

1Kings 6

The Glorious God Who Gathers a Family with Whom to Dwell

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Main idea: All of history is about God forming and gathering to Himself the children whom He has chosen in the Son, by the work of the Spirit of adoption, that they might know, show, and enjoy His glory.

¹ And it came to pass in the fourth hundred and eightieth year after the children of Israel had come out of the land of Egypt, in the fourth year of Solomon's reign over Israel, in the month of Ziv, which is the second month, that he began to build the house of the LORD. ² Now the house which King Solomon built for the LORD, its length was sixty cubits, its width twenty, and its height thirty cubits. ³ The vestibule in front of the sanctuary of the house was twenty cubits long across the width of the house, and the width of the vestibule extended ten cubits from the front of the house. ⁴ And he made for the house windows with beveled frames.

⁵ 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 around it. ⁶ The lowest chamber was five cubits wide, the middle was six cubits wide, and 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. ⁷ And the temple, when it was being built, was built with stone finished at the quarry, so that no hammer or chisel or any iron tool was heard in the temple while it was being built. ⁸ The doorway for the middle story was on the right side of the temple. They went up by stairs to the middle story, and from the middle to the third.

⁹ So he built the temple and finished it, and he paneled the temple with beams and boards of cedar. ¹⁰ And he built side chambers against the entire temple, each five cubits high; they were attached to the temple with cedar beams.

¹¹ Then the word of the LORD came to Solomon, saying: ¹² "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. ¹³ And I will dwell among the children of Israel, and will not forsake My people Israel."

¹⁴ So Solomon built the temple and finished it. ¹⁵ 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; and he covered the floor of the temple with planks of cypress. ¹⁶ Then he built the twenty-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. ¹⁷ And in front of it the temple sanctuary was forty cubits long. ¹⁸ The inside of the temple was cedar, carved with ornamental buds and open flowers. All was cedar; there was no stone to be seen.

¹⁹ And he prepared the inner sanctuary inside the temple, to set the ark of the covenant of the LORD there. ²⁰ The inner sanctuary was twenty cubits long, twenty cubits wide, and twenty cubits high. He overlaid it with pure gold, and overlaid the altar of cedar. ²¹ So Solomon overlaid the inside of the temple with pure gold. He stretched gold chains across the front of the inner sanctuary, and overlaid it with gold. ²² The whole temple he overlaid with gold, until he had finished all the temple; also he overlaid with gold the entire altar that was by the inner sanctuary.

²³ Inside the inner sanctuary he made two cherubim of olive wood, each ten cubits high. ²⁴ One wing of the cherub was five cubits, and the other wing of the cherub five cubits: ten cubits from the tip of one wing to the tip of the other. ²⁵ And the other cherub was ten cubits; both cherubim were of the same size and shape. ²⁶ The height of one cherub was ten cubits, and so was the other cherub. ²⁷ 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, and the wing of the other cherub touched the other wall. And their wings touched each other in the middle of the room. ²⁸ Also he overlaid the cherubim with gold.

²⁹ Then he carved all the walls of the temple all around, both the inner and outer sanctuaries, with carved figures of cherubim, palm trees, and open flowers. ³⁰ And the floor of the temple he overlaid with gold, both the inner and outer sanctuaries.

³¹ For the entrance of the inner sanctuary he made doors of olive wood; the lintel and doorposts were one-fifth of the wall. ³² The two doors were of olive wood; and he carved on them figures of cherubim, palm trees, and open flowers, and overlaid them with gold; and he spread gold on the cherubim and on the palm trees. ³³ So for the door of the sanctuary he also made doorposts of olive wood, one-fourth of the wall. ³⁴ And the two doors were of cypress wood; two panels comprised one folding door, and two panels comprised the other folding door. ³⁵ Then he carved cherubim, palm trees, and open flowers on them, and overlaid them with gold applied evenly on the carved work.

³⁶ And he built the inner court with three rows of hewn stone and a row of cedar beams.

³⁷ In the fourth year the foundation of the house of the LORD was laid, in the month of Ziv. ³⁸ And in the eleventh year, in the month of Bul, 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.

Introduction: Which is the original, and which is the copy?

1. God's (odd to our flesh) way of counting history, v1, 37–38

- Israelite history measured not by power or place, but by presence. 480 and it's connection to 400 and 430. Gen 15:13, Ex 12:40. Whether or not we fully understand the details, what seems plain is that these are connected.
- This is what makes the "Ichabod" of Ezekiel so grievous, just some 400 years after 1Kings 6. From then until the coming of Christ, there's no mention of the glory returning at all—not even in Nehemiah's temple.
- But all of human history:
 - Begins in God's glorious presence (Gen 1:31–2:3)
 - Ends in God's glorious presence (cf. Rev 21:3–7; 22:1–5)
 - Hinges upon the arrival of God's present-to-us glory (cf. Jn 1:12–18). The great revelation of Triune God to elected children.

2. God's (seemingly odd?) mid-construction message, v11–13

- God calls it a "house"
- God interrupts construction to remind Solomon to walk obediently
- God interrupts construction to remind Solomon that it is really God that is building David a house (cf. 2Sam 7:11, 16)
- God interrupts construction to remind Solomon that the point of the temple is His dwelling among His people (cf. 8:27)

3. God's (less odd to our flesh, because we don't understand it) way of decorating His house, v14–36

- It's a home, not a museum. n.b. all the paneling (v15, v18b)
- The preeminence of the living room (or the "great room")... i.e. the Holy of Holies (v16)
 - The size and three-dimensionality (v16)
 - The garden theme (v18a, 29, 32, 35)
 - The golden overlay (v21–22, 28, 30)
 - The cherubim (v23–28; cf. Gen 3:24; Ex 25:18–22; Rev 22:2)
 - The emphasis on entrances (v31–36; cf. Jn 10:7,9; Jn 14:6)

4. Finding our place in history: having gone back to the garden and forward to glory, we understand our place in the present

- The exclusive access, power, and purpose that we have in Christ (Col 1:19–20; 2:8–9; 3:1–3; 1Jn 3:1–3)
- The special opportunity that we have every Lord's Day (cf. Heb 2:10–14; Heb 12:18–28; Hag 2:3–9)
- The ultimate prayer and purpose that all of this is answering (John 17:24; 2Cor 4:6) by the giving of the Spirit of adoption (cf. Rom 8:15–17; Gal 4:4–6)
- We are not all fathers, but we are all children. We do not all have good earthly fathers, but we have a perfect heavenly Father.

Conclusion: In Himself, the living God is Father, Son, and Spirit—dwelling from all eternity in perfect fellowship and unimaginable glory. And the point of creation, redemption, and all of history is to bring redeemed sinners into that fellowship as children of the Father, in union with the Son through faith, by the ministry of the Spirit of sonship.

(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 around it. The lowest chamber was five cubits wide. The middle was six cubits wide and 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 when it was being built was built with stone 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 to the middle story and from the middle to the third. So he built the temple and finished it.

And he paneled the temple with beams and boards of cedar, and he built side chambers against the entire temple. Each five cubits high. There were attached to the temple with cedar beams. Then The Word of Yahweh came to Solomon saying concerning this temple, which you are building. If you walk in my statutes, execute my judgment's.

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 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 and he covered the floor of the temple with planks of Cyprus. Then he built the 20. Qubit 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 it, the temple sanctuary was 40 cubits long. The inside of the temple was cedar carved with ornamental, buds and open flowers. All was 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 Yahweh.

There The inner sanctuary was 20 qubits long, 20 cubits wide and 20 cubits high. He overlaid it with pure gold and overlaid the altar of cedar. So, Solomon overlaid, the inside of the temple with pure gold, He stretched gold chains across the front of the inner sanctuary, and overlay it with gold.

The whole temple. He overlaid with gold until he had finished all the temple. Also, he overlaid with gold the entire all term. That was by the inner sanctuary inside the inner sanctuary. He made two cherubim of all of wood, each 10, cubits high. One wing of the cherub was five cubits and 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 Cherubim were of the same size and shape, the height of one cherub was 10 cubits. And so was the other cherub, And 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, and 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 the Caribbean with gold. Then he carved all the walls of the temple all around. Both the inner and outer sanctuary with carved figures of cherubim palm trees, and open flowers and the floor of the temple. He 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 and doorposts were one-fifth 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 overlaid them with gold and he spread the gold on the Caribbean and on the palm trees.

So, for the door of the sanctuary, He also made doorposts of all of wood, One fourth of the wall and the two doors were of Cypress. Wood two panels, comprised one, folding door and two panels comprised the other folding door. Then he carved cherubim palm trees and open flowers on them and overlay them with gold applied evenly on the carved work.

And he built the inner court with three rows of Hewn, Stone and a row of cedar beams In the fourth year. The foundation of the House of Yahweh was laid in the 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 word.

So, which is the original, and which is the copy or, which is the primary thing, and which is the picture of it. That's a question, with respect to fatherhood that. Hopefully, we can answer fairly easily because God came and dwelt among us. The only begotten of the Father came and became flesh and Tabernacled among us and we beheld.

His glory. We know that God is in Himself Triune, He has revealed himself to us, especially in Jesus Christ as Father, Son and Holy Spirit, although the Trinity is, is taught and present. Of course, for the entire Old Testament, it is especially when God who could not be seen in and of himself.

He could make displays of his Lord, like the display that he made unto Moses, but no one has seen God at any time. John would say in John chapter 1, long after Moses saw the passing of the glory of God on Mount Sinai. And yet, he would say the only begotten of the Father that the Son he was in the bosom of the father that he has fully revealed him.

And so the Lord, when he would become a man in order to redeem us comes. And we find that it is the Son who has become man and that he has come, because the Father has loved us. And because the Father, loved this world, full of sinners, many of, which would be ones who would believe in him, because he was determined to save them by means of the Son because he loved us, He sent the Son and that it would be when the sun had ascended, to the right hand of the majesty on high, as we've been hearing at the end of Luke.

And the beginning of Acts that the great thing that he would do. When he sat down upon his throne would be to pour out his spirit the Spirit by whom we would receive not only spiritual life in order to believe. But who would come to dwell in our hearts?

That's the great difference between the work of the Holy Spirit and the Old Testament and the new. You cannot possibly think that anyone ever came to spiritual life or to faith in the promised Messiah, apart from the Holy Spirit, giving them that life, He was doing that the whole time, but it is, when the sun sits down and he pours out the promise of the Father that has the apostle says, and we'll see in a little while.

In Galatians chapter 4. He sent the spirit of His Son into our hearts By whom we cry, our Father. So that the Holy Spirit of God, has this wonderful new name. In the New Testament, the Spirit of sonship. And so this idea of fatherhood and sonship with which God created us making the man and the woman in his image and commanding them to be fruitful and multiply that they would bear that they would beget children.

This actually has its roots in God himself that God. In the way he created, the world was preparing us to understand something marvelous about him without only within himself. But in his relation to us and the love and the fellowship, and the glory into, which he would bring us, as He redeemed us by His Son.

Now that you may think as an odd introduction for a sermon from first Kings chapter 6, but I know where we're going and you don't and that's why I've given you an odd introduction. Because when you read Old Testament narrative, particularly when you read things, like 15 chapter explanations of the construction of the tabernacle, the last part of Exodus or genealogies or the description of a building project.

One of the things that we need to pay attention to is when God says something odd or says it in an odd way, He is communicating by those things that stick out. What we are to understand what he wants us to take away theologically and practically from the passage And there are several odd things that he does in the design of the temple and that he does in his description of that design.

And first Kings chapter 6, to make the point that this is all about God, making His home with His people, whom he brings near to himself, through the sacrifice of the Lord, Jesus Christ, and God, bringing those whom, he has adopting, as his children, all the way home to himself.

Although in this particular copy of his dwelling with his people, Really only the Aaronic priesthood would ever get past the doors and only the high priest would ever make it to the room that is most featured, even in this passage The holy of Holies translated, in our, our copy, the most, holy place referred to in in our copy as the inner sanctuary.

So when he makes this design and when he tells us about it, it's primarily so that the the vast portion of humanity that would never enter. This building would understand what he is communicating about his purposes in bringing man to dwell with himself. So what are at least? Three of the odd things that stick out in this, passage that demand our attention and communicate to us, that God is gathering His people to himself that the point of the temple and even the point of all human history is God making his dwelling place with man The first is his way of counting the history.

We'll see that in verse 1, at the beginning of the passage and verses 37 to 38 at the end.

In the year formulas and the date formulas, that he gives us the beginning and the end. The second thing that is odd and that sticks out, is the mid-construction message. If you read too quickly, You might miss that. There's a visit of Yahweh in which he addresses Solomon right in the middle right?

In the heart of First, Kings chapter 6, It seems odd. And we'll consider because of how it sticks out and how God by interrupting the construction, and the narrative of the construction makes it to, to stick out to us. We'll see what he is communicating there. When when God interrupts one thing with another, he's saying, now here's the main thing.

Here's something that is important. We're gonna stop the hearing, the description of the temple for a moment. And for Solomon, you're gonna stop building the temple for a moment to hear something from God. That's why children. It's inappropriate for you to interrupt your parents or other adults. Because when you interrupt you're saying you and what you are saying to one another or to someone else, or to me, even is not as important as what I've got to say and interruption shines a light on what is being said to do the interrupting That's odd and that helps us towards what God wants us to see here And then in the third place God's odd way of decorating his house.

Now, some of you may be really into palm trees and flowers and buds and cherubim, which looked nothing like the chubby, precious moments monstrosities in the American mindset. But this wasn't some bad wallpaper from the 70s. This was a very intentional and historically and theologically intentional way of decorating the house and will consider that when we get there and then in the last place, once we've gotten this picture from first King 6 about what all of history is about, will connect it to ourselves, having visited the beginning and the end and how first Kings 6 tells us that Jesus himself.

Coming is the middle. Then we'll will locate ourselves in the story of God. Bringing His people, His children whom to himself. First then God's odd way of counting history. Where's one begins? And it came to pass in the 400 and 80th year. After the children of Israel had come out of the land of Egypt, In the fourth year of Solomon's reign over Israel, in the month of Ziv, which is the second month that he began to build the house of Yahweh and you could skip story-wise.

As far as the overall history of first Kings goes, from the end of verse 1, to the beginning of verse 37, In the fourth year, the foundation of the House of Yahweh was laid in the month of Ziv. And in the 11th year, in the month of Bull, which is the eighth month.

The house is finished in all its details and according to all its plans. So he was seven years in building it. Everything else is extra detail between the end of verse 1 and the beginning of verse 37. And so he draws by doing it that way. He draws extra attention to this year formula and the year formula very closely corresponds to one that we have seen recently in the Lord's day evening sermons in Exodus, In Exodus chapter 12, verse 40, he says now the Sojourn of the children of Israel who lived in Egypt was 430 years and they came to pass at the end of the 430 years on that.

Very same day, it came to pass that all the armies of Yahweh went out from the land of Egypt on what very same day. Well 430 years to the day of the anniversary of a promise made to Abraham back in Genesis chapter 15, Genesis chapter 15 and verse 13.

Then he said to Abram, no, certainly that your descendants will be strangers in a land. That is not theirs and will serve them and they will afflict them 400 years and also the nation whom they serve, I will judge afterward. They shall come out with great possessions and the Lord was bringing that about an exodus chapter 12.

As we recently heard in the evening, sermons about how Israel didn't just go, they plundered all of Egypt, all the treasures of Egypt, went with them as God, had promised all the way back in Genesis 15. But as we considered that, we discovered that only about half of the time of the 400 years was spent in Egypt, that much of those 400 years, was spent sojourning in the land of Canaan and two of large extent being afflicted, we in our preparation for last Lord's, Day mornings, opening portion of the of the service, We can consider it again from Genesis 26, how Abimelech had afflicted Isaac and how God had prospered.

Isaac not just materially but spiritually that he made him a piece loving man. And so there's this 400. There's this 430 years to the same day after that promise. And you don't have to do like all of the. All of the unbelieving Bible critics do and say it says, 4:30 and Exodus 12.

And it says, 400 in Genesis 15, ah, there's an inconsistency. It can't be the word of God. Well, first of all 400 is an approximate number and second of all we were, at least 15 years from Isaac being born at this point in Genesis 15. And he's talking about 400 years for the descendants, So if you're gonna count 30 years until it really becomes, Isaac out on his own, which he probably wasn't at 15.

It lines up. If you're submitting to the Word of God, as the Word of God, you can understand how He is, right? And we are wronged every time the critics want to jump all over the Bible. But what happens here when he starts First King, 6, by saying, 480 years After they came out of Egypt, he's connecting these ages.

There's the age of God with Abraham and there's people. And that's great news because man had lost fellowship with God in the garden And God had promised that there would be the seed of the woman and the seed of the serpent. But what happened? The seed of the woman intermarried with the seed of the serpent and things descended quickly until there had to be the flood and the pouring out of the wrath of God and Sam Ham, Japheth and Noah and wives come off of the ark and you think ha things are good now, but you don't have to go very far until you find that.

Well, one of those who was born into the house of the seed of the woman was still of himself C to the serpent ham and Canaan. In fact, Joshua tells us at the end of the book of Joshua that when God chooses Abram from the line of Shem that Abram and his father, Tara had been idolaters in urb.

And so God called an idolater to himself and redeemed. That idolater and starts this new relationship with a new line. And he tells Abram in chapter 17 of Genesis walk before me and be blameless And yet God's

appearances to his people from Genesis 15 until Exodus chapter 12 were intermittent.

He would appear to one man in one moment in a vision or in a dream. But what happens when they come out of Egypt, God appears to them in a pillar of cloud by day. Glory cloud and a pillar of fire by night communicating that he who was in the bush in a small way.

If you can call an appearance of God, small was the one who was now with his people in a big way And he takes them immediately to Sinai. And one of the first things they they receive at Sinai is building plants for a tabernacle so that the cloud and the fire go with them and he who had made his dwelling place with his people at the exodus would continue to have this transitory.

This portable dwelling with his people throughout the history of Israel, from the moment of the exodus until First Kings chapter 6. You see this is a new age and how God dwells with his people. God dwells with His people intermittently for an age of 430 years and then God dwells with his people consistently.

But portably for 480 years and now, God will dwell with his people. In a fixed place on a particular hill, in a particular house. This is what makes the Ichabod E. Kabode. It goes the glory, or as translated in our Bibles, the glory has departed of Ezekiel. So, grievous and that's just about 400 less than 400 years.

After first, king six and from then until the coming of Christ, there's no mention of the glory having returned at all. Not even in Nehemiah's temple, God helping us will consider from Hagee. I one mention of glory but it doesn't have to do in the UMIS temple and certainly it doesn't have to do with Herods Temple.

So, all of human history begins in God's presence in the garden. And I suppose we won't take the the time now, but when Genesis 2 is completed the end of Genesis 2, you stick most of Genesis 2 back into the end of Genesis 1 because at the end of Genesis, 1 day 6 has ended and God looks at all that he has made and behold.

It was very good. And then he creates the Sabbath. Why Why would man need a Sabbath before he fell? Well because God communicates to him one day a week. Even before the fall that the main thing of his existence is not the creation in which he placed him but fellowship with the Creator who had placed him there.

And so God's the Bible and human history began in God's glorious presence and then it ends in God's glorious presence. The wonderful announcement at the beginning of Revelation 21. That's probably worth our taking the few moments to turn there and read Revelation 21 and the last couple cycles, of course, very very quickly in the book of Revelation and described twice first in chapter 21.

And then again in chapter 22, but the introduction of each chapter 21 verse 3, I heard a loud voice from heaven. Saying behold the tabernacle of God is with men and he will dwell with them and they shall be his people, God Himself will be with them and be their God and will wipe away every tear from their eyes.

There shall be no more death, nor sorrow, nor crying. There shall be no more pain. For the former things have passed away.

Then he who sat on the throne said, behold I make all things new and he said to me, right? For these words are true and faithful. And he said to me, it is dawn, I am the alpha and the omega, the beginning and the end, I will give of the fountain of the water of life freely to him.

Who thirsts? He who overcomes shall inherit all things and I will be His God and he shall be my Son And so Revelation 21 the conclusion to human history. The conclusion to Scripture is again, the dwelling place of God is with man and the formula is in is imbalanced, isn't it?

I will be his God and He shall be my son. You see if he had said, I will be his father and he shall be my son. We might think that that is primarily of the Lord Jesus in his divine nature as the one who overcomes. But he says, I will be his God and he shall be my son, which is actually true of the Lord Jesus in his human nature.

But it's also true of everyone who is adopted by God in the Lord Jesus Christ and overcomes as we would have heard earlier in the book, if we had for heard preaching through the book of Revelation, had overcome by the blood of the Lamb, and the Word of his testimony.

And you notice the very next verse but the cowardly and so forth. And so, the conclusion of redemptive history is with the people of God in the glorious presence of God as His children. So human history begins in God's glorious presence and for the redeemed and not only the redeemed.

If we would look at second Thessalonians chapter 1, the eternal destruction that comes upon. The wicked comes from the presence of God. And from His glory. Second Thessalonians chapter 1 says. So do not think that if you are an unbeliever and if you have no taste for or desire for the glory of this God, that you are somehow exempted.

Human history begins in the presence of the glory of God and ends in the presence of the glory of God. And for every one of us sinners, that's either as a redeemed son In the presence of his glorious favor or as a condemned enemy in the presence of his glorious.

Fury. So God's way of counting history, God's odd way of counting history. He doesn't count it the way we

do. Yeah, counting history by some great victory or by location. It's interesting that the 480 years that he counts includes 40 years of wandering in the wilderness. But while they wandered in the wilderness, they were already as it were home.

Did you know that? The Psalm that begins. Oh y'all. Let you have been our dwelling place throughout our generations, was written by Moses who, never even entered the land of Canaan. Did he and yet he had the dwelling place, That's how God measures place. That's how God measures time.

That is the way that the Lord measures out to us the periods of history and therefore is not surprising to us that if you're one of those old-fashioned people who still says BC and AD you're measuring history correctly because history and God's work in history hinges upon the arrival of God's glory.

In the Lord Jesus Christ, John chapter 1.

Latin kids can tell us what AD stands for, right? And a Germany, the year of our Lord. And it's the year of our Lord measured not from the cross or from the resurrection or from the ascension or from the pouring out of his Spirit. It's the year of our Lord measured off by four years, because men's, so good at measuring, but it's a year of our Lord measured from his birth.

Why John chapter 1 verse 12? But as many as received him to them, he gave the right to become the children of God. To those, who believe in his name, who were born? Not of blood, nor of the will of flesh, nor of the will of, man. But of God and the word became flesh and dwelt among us and we beheld, His glory, the glory, as of the only begotten of the Father, full of grace and truth, John bore witness of him and cried out saying this was he of whom I as whom I said, he who comes after me is preferred before me for?

He was before me and of his fullness, we have all received and grace, for grace. For the law was given through Moses but grace and truth came through. Jesus Christ. No one has seen God at any time. The only begotten son who is in the bosom of the Father, He has declared him or as we have heard before.

Has exeged him has fully revealed Him. And so when God is going to fully reveal himself to us, he fully reveals himself to us in the person of the Son and in the Word becoming flesh. We learn more fully and see more clearly that God is Father and Son and Holy Spirit.

No one had seen God at any time. But when we finally come to see him in Jesus whom do we see. We see the Sun and in the sun we see the exact image of the Father whom we see by the work of the Spirit who indwells us and makes us to know that Jesus is God.

The Son and makes us to know that God is our Father and opens up our hearts and loses our lips to call the Living. God. Our Abba. An idea. That was so offensive about Jesus and about God, Then in many ways, it got him murdered. And so, the word becoming flesh and dwelling among us is the great hinge upon which human history, turns Everything else up into that point from the garden, where dwelling with God was lost and fellowship with God and knowing him was lost up until the coming of Christ.

All of the other pictures that God gives of his dwelling with us point forward. Look forward to Christ and it isn't. Isn't it interesting that he uses the word here for tabernacle? Not temple. And as we heard in Revelation 21, he uses the word for tabernacle not. Oh, you're looking at me and the word became flesh and dwelt among us.

He doesn't use the word for remain or live or stay or any of any of those words sojourn. He uses a word that comes from the root of the word tent. He tented among us, He tabernacled among us. You see Jesus has all of the infinite glory that the apparently or superficially greater glory of the temple seemed to have over the tabernacle, But he has all of the portability and of course, infinitely more than the tabernacle had over the temple.

And so, the Lord Jesus is as one of his name's Emmanuel teaches us God with us. The sun comes and he comes as it were on a mission from the Father. He opens this up to his disciples at the last supper he says, I'm going back now to the Father.

And I'm going to the father's house to prepare to make a place for you and my father's house or many mansions. But then he says we will not. I will not leave you orphans. He says, I'm gonna send the spirit and in talking about sending the Spirit, He says, in in the spirit that the Father and the Son would come, and make their home with us in our hearts.

And so there's this wonderful new age of God, Tabernacling with us in Jesus, that believers know, because of the fellowship that we have the Holy Spirit, who is constantly showing us Christ's glory and constantly convincing us to imitate Jesus to whom we are being conformed as the other children.

And constantly making us to call God, our Abba, our Father, and to know him. As the gracious, one who runs despite our unworthiness and throws his arms around us, and falls on our neck and kisses us and welcomes us. Home. The one whose presence and enjoyment, we should enjoy much more than a yearling lamb to go celebrate with our friends.

Like the older brother all of human history hinges, upon God coming to dwell with us and bringing us to dwell with Him in His Son. And so we say it's 20, 22 AD and you're getting something, right? When you say that Now on the second place, there's God's odd.

Miss mid-construction message. God interrupts, as it were the building of the temple. We have a formula, it seems like it's finished but when we get to the end of verse 13, it picks up again in verse 14. If we, you know, you could just end at verse 13 and again, go straight to verse 37.

But it says, then the word of Yahweh came to Solomon saying concerning the 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 will not forsake my people Israel. So, first of all, in this interruption, God calls it a house, which is important concerning this house, which you are building verse 12. He doesn't use. There are specific words for Temple, But he uses the word house in verse 12 and he's using the word house.

Because These reminding Solomon that he still needs to walk obediently that the point of the house, or the point of the temple is fellowship with God. And if you're walking in fellowship with God, then you walk according to the Word of God. And according to the character of God, according to the commands of God as he describes here, but he's also using key language that belongs to the promise God interrupts construction to remind Solomon, that he's made a promise to David his father and that he is keeping that promise to David his father.

Remember in second Samuel chapter 7, David was resting in his own house and he told Nathan, I'd like to build a house for God. I don't think you should live in a tent anymore And Nathan said, everything that is in your heart. Go do it. Need forgot to pray about it, didn't he?

Because after Nathan leaves, God sends him back to David to say what? Nope, don't build the house, But he says, in second Samuel 7 verse 11 Since that time that I commanded judges to be over my people Israel and have caused you to rest from all your enemies. He's finishing saying that he hasn't asked for a temple doesn't need a temple, but he concludes that statement.

At the end of verse 11, also Yahweh tells you that he will make you a house. And then, he prophesized to him about the Lord, Jesus, coming the descendant of David that would have this forever kingdom. He says at the end of verse 16 and your house and your kingdom shall be established forever.

Before you, you're throne shall be established forever. And so David says, I want to build you a house and God says, no, but Solomon will build me a house. And then God says today David and I'm gonna build you a house. Now kids, if Solomon and God have a house building competition, Who do you think is going to win?

Is going to be God, isn't it? And this is why when God has built the house for David whom, do we find is the ultimate fulfillment. Jesus Christ himself, Jesus Christ. Who is the temple? Remember the end of in you remember, in John, chapter 2, Jesus, having thrown all of the money changers and such out of the temple courts and then he performs a miracle and then they they come to him and they say by what authority.

Do you do these things? They don't mean like the healing that he just did. They mean, especially the temple court, clearing thing that he just did. When we?

When he gives them a sign or when they ask for a sign for the authority, by which he does this things, he says destroy this temple and I will build it again in three days and they think he means Herod's temple. And they they say, you have any idea how long it took to build this thing But the Holy Spirit tells us there that after he rose again from the dead is apostles remembered.

And they knew that he was talking about his body. You see what upset? Jesus, the most wasn't the exchange rate. It was that he had come to die as a savior for people from all the nations and the court of the Gentiles, which was supposed to be a house of prayer, looking forward.

To Jesus was being desecrated. He's the temple. So, God interrupts construction to remind Solomon, that it is really he, that is building David a house. He interrupts construction to remind Solomon, that the point of the temple is, his dwelling among his people, And you can, You can see that plainly in verse 13 and I will dwell, among the children of Israel, which is pretty amazing.

Because when the temple is finished, and Solomon, is dedicating it as it were in chapter 8. He's going to say, rightly, so, but will God indeed. Dwell on earth behold heaven and the heaven of heavens cannot contain him. That's right. The evidence. The heaven of heavens cannot contain him.

But yes, indeed God to dwell on earth and he wouldn't just dwell on earth by making his glory to appear in the house that Solomon built. He would dwell on earth by making his glory appear in the house that he built for David. Remember what we read in John chapter 1, the Word became flesh and we beheld, His glory, glorious of the only begotten, with the Father, The word became flesh and tabernacle among us Finally God's or in the third place, God's odd way of decorating his house.

Ancient temples were not ordinarily. Paneled floor, walls, and ceiling with wood. When the Lord tells us in verse 15 that he paneled the inside with wood and covered the floor of the temple with planks of Cyprus and he tells us again at the end of verse 18, all was Cedar.

There was no stone to be seen. What's he saying? What's he, he's communicated. This is a home. That's one

thing that, you know, was literally hard about the place that we stayed when we lived in Cyprus. The little villa, we hit everything was stone. There were a couple things that were like stone with plaster on them. And I'm sure there's some reason having to do with the climate there or whatever, or maybe the bugs, but it wasn't very homey.

It was cold and hard. God communicates that this is a house. This is a place that he is bringing people into as a home and then within the house and there's decoration and this building, there's the preeminence of the living room. Now, it says something about Americans that some of you might know what a great room is.

I had no idea what a great room was until some people that I know and love bought an enormous house and in what I would have called a living room, my whole life up until that point. First time I visited they welcomed me in and they said and this is the great room and it had a ceiling, you know, maybe as high as the ceiling in here.

And yeah, of course you all know me the only first thing I thought about was what a wasted fortune to heat and cool. All that air all the time. And yet when people have a room like that in their house, they're communicating something about themselves. Well the Lord had a great room and he was communicating something about himself.

A third of the temple was the Holy of Holies. I don't know what it looks like in your mind and in my mind in my mind, always thought of like the holy of Holies as this little corner in the back where the high priest went you know once a year. This thing is 20 feet wide 20 feet long and 20 feet high.

It's a cube which intentionally communicates three dimensional space and if you were to go with it, which you couldn't go in it and I couldn't go in and only one guy could go in it once a year and he was in danger of dying. So they had a rope so they could drag out his corpse.

If he did something wrong in the great room, there's hardly any room for him. Why? Because you walk through the golden chains that they hung the front of the door and you go in. And the arc of the Covenant does not dominate that the room is for the Ark of the Covenant, but what dominates your view when you come through.

Those chains two cherubim you and I don't read in cubits and so we don't appreciate what it says. 10 cubits is 15 feet.

Yes, 10 cubits is 15 feet. These things were taller than Og king of Bashan, Ifrahim, that means something to you. If you're not, it should mean something to you. He's the tallest guy ever was nine cubits tall, 13 and a half feet. We like to go to the checkout at Lowe's or Home Depot or the hardware stores where they got the great, big, long rulers.

So you can measure, you know the the big long wood and just look up and say wow because 13 and a half feet for a man as wow. Well, all king of Bashan would have looked up at these cherubim and there's no room for for you to get around them.

Why? Because their wings touch the walls on the ends and each other in the middle. As 20 feet of cherubim wingspan in front of you. Now, what is the point of the Caribbean? Well, there were two cherubim. Once there are set outside the garden one, Adam and Eve were expelled to keep the way to the tree of life translating.

Literally from Genesis chapter 3, we don't, well, we have whatever time. We're not going to take the time to go. Look at Genesis chapter 3, to keep the way of the tree of life children. I was damaged by many things in my pictorial, story Bible growing up and I really mean it, theologically, I was damaged by many things. And one of them was the idea that these cherubim were there to keep Adam and Eve out.

But if they were there to keep Adam and Eve away from the tree of life, then why does the tree of life appear at the beginning of Revelation 22? You see keeping the way of the tree of life was preserving something for man, this was not a room that no one could enter.

This was a room that one man could enter once a year with anticipatory blood. Why? Because when Jesus comes the book of Hebrews tells us that God makes a way through the veil and that Jesus is for us and anchor in there, so that we can pulling on Him, make our way to the holy of holies whenever we want in the Lord.

Jesus Christ that his blood has cleansed us from an evil conscience and he's made a new and living way that is his flesh. And God's dwelling is with, man by his spirit, through faith in Jesus, even now that you who know, Jesus as the Son and know the Father and are indwelt by the Spirit.

And you call God your Abba. You already have in large measure that glorious announcement. The dwelling place of God is with man and I will be his God and He will be my son.

You get in and the cherubim aren't guarding it from you. They're keeping it for you and they make way as it were. Because Hebrews tells us that they are ministering spirits, send out to serve those who are inherit in salvation.

So size, I'm three dimensionality. We hit the chairman, we forgot the garden. You know what the garden is now? Don't you because if we took the time to read verse 18A verse 29, verse 32, verse 35 and hopefully you

can still remember or look down. You'll see that among those carvings of paradise vegetation.

There's what else? Cherubim cherubim. Why is it as so many people like to dump it down and praise the arts? God loves artsy stuff. Well, God does love all that is beautiful, but the temple wasn't art project. It was a dwelling with God project and he literally carves into the entire thing that he intends for man to be restored to paradise, but not just the paradise that was lost in Adam but a greater paradise that has regained in Christ as he overlays the entire thing with gold.

Now, I've never been in a room that had gold floors and gold walls, and gold ceiling. But I think you and I can imagine the otherworldliness of how the light shines off of everything. And so there's this pulling together of the paradise that was lost and the heavenly glory that has yet to come and all of it.

Looking forward to Christ in whom God gives it to sinners. Oh dear sinful. Child of Adam. Do you not see here? The glorious triune. God, Father, Son. And Holy Spirit? Whose intention in history is to take sinners. Just like you are and make them to shine like the sun and the kingdom of their Father.

In the words of Jesus Christ, This is why verses 31 through 36. There's such an emphasis on entrances, The translators. Don't know what to do with doorposts and lintel that are 1/5 of a wall or the other one 1/4. They would have figured it out. You can see even the new King James has these little footnotes because you can kind of translate it, you know, a four-part door post and lintel and you say, oh well, you know, they there's even like a doorstep, but the five part one, just messes up the translation shenanigans.

None of you would design a room with an entrance that had molding around it. That was one. Fifth of the width of the room or one quarter. Why would this one be like that? Well, for starters, as we've already said, only a few people are ever going to see it but because God was emphasizing the doorway.

Jesus does that too? Doesn't he John chapter 10 when he says, I am the door, John chapter 14. Especially in a conversation about whether or not they get to see the Father, oh, Philip, right. Have I been with you? So long says Jesus and you still don't know me.

He has seen me. Has seen the Father. It's in that context that many of your one of your favorite verse. I am the way and the truth and the life He says okay if you're not going to show us the father at least show us the way Jesus says, you know, the way they said we don't even know where you're going.

How can we know the way This is? I'm the way those gargantuan doorposts and lintel at the outer sanctuary. And then again at the inner sanctuary to the Holy of holies, Those are communicating something about Christ that there is a way in and who it is. That is the way in.

So glorious view of God and His plan to dwell with children who know nothing, but his fatherly favor, and who continuously express spirit perfected love to him forever. What you? And I are looking forward to And then all of it. There's this emphasis on Christ as the way, There's no other way in.

He's the door. There's no other door.

And so God's odd way of decorating his house. Finally, finding our place in history. Love to open all of these. They'll just read them to you and make a couple of comments.

Colossians.

Pleased. The Father that in him, that is in Christ. All the fullness should dwell and by him to reconcile all things to himself by him, whether things on earth or things in heaven, having made peace to the blood of his cross. And then chapter 2 verses 8 through 9.

In case we were, we weren't clear on what it meant verse, 19. All the fullness of dwell of chapter 1. Chapter two, beware lest anyone cheat you through philosophy and then empty to see to the to the tradition of men according to the basic principles of the world and not according to Christ for in him.

Dwells all the fullness of the Godhead bodily and you are complete in Him. Who is the head of all principality and power? You see why man made religion? Can never do you any good. Because the point of religion is to dwell with God and enjoy him and know that he is pleased with you.

And God can't dwell bodily physically in any other thing, not fully than the one who is God. And man the Lord Jesus Christ. First. John 3:1 through three Behold, what manner of lobby is trying to trust that we should be called the children of God and brethren. That is what we are Already.

What we will be. We do not yet know it's impossible for us to amend it. Imagine But we know that when he appears will be like him because we will see Him as he is. And the hymn is a man who is also the living God in whom all the fullness of the God had dwells bodily And if you know that that's what God wants for you and that's what you will be like than to the degree that you know, that you also purify yourself as he is pure because you're straining forward to that thing, for which He has laid, hold of you.

So you have this exclusive access and power and purpose in the Lord Jesus Christ. Which is why we cling to him and nothing else, No church tradition. No idea is of men, no coming up with things that make us feel more worshipful, or successful or equipped. He is the worshipfulness.

He is the success. He is the equipment and so we go only by what he has said because he is how we have God. There's a special opportunity. We have every Lord's day. Always no Hebrews chapter 2.

I mean think about Jesus as the temple and him gathering us to the Father Listen for, it was fitting for him, who for whom are all things and by whom are all things in bringing many sons to glory to make the captain of their salvation. Perfect through sufferings for he both, he who sanctifies and those who are being sanctified are all one for which reason, he is not ashamed to call them brethren saying I will declare your name to my brethren In the midst of the assembly.

I will sing praise to you. And again, I will put my trust in him. And again, hear am I and the children whom God has given me. You hear what it's saying about the public worship in which Jesus declares, his father's name To whom does it say? He declares his name His brethren, And when Jesus represents us as in glory and he says here, am I and How does he introduce you?

The children whom God has given me. You see in the public worship Jesus gathers us, In fact, the father gathers us in the sun to himself, Hebrews chapter 12, that talks compares Sinai where the tabernacle was built to Zion wood, to which Jerusalem looked forward to. And it said you have come to the heavenly Zion.

And Many of you familiar with that passage, we won't read it now. But you might not be familiar with The passage from which the quote about shaking heaven and earth comes and that's haggai. Verse 2 Haggy, how you may know is the Prophet who during the time of Ezra and Nehemiah comes to the people and says, you guys sure are happy to build your own homes, but you don't seem to be interested in building God's house And in the prophecy of Hagee and chapter 2 verses 3 through 9.

He promises glory. But it's a glory that was never fulfilled in Nehemiah temple. He says chapter two beginning in verse 3, who is left among you, who saw this temple and its former glory, How do you see it? Now In comparison with it, is it is this not in your eyes is nothing yet now be strong.

The Robobell says Yahwe and be strong. Joshua, son of Jehosdack the high priest and be strong. All you people of the land says, Yahweh and work for. I am with you says, Yahweh of hosts, according to the Word that I covenanted with you, when you came out of Egypt.

So, my spirit remains among you do not fear for thus, as Yahweh of hosts, once more, it is a little while, I will shake heaven and earth, the sea and dry land. And I will shake all nations and they shall come to the desire of all nations and I will fill this temple with glory says, Yahweh of hosts.

The silver is mine, the gold is mine says he always have hosts. The glory of this latter temple shall be greater than the former says. All we have hosts and in this place I will give peace says you all. We have hosts. So when they're building the, the temple with Nehemiah in response to the prophecy of Aggie, I they're building and perhaps their thinking, How, How is the glory that God fills this temple with going to exceed surpass.

The glory of the temple that Solomon built in first Kings chapter 6. Hebrews 12 gives you the answer because it comes by the shaking of heaven and earth. So that when you hear gospel preaching, when you hear the word faithfully, preached, When Jesus sings his father's, praise through your lips and admonishes you by singing through the lips of those around you in the public worship.

He is shaking heaven, and he is shaking earth and he has preparing you to inherit a temple that shall never be. I have an earth that shall never be shaken, shall never be destroyed. The glory he's talking about is the glory of Christ in his church.

And so we have a special opportunity in the seemingly unimpressive exercises of the Lord's. Tastes to draw near to God in Christ and to enjoy his dwelling among us.

John 17:24 is Jesus praying? That those whom the Lord has given him would be with him. Where he is to see his glory that he had with the Father from before, the foundation of the world is full of father, and son, language the Spirit. Even now when we hear preaching makes us to see the light of the knowledge of the glory of God shine in the face of Jesus Christ.

You see, we are not all fathers. What? We are all children and in the fatherhood and the sonship of God, we have a role in reflecting that and we do not all have good earthly fathers, But this is no excuse for disliking the doctrine or shrinking away from the doctrine of the Fatherhood of God.

Oh, dear Christian. I've, I've heard people talk like that, you know, want to talk about God as Father, People have had bad fathers. Well, they may have had bad fathers but they know by the badness that that's not how he was supposed to be when a father harms or ignores or fails to provide for or fails to lead or fails to teach or fails to do any of the things that Pastor Taylor is going to be opening for us this weekend to do.

He is desecrating the image of fatherhood that God who his father son and spirit has put into our human lives. And the fact that they know that that was wrong that it was worse because it was dad prepares them for you to tell them that they may yet have a perfect father that he welcomes them to be His children in Jesus Christ.

So that they who have never even known a good. Father might now have a perfect father forever and ever. And

so that you and you aim to be a godly father, You're aiming to reflect this about God, so that your children may say, oh, I'm so thankful, I have a good dad, But the best part is he's a gift from my heavenly Father.

Who wanted me to have this tiny little picture of what he is like to me and his perfection. You see in and of himself, the living God as Father, Son and Holy Spirit. And he dwells from all eternity within himself, in perfect fellowship and unimaginable glory. And the point of creating and the point of redeeming, the point of all of history is His plan to bring redeemed.

Sinners into that fellowship that God has within himself and to behold and know that glory and to delight in that glory. That is one of the great reasons that fatherhood is so important and that the corruption of it, and the decay of it is so devastating. As you have seen where it is.

Missing it devastates, a home, the weakness of it. The last few generations. As devastated, the church, There's no statistic and the culture. So directly correlated to the destruction of the society as fatherlessness. And it's because it's all about God, and all about his glory and bringing sinners home to himself to dwell with them in his Son, to have them, dwell with him as their sons as his sons.

Let's pray. We pray. Father that you would bless the rest of this weekend, we feel we. Thank you for the amazing things that you communicate in your word. Even in a chapter about a building project and we pray, O God, that what you do in the next couple of days, would be something of a building project, and that you would glorify yourself in the families represented here.

The future families represented here. The congregation and future congregations represented here that you would make the world to know the glory of your dwelling with us and fatherly. Love and making us to know yourself as your children in your son By the ministry of your spirit who communicates these things to us.

So we ask these things in Jesus name. Amen.