctuary.

He made doors of all of wood. The lintel, the doorposts were 1/5 of the wall, the two doors were of all of wood and he carved on them figures of cherubim palm trees and open flowers and overlay them with gold and he spread gold on the Caribbean and on the palm trees.

So, for the door of the sanctuary also made door posts of all of wood, one fourth of the wall, on the two doors were of Cypress. Wood two panels. Comprised one, folding door to two panels comprised. The other folding door any carbs cherubim palm trees and open flowers on them.

And overlaid them with gold applied evenly on the carved work. And he built the inner court with three rows of human stone and a row of cedar beams and the fourth year, the foundation of the House of Yahweh was laid in the month of ziv month of ZIV and in the 11th year in the month of bull, which is the eighth month, the house was finished in all its details.

And according to all its plans. So he was seven years in building it so far. The reading of God's inspired and inherent worth.

Now, we see many things about the construction of the temple in this chapter. That could teach us about God's greatness. God's holiness gods. Heavenliness, but we have a hint really from the beginning and the end with these date formulas, The last one about the seven years that it took to build it Any timing and God's providence that was intentional seven being a divine number Number of perfection completion.

But couching. It within the two-day formulas. And then the front date formula. It came to pass in the 480th year, after the children of Israel had come out of the land of Egypt. We learn something about how God views history and an informs. As we look at the details of the type of construction, what he wants us to see, especially in the building of the temple.

And that is God measures history or the ages of history, especially by his dwelling with his people. Now, one of the most horrible things at the beginning of history is, man, being expelled from the presence of God. You remember that to Adam was put out of the garden? And did you notice that God decorated the inside of his temple?

Like a garden while Adam was put out of the garden and man was wicked. There were those who believed in the promise of the seed of the woman, crushing the serpent's head and there was the line of the seed of the woman, but that line was so quickly polluted that you had to have the flood.

And then after the flood, the line of the serpent seems to surface again because of the flashiness the wickedness and the need for every man to be converted and then babble and everything. Crumbles at Babel and then God out of the families that came out of Babel, there was one idolatrous family from her of the Chaldeans.

There's a guy named Tara. He had two boys Abram, and Nahor. And now those of you who didn't already know know where that is going and God made a promise about the offspring of Abraham or Abram at the time, that matched, the promise about the seed of the woman.

And he told him now in about 400 years, your your offspring will come out of the land where they are enslaved and 430 years to the day. From that. Promise was the Exodus. You remember that recently in our study in the book of Exodus. And so there was the time with from God setting Abram apart until the Exodus.

When God would meet with his people, in these short spurts, a dream here, a vision there to one person at a time. And then at the Exodus, he gathers his people to the mountain and what did he keep saying to Pharaoh? That they may worship me. He gathers his people to the mountain, but he doesn't just gather them to the mountain as the mountain of God.

He makes a tabernacle, a dwelling place, The word tabernacle in the word dwelling are very closely related. It's a good translation and John chapter 1. When although we're giving away some of the future here, when they say the world word became flesh and dwelt among us, it's the same word that would have translated.

They Hebrew word tabernacle and it is a good and appropriate translation to say that the word became flesh and tabernacle among us. And so, the year that they came out of Egypt, was was a banner year or a one of these hinge, great changes from one age to the next.

So, there's from the fall until Abram. There's from Abram until the tabernacle and that's why he says, 480th year after the children had come out of the land of Egypt. Well, the first 12th of those years were actually spent wandering in the wilderness, but they already had the tabernacle.

When they come into the land, they already had God, I didn't need the land. The land was a separate promise, Moses who never went into the land as the one who wrote the psalm. Yahweh. You have been our dwelling place from all our generations, but now in the 480th, year of the tabernacle, a new big shift is taking place because no longer has God gonna have this portable house.

He's gonna have a fixed house. He's gonna have the temple that that Solomon built and you see the the ages of God's work in the history of man. The history of redemption, changing hinging upon how he dwells among his people. This is one of the reasons why when the exile came about 400 years.

After this, It was such an awful thing that the temple was destroyed. You remember in the book of Ezekiel, the great emphasis on the glory of God has departed from the temple. That's the word. A kavod. It went the glory. You don't want to name your kid Ichabod because it means glory has gone or glory has departed.

And when the temple is destroyed, you do have the rebuilding of Nehemiah's temple. But we don't have

any evidence in the scripture that God's glory came and inhabited that temple, the people are glad to have a place to offer sacrifices and there's a Passover and there's offering of worship but there's a period of five almost 600 years and which there's no glory in dwelt.

Glory inhabitant temple and then Jesus comes. And Jesus is very jealous for what the temple of God is supposed to be. And what the people are doing with that newly renovated, Herod's temple that they had, and he tears it up and they say and then after another miracle, they say by what authority are you doing these things?

I don't just mean the miracle. They mean by what right? Do you have to be doing everything that you're doing? Especially with respect to his cleansing, that temple courts and overturning the tables, and chasing the the merchants out with whips. And when they ask him that question, he says, destroy this temple and then three days, I will raise it up again, very like you're insane.

And they tell them how many years it took to build hurts temple, but the scripture says that his disciples, when he rose from the dead realized that he had been talking about his body because Jesus is the new and forever era. Isn't he in the dwelling place of God?

With man, you go from Every once in a while in a vision or a dream to one guy and then you go portable in the midst of God's people. And then you go fixed place in the midst of God's people, in the midst of God's land. And then you go God himself with us Emmanuel, as one of the names of the Lord Jesus and then not only do we have gods dwelling with us by His Spirit now who dwells in us and communicates to us our union with Christ that fellowship that we have with the Holy Spirit giving us fellowship with the Lord Jesus.

But at the end of the Bible, when all the wicked are cast into the lake of fire, and then you heavens and the new earth are filled with the godly perfected in holiness. And one of the great announcements at the end of the book of Revelation is the dwelling place of God is with men.

And so you can see how from creation and fall to the end God's dwelling with his people on that prepares us. All of that. Prepares us to see a lot of the points of the details of the construction. We already mentioned, one detail of the design on the inside.

What was it designed to look like a garden? Because that was the last place that God had that man had had right. Fellowship with God was in the garden. And now, there were two creatures who were placed at the east side of the garden to keep the way to the tree of life.

Now, we added the word two because it says to keep the way, well, I guess the word to is necessary to the Tree of Life. But you know, I grew up thinking it meant man. Could never ever get to the tree of life. Again, there's a problem with that interpretation.

Isn't there. Because at the end of the Bible, what do we see the tree of life? And the dwelling place of God is with men as the conclusive announcement and then you go into the temple or well, we couldn't, but we do sort of was aluminere with first king six, and the Holy Spirit, He takes us into the temple.

And we see trees and pomegranates and cherubim. And then a roughly, a third of the temple is taken up in this room that is 30 feet, tall more than twice as tall as our house and 30 feet wide and 30 feet long. It's this giant cube, it's three-dimensional space communicating.

The idea of entering a different world and if you were to go with the Holy with the high priest, once a year through the golden chains, that separated the inner sanctuary, the the most holy place of the Holy of Holies from the outer sanctuary. You go in and what would the and you have the arc of the Covenant in front of you, but in front of that or above that, What would dominate the scene?

Giant cherubim because the cherubim, first of all, their wingspan covered, they touched one wall, they touched the other wall, they touched in the middle so it's 20 cubits wide. But each cherub was 10 cubits. Tall for those keeping score that is taller than all Gingham Bashan. That is a 15-foot tall cherub and a 15-foot wide gerb and the next to it.

What are these two cherubim? They're no longer keeping you out of the way to God, but you find them there. When the people of God represented in the great High Priest are able to come all the way in and the incense altar having participated in the sacrifice and the high priest burning, some of the incense with the colds of the sacrifice and filling the holy of holies.

This is a dwelling place for man to be with God in His house. Now, one more thing about or two more things about the design, One, the emphasis on the doors and whether it's talking about a five-sided or all one fifth door posts and lintel. And then one quarter door, the doors are disproportionately large and the working around the doors, disproportionately emphasized in the design.

So the pathway into the presence is emphasized, But the fact that there's no stone on the inside of the temple. The whole thing is lined and penaltd with with the cedar wood and the Cypress wood. It's saying

this is a home. This is a dwelling place, You're not going to make the mistake of thinking that it's less of a place of worship.

When you come in and you see everything over gold and especially in that inner sanctuary, the Holy of holies and the giant cherubim and You're not gonna, you're gonna not gonna make the mistake of taking it flippantly or irreverently, but he communicates something about it by making it stone on the outside.

Like other temples would have been but paneled with the wood on the inside, like a very fine home of a very high king and yet a home because God, who does whom heaven, and the highest heavens cannot contain was making his dwelling place with man, and that most of all is what our Lord Jesus is to us.

God himself with us, who both atoned for us was given for us. But it's also given to us that in him. God might dwell with us and we might dwell with God with all of the sin and death and misery and guilt and wrath of atoms fall, put away because the last atom is not just Adam.

But also God and we are made a new humanity in Him that have the favor of God restored and fellowship with God. Restored. That's what the date formula is looking forward to, as you go from one age of redemptive history to the other and that's what's being emphasized in God's design of his temple here in chapter 6 and the details of that design.

Now, you're a sinner from the first atom and yet if you belong to God by faith in Jesus Christ, you can rejoice that the history of God's working in you. There's all about his putting away your sin so that you could know him and enjoy him and have fellowship with him forever.

It's your chief end, isn't it? That's the point of this chapter is to remind us of our chief End and how God has accomplished it for us in the Lord. Jesus Christ. And then let's pray Our Father in heaven. How we thank you for first King 6. How we thank you for how we thank you for specifics.

Like this date formula, which points us to how we should view history, and how we should understand some of the details of this chapter. I pray. Lord. That every one of us in this family would rejoice to know that you have brought us to yourself in Christ and atoned for us that you the holy.

Holy, holy the high and lifted up Almighty. God have brought us near and Jesus Christ that we might enjoy your fellowship and your favor, perfectly forever, a warm. Our hearts with thoughts of your goodness and make us to lay hold of you by this gospel truth. And make us to live as those who have been consecrated unto you for.

We ask all of this in the name of our temple, even our Savior, the Lord Jesus. Amen.